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THE

BANNER OF THE COVENANT.

1845.

CONDUCTED BY

THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

"In the name of our God will we set up our Banner."—*Ps. xx 5.*

PHILADELPHIA :

PUBLISHED FOR THE BOARD BY GEORGE H. STUART, TREASURER,

NOS. 6 AND 8 CHURCH ALLEY.

1845.

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INDEX

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THE Banner of the Covenant.

JANUARY, 1845.

INTRODUCTION.

The test of time has conclusively proved the usefulness of Periodicals. By the variety of their contents, and the frequency of their visits, they are calculated to please and impress the minds of their readers. Their pages exert an influence for good or evil, which large treatises, but little circulated and little read, are unable to produce.

Periodical Literature, at first employed only in the service of the god of this world, in connection with war and commerce,* has been enlisted in the service of the Church, which now has its winged messengers to carry far and wide the tidings of its wants and efforts. In a country so extensive as ours, where thousands of miles oftentimes separate its citizens, the advantages of such modes of communication are inestimable. That mind may act on mind, there must be contact through some medium or other. Oral communications and written documents can reach only a few, but the Periodical affords the means by which the most distant are accessible, and a large number addressed as easily as a single individual.

The members of the Reformed Presbyterian Church, though but few in number, are found in all parts of the United States. Though widely separated in space, they are united in principles and practice. But for union of sentiment and co-operation of effort in regard to the various objects which the developments of Divine Providence present, they need a common source of information, a common medium for the interchange of views—such a want this Periodical is designed to supply.

A magazine of this kind has for many years existed in our Church. By the appointment of the General Synod, the late Rev. Dr. McLeod published for two years the American Christian Expositor. After his lamented decease, the American Christian Instructor, the Missionary Intelligencer, and the Missionary Advocate, visited our people from month to month. In May last, the Advocate was discontinued. The want of it has been felt, and in compliance with the repeatedly expressed wishes of many esteemed ministers and laymen connected with our Church, as well as from a conviction of the advantages which would result from it, the Board of Missions have resolved to issue this Periodical.

*The first newspaper was published in Venice, in 1563, during the war with the Turkish Emperor Suleiman, and was designed to communicate military and commercial intelligence. It was called *Gazetta*, from the name of a small coin, paid for each number. Hence our word *Gazette*.

In commencing a new series of the publication, while the former name is retained to indicate that it will still advocate the great cause of Missions, and especially keep our churches informed of the operations of their own missionaries in India, and urge them to vigorous exertions for their support, it has been considered proper to prefix a new name to the old—one of a more *general* meaning, implying more than the other, while it includes every thing which it covered. It is called *THE BANNER OF THE COVENANT*, a name which carries the mind back to the days of the *Westminster Assembly* and the *Scottish Reformation*, when that system of doctrinal truth, to which we adhere, was drawn up; and when so many counted not their lives dear unto them in its defence. One of the most strongly marked peculiarities of the present age, is a disposition to look back to the old paths; by some, that they may wander again in the mazes of error; by others, that they may tread in the good ways in which their fathers walked. While we do not consider the conduct or principles of our ecclesiastical ancestors without defect or stain, we yet regard them as leaving us an example which we would do well, in many things to imitate. We may say of them in the words of the wisest of men, “the glory of children is their fathers.” This Magazine is designed to advocate the *great principles* which they espoused.

It is designed to present upon its folds *sound doctrinal truth*—the truths of the *Covenant of Redemption*—a covenant including in it all the truths of the Bible, and securing to the Church the salvation of all her real members, embracing as well those in Christian lands, who know the gospel, as those who may be gathered from the heathen world. Regarding the latter as a promised possession, the Church may pray “Have respect unto *thy Covenant*, for the dark places of the earth are full of the habitations of horrid cruelty.”

It is designed to separate its readers from all that is ungodly, uniting them together under the standard of the Captain of their salvation, in the diligent effort to be *HOLY* as the *LORD* their God is *HOLY*. It is designed to advocate *practical godliness*.

It is designed to lead them onward in *judicious Christian effort*—to show them the great work which their Redeemer has given them to do, for a fallen world, as well as for themselves, to lead them in the onset against the powers of darkness, to combine them “to the help of the *LORD*, to the help of the *LORD* against the mighty.”

It is designed, finally, to advocate the *union of Christian hearts and efforts*—to present those truths which may serve as rallying points for the scattered armies of Zion. It may be that the time is not yet when the Watchmen shall see eye to eye, yet we do believe that the surest way to hasten it, is to discover, and then to practice the common truth. We hope, indeed, that the bloody banner, inscribed “*CHRIST’S CROWN AND COVENANT*,” which once waved on the field of Bothwell, may never be again unfurled, but we trust that the principles for which it was raised may never be forgotten.

With such designs this Magazine now appears before the public. Much

might be said of the valuable aid which has been promised, and of the resources, foreign and domestic, on which we are able to draw. But leaving each number to speak for itself, we commend the great cause of Truth and God, for which it contends, to "Him in whom we BELIEVE."

THEOLOGICAL ESSAYS.

For the Banner of the Covenant.

CHURCH AND STATE—No. 1.

These two *little* words, are *big* with importance. They embrace the interests of soul and body—they dip into the concerns of both worlds, and regard the life that now is, as well as that which is to come. As human beings are the subjects of these influences, the *manner* in which their influences may be exercised, and their *natural* results, must, of course, be a matter of no inconsiderable moment to all.

The subject of the present Essay, is "the *union* between *Church* and *State*, its *history* and *consequences* : as the leading characteristic of popery, inseparable from it when in power,"—or the *civil establishment* of religion, and its pernicious results, whether in Protestant or Popish countries.

We wish it, however, here, to be perfectly understood, that the word "establishment," is to be taken in a *technical* sense, i. e. a *sanctioning by civil enactments*. We would most heartily rejoice to find the religion of the Redeemer graciously *rooted* and established in every human heart. We also most cordially approve of the recognition of our common *Christianity* in these United States. It lies at the foundation of, and is embodied in, the Colonial Charters; is interwoven with the State Constitutions, as also with that of the United States. Christianity is the common law of this great confederacy. It is, therefore, what is *technically* denominated the *civil establishment* of religion, which we oppose, as *unauthorized* by scripture, *unjust* in its principle, and *deleterious* in its consequences.

Neither do we wish to be understood as advocating the common *cant*—we shall not dignify it with the name of principle—that "religion has nothing to do with politics." We maintain that true religion, vital Christianity, has to do with the Christian, and with every part of the Christian's character and conduct, in every department of life. Whatever character he sustains, whithersoever he goes—as an Executive officer, as a Legislator, or as a Judge, he should remember his allegiance to the Redeemer, and feel all the responsibilities of the Christian character. Nay, this responsibility is enhanced proportionally to the magnitude and importance of every political relation he may sustain.

That this subject may be more distinctly understood, it may not be improper to introduce it by a definition, and it is presumed that that of Archdeacon Paley is as good as any. It is in these words:

"The notion of a religious establishment comprehends *three* things: 1, a *clergy*, or an order of men secluded from other professions, to attend upon the offices of religion; 2, *legal provision* for the maintenance of the clergy; and 3, the *confining of the provision* to a particular sect of Christianity."

Such is Doctor Paley's definition of an ecclesiastical establishment. On this I would only remark, that whenever the civil government of a country distinguishes one denomination above another, by any particular favor, of any kind whatever, it is a commencement of affinity, and is ominous of an

unhallowed alliance, which, if not watched with a vigilant eye, and strangled in the birth, may be productive of most disastrous consequences. "Obsta principiis," *Nip it in the bud*, is a most important maxim.

In the prosecution of this subject, it is proposed to examine, 1st. The authorities from the Old Testament, alleged in favor of the civil establishment of Religion. 2d. Whether any countenance be afforded to it from the New Testament. And 3d. The human argument alleged in its favor.

I. Let us examine the arguments adduced from the Old Testament, in favor of such an establishment.

1st. The advocates of this connection refer to the *Patriarchal age*, or Anti-mosaic period. And 1st. They tell us that the office of the supreme magistrate embraced, also, that of the priest. Noah, Abraham, Isaac and Jacob, offered sacrifices as well as governed their families.

It is true, before the Mosaic law, it was the duty of every head of a family, to instruct, intercede for, and rule his household, agreeably to the law of nature and the appointment of God: and it is still the voice of nature and of Scripture, that every head of a family should be Prophet, Priest, and King, in his own domestic establishment.

2nd. It is used also as an argument for this connection between Church and State, that Abraham gave *tithes* to Melchisedec, on his return from the slaughter of the conquered Kings.

Yes, Abraham offered tithes *voluntarily*; they were not *demand*ed, much less *exact*ed from him. How little of this ground is occupied by the present religious establishments! Weak and desperate must be the cause that requires to be bolstered up by such a transaction—by an appeal to such a mysterious personage, and of a character, *intentionally* mysterious, and altogether *unique*. Jacob also vowed the *tenth* or *tithe* of all his substance unto God, should he bring him back in safety to his father's house. So may every man do at the present day. He may dedicate to God any proportion of whatever the Divine bounty has bestowed upon him. All this is voluntary, and cannot furnish the least countenance to the *compulsory* process of ecclesiastical exactions.

3rd. An expression from the mouth of Job, the man of Uz, has been impressed into the service of the argument for the magistrate's power *circa sacra*, as corroborative of this doctrine. This is found in the 31st chap., and 26th—28th verses. "If," says that Patriarch, "I beheld the sun when it shined, and the moon walking in brightness, and my heart has been *secretly* enticed, and my mouth hath kissed my hand: then were this an iniquity to be punished by the Judge; for I should have denied the God that is above." Hence it has been inferred that religion was *established* by the *civil* authorities, and was to be enforced by pains and penalties.

Let us examine this. The expression, "the Judge," is equally susceptible of being rendered, "the Judge," "my Judge," and "O my Judge," yet neither of these, will, by itself, determine the quality and character of the Judge, whether he is to be *human* or *Divine*. So far there is nothing *decisive*. Let us inquire whether there is any thing in the *circumstance* of the crime, that will determine this point. Was the offence mentioned by the Patriarch, *overt* or *secret*? The expression is, "if my heart hath been *SECRETLY* enticed." There is nothing, therefore, in this passage giving any countenance to the civil magistrate to punish idolatry, or take cognizance of religious opinions, by pains and penalties. The punishment of this idolatry, however criminal, for aught that appears

in the premises, God reserved in his own hand. In this case, the transaction is a *secret* one, and, of course, could not come under the cognizance of any *human* Judge, who is competent to try only *overt* actions.

2. The abettors of religious establishments place the greatest confidence for the maintenance of their doctrine, on the *Mosaic Institute*. In this the church and state were most intimately connected. They were *one* and *indivisible*. This was, by divine appointment, organized and enforced under the severest penalties: and “surely,” say our opponents, “there could be nothing wrong in a code or system dropping immediately from the hand of God! Ought it not to be imitated and kept up?”

It is admitted, that, at first sight, there is considerable plausibility in this position. This ecclesiastico-political system, acknowledgedly, was clothed with divine authority; and, of course, every thing belonging to it was perfectly correct. But the advocates of civil establishments of religion seem to have overlooked what is of essential importance in the consideration of this subject, viz: That the whole Jewish economy was typical and theocratic in its character; and, of course, intended neither for permanency of continuance, nor as a model for imitation.

Jehovah stood to the Israelites in a *three-fold* relation: as their *Creator*, in common with all other nations; as their ecclesiastical *Head*, and author of their *ritual*—and as their political *sovereign*. In this last capacity, He had his royal palace among them, in the *sanctum sanctorum*. His throne, the *mercy-seat*, where he dwelt between the cherubim. His household, the Priests and Levites, ministers at the altar. His provision, the *shew bread*, for the supply of his table. And all these were prepared in the monarchic style of oriental magnificence.

In this Theocratic character, he exercised all the functions characteristic of Sovereignty. As Legislator, He enacted laws—as Supreme Judge, He held the court of King’s Bench—as an absolute monarch, He proclaimed war, and made peace,—commissioned ambassadors,—appointed officers;—Kings were his vicegerents. No new legislative enactment, by any of his officers, was at all admissible. His officers were all strictly *executive*. Every thing must be done according to the model and pattern shown in the Mount. As the infallible God, all his legislative enactments were perfect and right. As the God of nature, the Creator and Governor, He alone had the right of Lordship over the conscience. This belonged to Him exclusively. He alone had a right to prescribe what man should *believe*, and to inflict the proper penalty on any deviations from the creed which he enjoined. Conscience recognized Him alone as its rightful sovereign, and spurned the dictation of any other master, as a daring usurpation. Idolatry was high treason against the only recognized monarch, and as such, of course, was a *capital* offence, punishable by death. If a doubt arose about the application of any divine statute, it was resolved by an appeal to the Sovereign Himself, by *Urim* and *Thummim*, or such other means as the Deity Himself saw meet to appoint. Under this system there was no toleration of any kind of dissent. Though the tribes were ordained for the support of a priesthood, that had no inheritance among the tribes, yet this tithe was never exacted by any compulsory process. It was very criminal to withhold it, yet, still, it was a matter between God and their own consciences. In the Providential administrations of God’s government, they were punished or rewarded according to their neglect or discharge of this important duty. Thus, in the prophecy of Malachi, 3, 10, God expostulates with the recreant Israelites, saying, “Bring ye all the tithes into the storehouses, that there may be

meat in my house, and prove me now herewith, saith the Lord of Hosts if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

But the only question in this discussion is, was this system designed by God, as a model of imitation in New Testament times? We unhesitatingly answer, No. While we yield to none in respect for Old Testament institutions, we most tenaciously maintain that the New Testament Church is to be regulated by New Testament institutions; not, however, disregarding the light which the Old and New Testaments reciprocally shed upon each other.

That the ecclesiastical establishment of the Jews was a system of shadows, transitory in its nature, was abolished by the death of Christ, and is now merged in the Gospel dispensation, is admitted by all Christians. Heb. 7: 12., the Holy Ghost informs us by the Apostle Paul, that "The Priesthood being changed, there is made, of necessity, a change of the law;" consequently, the Theocratic and typical system cannot be a model for imitation, or any way obligatory, under the New Testament dispensation, unless re-appointed, and sanctioned by the same infallible authority expressed in the Preamble to the Mosaic Institute, couched in these words, "I am JEHOVAH, thy God." How could it be *obligatory* after such a direct assertion of its change and abrogation! All the shadows vanished on the advent of the substance. In most perfect accordance with this was the very limited locality assigned by God to the operation of the *Mosaic* economy, as well as its exclusive restrictions. These all very clearly intimated that the system was intended neither for perpetuity nor general extension.

But how can the advocates of civil establishments of religion refer to the Mosaic Institute as a precedent? In it the tithes, the very soul of modern establishments, were entirely voluntary. Not a single instance of force or compulsion, for tithes, can be shown under that dispensation. It is true, as has been already observed, these tithes were appointed for the support of the Priesthood, who had no inheritance among the tribes; and it was sinful in the people to neglect to present them. The punishment, however, of this neglect, the Monarch kept in his own hand. It was felt in his judgments. He sent locusts on their coasts. Mal. 3: 9, 10. When speaking in reference to their withholding the tithes, God declares to them, "Ye are cursed with a curse, for ye have robbed me of tithes and in offerings."

3. Arguments in behalf of the union of Church and State are advanced also from prophecies which are supposed to have a prospective bearing on New Testament times.

1. Thus from the second Psalm, verse 2, "Kings of the earth set themselves, and the rulers took counsel together, &c., &c.," an attempt is made to deduce the civil establishment of religion, as presupposed in the rebellion of Kings, and princes casting away their cords, in breaking the ligaments of obligation involved in the ecclesiastical establishment.

The application of this passage is not left doubtful. Acts 4: 27, after quoting the words of the Psalmist, Peter and John thus apply it, "For a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatever thy hand and thy counsel had before determined to be done," &c. Here we have a glowing description of the folly of resisting Heaven's decree, and the necessary obligation of "the powers that be," cheerfully to acquiesce in the wise arrangements of Him

who is King of kings, and Lord of lords. Therefore he exhorts the great dignitaries of the earth, to embrace his truth and submit to his jurisdiction. "Kiss the son," &c.

2. In the seventy-second Psalm, there is alleged to be another argument for ecclesiastical establishments. But in this Psalm it would be difficult to find even the shadow of an argument in behalf of this alliance. The universal subjection of all the Potentates on earth, from the highest to the lowest, to Jesus, the Messiah, as King of kings,—a thing which will take place in the latter day—is, in this Psalm, categorically predicted. To this period, every good man looks forward with a heart buoyant with most joyous anticipation.

3. There is another prophetic passage quoted in favor of the same position. This is done with great confidence, as furnishing an argument irrefutably conclusive. The passage is found in Isaiah, 49: 23, "Kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down with their faces to the earth, and shall lick up the dust of thy feet; and thou shalt know that I am the Lord." Does not this, say the advocates of religious establishment, clearly intimate the fostering care and kind protection, which the civil magistrate in New Testament times will extend to the Church of God? Will a nurse leave her fosterling alone, to contend with all the enemies that may assail it? Surely, No! Therefore the protection of the State should be extended to the *true* Church, and *pains* and *penalties* be inflicted on her enemies! Dissenters!

Now let us examine this passage. Let us take all these expressions in their plain and obvious meaning, as they stand in our translation, and it does not appear very evident what countenance they can give to a civil establishment of religion. What is meant by nursing, is predicated equally of the king and the queen. But as the queen's authority cannot be *official*, in the lifetime of her husband; and since both king and queen, though in *every capacity* bound to serve God and favor his church *here*, nurse in the *same way*, the *nursing* cannot be in such a *public, official, or executive capacity*, as implies a union between Church and State. And since nothing *official* can be implied in it, the meaning must obviously be, that *rulers*, and all those in high places, would recognize Messiah, and would discharge all their official duties in a spirit of godliness and piety; and, as christians, in subordination to Messiah's kingdom.

But should we, upon the footing of an ecclesiastical establishment, limit their fostering care exclusively to the favored, established sect, what then will become of dissenters? Are they to be excommunicated as reprobates? They must be either children, entitled to be nursed; or aliens, outcasts, to be thrown upon the charity of a heartless world, lying in wickedness; and whom the establishing power repudiates, as if out of the pale of the Church of God! Is this the way a father should treat his children, who may conscientiously differ from him in opinion on some particular domestic arrangement?

But there is another rendering of this passage, viz: "Kings shall be thy *FOSTER-SONS*, and their queens thy *FOSTER-DAUGHTERS*." And, if this is an admissible version, it would appear, that instead of being *NURSING* fathers to the church, they would be *NURSING* children in the church. And it must be confessed that this rendering gives a meaning very consistent with what follows: "They shall bow down to thee with their faces toward the ground." It is not a common thing for nurses to bow down with their faces to the ground, i. e., most humbly to acknowledge their inferiority to their nurslings. We can conceive nothing so well calculated to meet the literal fulfilment of this prophecy, on the principle of its usual exposition,

as the spectacle of Kings and Emperors kissing the great toe of the Roman Pontiff.

That the rendering of the word *nurslings* or *foster-sons*, &c., is not mere arbitrary assumption, will be seen by the fact that the same word both *root* and *branch*, is used in this acceptation, in other passages. In Prov 8: 30, it is applied, not to the *Father*, or the *begetter*; but to the *son*, the *begotten*,—the personal wisdom of the Eternal Son, as in that interesting verse, “Then was I with him, as *one brought up with him*,”—with other passages which might be added to the same purpose. This text therefore, we are strongly induced to believe, does not predict that king and their queens shall *civilly* establish any particular sect in the Church of God; but rather, that they shall become her dutiful children; and, in the language of the same prophet, Isaiah, shall be “nursed by her on her lap, borne upon her sides, and dandled upon her knees.” What a beautiful image!

It is clear that, the civil magistrate as a Christian, should employ all his right and influence in his exalted station, in favor of the religion of Jesus and the best interests of his Church. That he should, by his example recommend true godliness and piety, is too obvious to be called in question. But let him not *officially* introduce the power of the civil arm, or try to promote Christianity by the *edge of the sword*. Every official character should adorn the doctrine of God his Saviour in all things, by a life and conversation becoming the gospel. Let the physician, as a godly man exhort, pray, and converse with his patients, as the case may require but let him not attempt to convert sinners by the *lancet*, or heal the wounded conscience by a dose of *calomel*. Such an *official* interference with his patients, would be no more impertinent than the attempt on the part of the magistrate, to promote religion by civil pains or penalties, or the deprivation of any natural or inalienable rights, because of a difference of opinion on religious principles. The religion of the Redeemer spurns all such weapons. The weapons of her warfare are not *carnal* but *mighty*

For the Banner of the Covenant.

NATURAL THEOLOGY.

When the philosopher Aristippus was shipwrecked on an unknown island, and feared lest he should perish from want or become the prey of wild beasts, his fears were allayed by observing some geometrical figures traced upon the sand. “Take courage, my friends,” he exclaimed to his companions, “I see the traces of man.” He did not for an instant suppose that the marks had been there from *all eternity*, or that they were caused by *chance*, and the stoutest Atheist, had he been there, and had he yielded to the natural suggestions of his understanding, would have supposed the same thing as the philosopher, for it is a *law of our nature* to believe that *every effect has a cause*.

Every thing in external nature may be regarded either as an effect or cause, and what is the *effect* of one thing very often becomes a *cause* to a third. The reflecting mind, unsatisfied with resting upon any thing secondary, endeavours to trace up all things to their great original cause, if there be any; and to show that there is, and to examine its character, as presented by the light of nature, is the province of Natural Theology.

All existence must be either *material* or *spiritual*; we know that matter and mind exist, and it is impossible for us to conceive of any entity which is not one or other of these simply, or both combined in a more or less intimate degree. The great first cause then, must be either pure matter, pure

spirit, or matter and spirit in combination. Now, first, it could be not *pure and simple matter*, because throughout nature we perceive marks of *design* in the adaptation of means to ends, and wherever there is design there must be *intelligence*; but *matter* is confessed by all men to be destitute of *intelligence*, and hence cannot be a designing cause.

We have said that throughout nature we observe marks of design. The great difficulty in establishing this assertion is to select from the immense mass of examples, one or two which may be at once convincive. We might take the *human frame*. The brain, the most sensitive part of the system, is enveloped in a bony cell, which preserves it from all ordinary degrees of concussion: and for its further protection, that covering has an elastic cushion of hair upon it, which greatly diminishes the force of any blows. Next we observe the position of the eyes, set in a cavity in the face, where they have at once a secure position, and a wide field of observation: while for their further protection the jutting eaves of the forehead above are bordered by *eye brows*, which serve to turn off in another direction the moisture, coming down from the forehead, which would injure, if it touched, so delicate an organ. We notice again the *eyelids*, which on the appearance of danger close the aperture in so short a time, that it has been applied in scripture to the minutest division of time—"in an instant, in the twinkling of an eye," says the apostle. Further consider the *organ itself*: its various coats, its lenses, its humours, its retina to receive the transmitted image, its muscles by which it may receive a greater and less degree of light as the necessity of the case may require, and may be moved in so many various directions. Who in considering these things can help believing that they are the work of some intelligent cause, "in wisdom and in power pre-eminent." Light did not make the eye, nor did the eye make light, yet we find the one adapted to the other in a way surpassing all human imitation.

In the same way we might go over the whole of the human body, and find in every part a similar adaptation of its structure to the purposes for which it is designed. But to vary the example let us consider the heavenly bodies. In our own system we perceive the central body to be the source of light and heat. This is not necessarily so. The planet Jupiter, or Uranus, might have been the dispensers of light and heat, and then how diminished in value would be these blessings. Again we notice that those planets which are more remote from the sun are provided with moons to make up for the deficiency of light, and one of them is surrounded by luminous rings. Again consider with regard to our earth, its revolution on its axis producing the vicissitude of day and night, the inclination of its axis to the plane of its motion producing, in conjunction with its revolution around the sun, the various seasons. Consider the refractive power of its atmosphere prolonging the duration of light. But we might fill volumes with similar examples.

Not to dwell too long on the subject, let us consider finally the *mind of man*, as connected in its constitution with the wants and pleasures of his *body*, and not to expatiate in too wide a field, let us consider merely the external signs of his emotions and passions, a subject so well illustrated by Lord Kames. Take for example the external expression of *sorrow*: it is such as to excite sympathy and compassion in others; it might have been to excite disgust, aversion, hatred. Take the opposite emotion of *joy*: its expression is such as to excite *pleasure* in a beholder; it might have been to excite displeasure. Thus also *anger* in its external expression is *repulsive* and puts a person on his guard against the danger which is to be apprehended. It certainly is a striking evidence of design that this connection

exists between emotions and passions and their external expression. We have not then asserted too much, or more than any reasonable man would grant, when we said that in nature we observe marks of design. Our conclusion, then, necessarily follows, that matter, as it is not a *designing* cause, cannot be the great first cause of all things.

But in the next place let us inquire if this first cause can be mind and matter united. We see such a union in many cases, and we can easily conceive of beings in whom the material is much less gross compared with the spiritual, as in angels, and in those cases we find the power to act on matter by what is cognate to it in nature, and also intelligence to direct that power. We cannot conceive how mind could call matter in being from nothing, though we can conceive how it could, under the direction of intelligence, give it order, and adapt it to the various purposes which it is designed to serve. Why then may not the hypothesis of Plato, the greatest of the ancient philosophers, be true, that *matter* as well as mind is *eternal*, which it must be if the first cause of all things?

To this we may reply, that we do indeed find matter and mind conjoined capable of producing great and wonderful effects, but as an increase of material substance in proportion to the mental is rather an obstacle than any aid to the exertion of power, we might perhaps conclude that where matter was entirely wanting and mind alone existed, *there* power was greatest. Again: it is true we cannot conceive *how* mind alone could produce matter, but we are not therefore to deny it. But lastly, if matter be united with mind as the great first cause, it must be *eternal*, for that which has caused all things must have existed before all things. But if eternal, it must be *necessarily existent*, for if there is any reason why it should not exist, then it has not always existed. But if it is *necessarily existent* it must be *every where* existent, for there can be no reason why it should exist in any one given place more than in another. But matter cannot be every where existent, because if so no *motion* could take place, since two bodies cannot occupy the same place at the same time, and in all motion there is a change of place; hence if the place to which it is proposed to move any particle, is already occupied, it is very plain that another particle cannot occupy the same place; and hence there could be no motion. Hence we infer that matter cannot be, even in conjunction with mind, and deriving from it its efficiency, the great first cause of all things.

The only remaining entity, then, is pure mind. To this no such objections can be made as might be alleged in regard to pure matter, or to matter and spirit combined. As it does not occupy space, it may be *every where present*. As it possesses intelligence, it may be a *designing* cause. As we have seen that *power* belongs to matter directed by mind, it may possess all necessary power. The only objection to it is, that we cannot conceive how mind could create matter, but when we reflect that we are created beings, and that it is impossible in the nature of things for us to comprehend our own existence, for that would make us greater than ourselves, we should cease to cavil.

We may then consider it established that the great first cause is a *spiritual being*.

To be Concluded.

Satan will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—*J. Newton*.

BIBLICAL CRITICISM:

For the Banner of the Covenant.

CORRECTION OF A MISPRINT IN THE ENGLISH BIBLE.

Among the passages cited to establish the doctrine of an indefinite atonement, none perhaps is more relied on than Heb. 2: 9, "—that he by the grace of God should taste death for every man." In other places where the words *all* or *every* occur, their substantive appears, (by being printed in *Italics*,) to be understood, so that we may connect them with whatever word best suits the context. In all the editions of the English Bible which we have examined, the noun *Man* here connected with *every*, is printed in Roman letters, from which it would be supposed that it was found in the original. Such, however, is not the case; and the term with which it is most naturally connected, is the word *Son* in the next verse. The passage would then be read, "—that he by the grace of God should taste death for every *son*." It might be added, that the expression "taste death," seems to refer to the ancient custom of putting criminals to death by making them *drink* a cup of poison.

For the Banner of the Covenant.

BAPTISM FOR THE DEAD.

"Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?" 1 Cor. 15: 29.

This verse has been considered one of the most difficult in the New Testament. We will not detain our readers by enumerating the opinions respecting its meaning, which we consider incorrect, but as briefly as possible state that which appears to us to give its true signification. It is taken from Granville Penn's "Supplemental Annotations."

The Apostle Paul frequently alludes to Baptism as a representation of the believer's *death to sin*, and his *resurrection to holiness*: See Rom. 8: 4, &c. If now we consider the word *for* in this passage, to mean *as if*, (in which sense, also, it is frequently used in our own language,) we would have here just the same comparison—viz., the apostle represents the believer as baptised in the character of a *dead person, as if* dead, *for* one dead. "What shall they do who are baptised, *as if* dead persons, if the dead rise not again?" The Greek preposition here used (*ὕπερ*) may denote a *substitution* of characters, as much as of persons.

From the misapplication of this passage, some ancient heretics were accustomed to baptise living persons on behalf of those who were dead, a practice condemned in the 50th Apostolical Canon. A similar practice prevails among the *Mormons*.

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

AN APOLOGUE.

"I will tell it to you," said the Sage, "And you may see if you can discover its meaning." He then proceeded,—“Once, in olden times, the

rivers agreed together that they would no longer discharge their waters into the ocean, but retain them within their own banks. Why, it was said, shall we permit our strength to go constantly into that immense reservoir, where all that we send is scarcely perceived? What good does it do? Its waters remain as salt and brackish as ever. We get nothing from it, why should we give it anything? Would it not be better, by retaining our waters, to deepen our own channels, extend our branches, and fertilize the regions through which we pass? It was determined, therefore, that they would no longer empty their waters into the ocean.

For some time this appeared to answer well. Their streams became broader and deeper; larger fish began to swim through their waters, and richer verdure to adorn their banks. But as they continued to increase, they spread over the adjacent country, carrying ruin wherever they went. Nor was it long until their waters became stagnant, their fish died, noisome and noxious reptiles alone were found in them. Now, too, the clouds ceased to empty their treasures upon them, for the sky became like a molten mirror. Their waters, therefore, began to decrease, and it soon was evident that, if things went on in the same way, they would become as dry as the sands of the desert. Terrified by this result, they acknowledged that it was necessary for their own welfare, that they should give their waters to the ocean, and they resolved to comply with the ordinance of nature. Do you understand what this means, my son?" added the old man. "I think I perceive your meaning," replied his pupil, "The ocean represents the heathen world; the rivers represent the Christian church. The contributions the Church makes for the cause of missions, oftentimes appear wholly useless, and some are tempted to suppose, as the rivers did, that it would be better to keep their funds at home, and do nothing for those abroad. At first, perhaps, they will add to their enjoyment, they will make things around appear better; but before long, it will prove a real injury, as Solomon says, "I have seen riches kept by the owners thereof to their hurt." "But what do you mean," he enquired, "by saying that soon no showers descended, that their fountains become exhausted and their channels dried?"

"I mean by this, my son," replied the sage, "that the divine blessing would no longer be given to those who act thus. That their wealth thus increased, would first become a canker, and afterwards entirely vanish. If we prove the LORD by our liberality in his cause, he will pour out his blessing upon us; while if we withhold more than is meet, it will tend to poverty. It is as much the command of God in his word, to "go into all the world and preach the gospel to every creature," as it is his ordinance in nature that the rivers should flow into the ocean."

For the Banner of the Covenant.

THEOLOGICAL SEMINARY.

In conformity with previous notice, the opening services of the Theological Seminary of the Reformed Presbyterian Church, took place in the city of Philadelphia, on the 19th November last. A quorum of the Board of Superintendants, the Professors, several Students, and a numerous assembly were present. The exercises were commenced with prayer by the Rev. Dr. McLeod of New York, who also stated the objects of the meeting in some pertinent remarks. The Rev. Dr. Wylie then proceeded to deliver an inaugural address. It was introduced by a concise and striking statement of the history of theological instruction ancient and modern. This was followed by a description of the character and qualifications of such students of theology and preachers of the gospel, as the exigencies of the present time demand,

and the whole was concluded by paternal and earnest exhortations to the students present, to appreciate their privileges and responsibilities, and enter with vigour on the work to which they were devoted. The principal theme of the address was the *student of theology as he ought to be*. Personal holiness, adequate literature, devotion to the work of the ministry, and perception of the characteristics and wants of the present age, were among the qualifications of the well furnished student, which were presented. In the elucidation of these topics an opportunity was obtained of referring to many questions of interest, in morals and politics, as well as religion, and the Rev. Dr. improved it to good purpose. The discourse was learned, vigorous, eloquent, and as is usual with the productions of its author, eminently perspicuous and thorough going. We rejoice to be informed that it is to be published, and are persuaded that it will be welcomed as a valuable contribution to the cause of sound Christian learning, which it is designed to promote. After the close of the address, the exercises of the evening were concluded by prayer from Rev. A. G. Wylie, of Duaneburgh, New York.

On the day following, the Board of Superintendants of the Seminary met and proceeded to an organization. Rev. Dr. McLeod, Rev. Saml. Stevenson and Rev. A. G. Wylie were present. Dr. McLeod was appointed President and Rev. A. G. Wylie Secretary. The Rev. Drs. Wylie and Crawford being present were invited to sit, and consult with the Board, and a lengthened session was spent in deliberation and action on the interests of the Seminary. At the close of the meeting the students were introduced, the constitution of the Seminary read, and eight individuals, all of whom had received the first degree in the Arts, were matriculated. Three others are

now in attendance, making eleven, the whole number at present receiving instruction.

Thus has commenced, in the good providence of God the operations of our school of the Prophets. Its auspices are most favourable, and we congratulate the Reformed Presbyterian church on the encouraging event. As was remarked by Dr. McLeod in the introductory services already referred to, "the very fact of the establishment of a Seminary in such favourable circumstances, so recently after the storm through which the Reformed Presbyterian church has passed, is an evidence of a large measure of social prosperity, and calls for the whole church to thank God for the past and present, and take courage for the future." We have no doubt that it will be the business of the able and excellent Professors, and of all who are concerned with them in the management of the institution, under the eye of General Synod, to prepare *working men* for the service of the church East, West, North and South. Should the union of Reformed Churches so much to be desired, be effected on a proper basis, their sphere of operation will be enlarged. And should it appear that the time for such union is not yet, the Reformed Presbyterian church, standing on the platform of her own excellent system of covenanted truth and order, will need her Seminary to prepare a learned, pious and effective ministry for her service. We hope to see young men of promise going forth from its bosom from year to year, to cultivate the old homestead farm of the Atlantic States, and to aid largely in the great Christian effort now in progress, of taking possession of the mighty West for Protestant Christianity, and its blessed Author. But the Theological Seminary, to be efficient, must be sustained. We commend it to the affections of the Church.

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in a poor-house, whom the parish wish dead, and humbled before God, with far lower thoughts of himself than others think of him.

If two angels came down from heaven to execute a Divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments.—*J. Newton.*

 THE BANNER OF THE COVENANT.

 PHILADELPHIA, JAN. 1, 1845.

The remarks made in the Introduction to this volume, render it unnecessary that we should say much in issuing our first number. Though another and more general name has been connected with the former title of the Magazine, the principles on which it will be conducted will be substantially the same as those which it displayed under the management of its late respected editor, Rev. A. W. Black.

The Reformed Presbyterian Church, though maintaining, as we believe, in their greatest purity, the principles of the Reformation, is but least among the tribes of our Presbyterian Israel. It does not assume to bear the banner of them all; it desires only to spread out its own, in most things the same as theirs. It seeks for union among all, union in common truth. It claims not for its standards an infallibility which their framers expressly disavowed. It desires to discover and display correct views of truth, that those who are united in sentiment may also be united in fellowship. It wishes to avoid arrogance and sectarianism on the one hand, and a false liberality on the other.

The subject of union possesses at present great interest for the Reformed Presbyterian Church. For several years past her delegates have met in convention with those from some sister churches, for the purpose of making an effort to heal the divisions of Zion. The deliberations of the convention seem now to be approaching their final issue. As this is a subject in which our people should be well informed, we hope it will be fully discussed in our pages. Let the question be viewed in all its bearings. Truth loses nothing by examination.

In order to present entire the long, but exceedingly interesting letter from India, we have been obliged to lay aside a large number of articles prepared, and in part set up, for the present number. We hope to have more variety in our next, than in the present number. We hope that the communication from our esteemed and be-

loved missionary, will be read by all who receive our periodical. It forms an appropriate introduction to the communications we expect to receive every month in future, from our brethren in a heathen land. Some of a later date have already been received—extracts from which will appear in our next.

By the Report of the Treasurer of the Board of Missions, published on the 2nd page of the cover of this number, our readers will perceive that but a very small amount has been received since the last meeting of Synod. We presume that they are all aware that the Board has resolved, more than a year ago, to pay annually the salaries of the two ministerial laborers connected with our church, and that the amount required for this purpose was divided among the various Presbyteries, who have assigned an equitable proportion to the respective congregations under their care. We wish to consider it unnecessary at present to give a specific account of the congregations which have, and which have not given their aid in this truly good work: it may be sufficient to say that there are *many* from which, as yet, not a single cent has been received. We hope that those who have yet done nothing will exert themselves speedily, and that those who have already contributed, will do still more to make up for "the lack of service" on the part of others. From the connection which our church sustains to these Missionary brethren, from the success which has been already granted to their efforts, and above all from a sense of the duty of obedience to the Saviour's last command, we trust all will do what they can to aid in this object.

We would call the attention of the subscribers to the Missionary Advocate, who may receive this number, to the fact that this periodical contains monthly, four pages more than the other magazine, excluding the cover, two pages of which it is designed to fill with new matter. The postage also is greatly diminished; in no part of the Union can it be more than 18 cents annually, while for the other the charge was in some places 45 cents. We hope they will therefore continue their own subscriptions, and induce others to take it.

MISSIONARY INTELLIGENCE.

—
Mission House, Saharanpur, June 1, 1844.

To the Rev. T. W. J. WYLIE:

My dear Christian Brother,—You have requested me to give you “a detailed account of our mission, of its plans, and the whole course of labour pursued in the management of its operations.” With this request I most cheerfully comply, as in your opinion such a sketch would be interesting to the friends of the mission generally, and might serve to promote the great cause which we have so much at heart. Those who have regularly perused the pages of the “Missionary Advocate,” and the “Missionary Chronicle,” during the last nine years, must be well acquainted with the progress of the “Lodiana Mission,” as well as the other missions established by the Board of Foreign Missions of the Presbyterian Church in Northern India. A volume also has been published by the Presbyterian Board of Publication, entitled “Travels in North India, by the Rev J. C. Lowrie,” (the pioneer of missionary operations in this distant part of the heathen world), which will be found interesting to those who desire information respecting the origin of this mission, and its progress for a number of years subsequently. Taking for granted, then, that the *past* history of the Lodiana Mission is either generally *well* known, to the friends of missions, or may be known by a perusal of the publications to which a reference has been made, I will not enter into a very minute account of the origin and progress of the mission up till the present time.

In the Autumn of 1834—nearly ten years ago, the Rev. J. C. Lowrie arrived at Lodiana, and about a year after, he was joined by the Rev. John Newton, and the Rev. James Wilson. In Dec. 1836, Messrs. J. M. Jamieson, W. S. Rogers, J. Porter and myself joined the same mission, when two other stations were commenced, one at Saharanpur, and the other at Sabathu. Two years after, that is in Dec. 1838, the mission was again reinforced by the arrival of the Rev. J. Caldwell, and Messrs. J. Craig and R. Morris. In Nov. 1842, the Rev. L. Janvier arrived, and last year Dr. Green came to Lodiana, but remained only a few months.

Mr. Lowrie's health having failed shortly after his arrival at Lodiana, he was compelled to return to America in a little more than a year afterwards. The Rev. J. Wilson left the Lodiana mission about the close of the year 1837 to join the Allahabad mission, where he has since laboured with zeal and success. The Rev. W. S. Rogers, in consequence of the ill health of Mrs. Rogers, was compelled to leave the field, near the close of the year 1842; and as he had mastered the language, and was an able translator, his departure was a great loss to the mission. Two ladies, Mrs. J. Caldwell, and Mrs. H. Porter, have been called from their labours, and are now inheriting the promises; while eight children taken out of five families, sleep also in death. Thus has heathen ground in this distant part of the world been rendered more interesting, by having mingled with it the ashes of those whom we loved, and whom we expect to meet again at the resurrection. With this general outline of the past, I shall proceed to give you an account of the state of the mission *as it is at the present time*.

The *Lodiana Mission* now consists of 4 stations; viz: Lodiana, Saharanpur, Sabathu, and Merath. Of these a brief description will be given, leaving Saharanpur till the last.

STATION AT LODIANA.—This thriving town is situated on the utmost boundary of the N. W. frontier of the British provinces in Hindustan, lat. 31, N., Lon. 76, E. The native town contains about 30,000 inhabitants, a considerable portion of whom are Kashmeres, and there is besides a cantonment containing several corps of European and native infantry. The missionaries here are Rev. Messrs. J. Newton, J. Porter, L. Janvier, and Mr. R. Morris; Golak Nath, a catechist; Haldhar and John Baptist, assistants. Mr. Newton, in addition to an extensive acquaintance with the Hindustani and Hindi languages, is now a good Panjabi scholar, and has made a translation of a part of the N. Testament into that language, in addition to the preparation of a number of tracts, translation of the Pilgrim's Progress abridged, Life of Christ, &c. He is also preparing materials for a Dictionary in the Panjabi which is very much required. He is pastor of the native church at Lodiana, but all the ministerial brethren take their turn in public preaching both in English and Hindustani. They visit the bazars daily, and hold a public service every Sabbath afternoon in a large and handsome church that has been built in the city. The attendance on these occasions often amounts to several hundreds of Mahomedans and heathen, who behave with as much decorum as could be expected. Mr. Porter has had charge of the English school occasionally, as well as of the presses. He has had much to do also in the superintendence of mission buildings, and he has taken an active part also in itinerations and the distribution of tracts. The English day school is now under the superintendence of Mr. Janvier, and the girls' boarding school is under the care of Mrs. Janvier since her arrival—formerly it was managed by Mrs. Newton. This school generally has contained about 10 orphan girls. The day school in English, averages from 25 to 30 in attendance.—At this station there are three printing presses under the superintendence of Mr. Morris, together with an extensive binding establishment. These give employment to a number of natives, who are, to some extent, brought under the influence of Christianity. During the year 1842, more than 8 millions of pages were printed at these presses, in the Hindustani, Hindi, Panjabi and Persian languages. The number of tracts prepared and revised for the press by different members of the mission, amounts to between 40 and 50. Those who wish to see a list of some of these tracts and to learn their character, I would refer to the sixth Annual Report of the Board of Foreign Missions published in May, 1843. Of the hundreds of thousands of tracts and portions of the sacred scriptures that have been printed at our presses, and the large supplies that we have received from Calcutta and elsewhere, a liberal distribution has been made at all our stations, at fairs, and while in extensive journeys, made for the purpose of spreading far and wide the knowledge of salvation in this dark and benighted land.

STATION AT SABATHU.—This is a small town on the Himalaya mountains about 12 miles from the plains and nearly 5,000 feet above the level of the sea. Its latitude is 31° N., and longitude 77° E. The southern ranges of all these vast mountains, are peopled by Hindus exclusively, Mahomedans not having penetrated a region, the ruggedness and barrenness of which offered so little to their cupidity—their love of ease and luxury. The hill-people are much less under the influence of prejudice and caste, than the Hindus on the plains; but the population being sparse, the hamlets in which the people reside being difficult of access, and all being farmers on a small scale, and generally engaged in cultivating their little terraces and patches of ground at a distance from their

homes, and having but little taste and leisure for reading, it is found that missionary labour among them is far from being as successful as might be expected. They are a hardy industrious race, and much attached to the hills and glens where they were born. The females are not shut out from society as in the plains, and consequently they seem to enjoy a much larger share of domestic happiness. Women, however, are bought and sold, and many of them being pretty fair and handsome, are brought to the plains in childhood, to fill up the Zenanas of the wealthy, as well as to supply the immense demand in the bazars. And, it is said, that this accounts for the system of polyandry which prevails throughout the hill tribes. The people, generally, being too poor to purchase wives, in such cases a whole family of brothers will unite and purchase one woman for the whole! Another very singular custom prevails, which I have often witnessed. Close to every village there is usually a mountain stream; and when nature does not provide this luxury, art often does. This small stream—sometimes a mere rill—in addition to turning a little mill which grinds the grain consumed in the village, is made to serve another very useful purpose—that of keeping asleep all the children of the place for many hours through the day, while their mothers are engaged in domestic duties. This is done, by drawing off small portions of the stream at different places by means of a spout; when the hour for repose arrives, the child is laid on a small stage of sticks and straw, with its head so placed that the water from the spout falls on the frontal bone of the head and runs off at the occiput without wetting any other part of the body! I have seen children in this position for several hours in the month of December, when the water was almost at the freezing point, and sleeping as soundly and sweetly as possible!

Early in 1837, the Rev. J. Wilson and W. S. Rogers commenced missionary labours at Sabathu. In less than a year afterwards, at the request of the whole mission, the former removed to Allahabad, to carry on important labours at that station; and the latter was appointed to take charge of the English school at Lodiana. Thus the station at Sabathu was left vacant for some months, until March, 1838, when the failure of Mrs. Jamieson's health at Saharanpur rendered it necessary for Mr. Jamieson to remove to the hills, and to occupy Sabathu. He has since been labouring at that place, but with little success. Schools for boys and girls were established, and for a length of time were quite encouraging; but the people of that place being a moving class, these schools have been broken up for more than two years past. Indeed the station itself, though not given up, has been broken up for more than a year, in consequence of a European regiment having been placed there. The mission houses being within the limits of cantonment, the right of occupying them was claimed by the officers. They were then sold, and rented, and Mr. Jamieson was compelled to remove to Simla,—a sanatorium about 18 miles farther to the interior of the hills, where he still remains. He has travelled much over the mountains, and as far as Thibet. He is well acquainted with the Hindi language, which is spoken altogether on the hills, and he labours as diligently as circumstances will allow, among the villages in the neighbourhood of Simla and Sabathu. In the cold season he itinerates a good deal in the plains, and usually attends the fair at Hurdwar.

STATION AT MERATH.—Merath is the largest military cantonment in the upper provinces, and a place proverbially healthy. In all respects it has been considered an eligible place for a mission, having, in addition to the extensive bazars connected with the lines, a large native town quite dis-

tinct, and in a great measure free from military influence. This station is 72 miles from Saharanpur in a direction a little east of south ; and it is only a little more than 30 miles N. E. from Delhi. The Church Missionary Society has carried on labours there, but in a very inefficient manner, for many years. Having some time ago given up these labours entirely, it was thought to be a favourable opportunity for our mission to occupy the station at once. Accordingly the Rev. Mr. Caldwell moved to Merath in November last, and is now endeavouring to sow the seed of the gospel in a field which promises, in due time, to yield an abundant harvest. He has two native assistants who read the scriptures in the town and talk with the people on the way of salvation by Jesus Christ ; but he greatly requires another foreign missionary, to strengthen his hands by counsel and assistance in labour. We hope the Churches will soon furnish the man, and the means for his support, and not allow so important a post to suffer for want of the strength necessary to carry on all the labours that are requisite at so large a station. A congregation of from 20 to 30 persons,—Europeans and East Indians—attend the English preaching, and as some natives are enquiring, it is expected that a Church will soon be formed. Brother Caldwell visits the bazars himself almost daily,—his assistants go twice a day and spend several hours among the people. Vernacular schools have been commenced with some promise of usefulness ; but as these have failed of accomplishing what was expected of them at other stations, when not conducted by Christian teachers, we have but little hope of those at Merath doing much good. A service in Hindustani is held every Sabbath, and other labours and plans pursued, calculated to awaken and instruct the heathen.

STATION AT SAHARANPUR.—This ancient and respectable city, containing not less than 40,000 people, is situated in N. lat. 30°. and lon. E. of London 77°, 30'. Since the commencement of operations at Merath, this has become the most central station in the mission. Lodiania is distant in a N. W. direction 130 miles ; Sabathu N. N. W. about 110 miles ; and Merath S. S. E. 72 miles. The river Jumna, rising in the interior of the Himalayas, and running in a southern course, passes within 10 miles of us on the west ; while the Doab canal, which is supplied from the head waters of the Jumna where they pass through the last range of mountains, runs near to the city, and irrigates the whole country around, so as to produce abundant crops and luxuriant vegetation, at almost every season in the year. On this account the district of Saharanpur is considered the most populous and wealthy in the upper provinces. The station itself is considered handsome on account of the good macadamized roads which have been made in all directions around the city, and the large botanical garden which is kept up here by the East India Company, and which contains many rare trees and shrubs both indigenous and exotic. The proximity of this place also to the Sanatarium at Mussurie, and Landour on the Himalayas, not distant much over 50 miles, renders it very eligible as a mission station, as in case the health of missionaries should fail, or they be seized with fever in the hot season of the year, they could reach that delightful climate in a single night, and the next morning find themselves at an elevation of 8,000 feet. The *suddenness* of such a change, is generally attended with the best effect, and then the cool and bracing air of the mountains seldom fails to effect a restoration to health, through the Divine blessing, and to invigorate the system when worn down by close labour in the plains. When in Calcutta, a house was purchased for us at this station by a gentleman in the civil service, and a particular friend of

ours, which proved to be in a most unhealthy spot. After residing four years at that place, and after suffering much from jungle fever, and some of our party falling by death, we were reluctantly brought to the decision of either relinquishing the station, or at a vast amount of trouble and expense, building on a more healthy spot. The latter plan was adopted, and we trust under the special direction and guidance of the God of missions. It would be impossible to give any idea to our friends of the difficulty of this undertaking, when all was to be accomplished by native labour, and by those to whom our plans of building are in a great measure unknown. Every thing had to be performed under our own special superintendence, and unless a missionary has some little mechanical skill in such cases, the whole work will certainly be spoiled.*

One of the most encouraging fields of our labor is the *Orphan Boarding School*. It was, you are aware, commenced in the autumn of 1838, nearly six years ago. At that time a most grievous famine prevailed in the land, but particularly in the lower part of the Doab, that is, the great valley between the Ganges and the Jumna. And although hundreds of thousands of rupees were contributed by the English residents to alleviate the distress, (for the English in this country are in general very liberal) it is probable that more than a million of human beings died from absolute starvation. Some of the poor children left without friends, or support, were picked up by benevolent societies, and those that survived were afterwards distributed among the mission schools in the country. A large number of those taken by us, died shortly after in consequence of the weak state to which they had been reduced, and some ran away, from an unwillingness to submit to the rules of the institution. Those that remained, together with a few boys received from Lodiana, made the number twenty-one, at which it has remained almost stationary. The number at present in the Institution is twenty-two. I shall now give you, *seriatim*, an account of these interesting lads, in order that their kind benefactors may learn something of their history, their character and their improvement. The *order* in which their names will be introduced, will represent the place which they occupy in the classes of the school.

1. *Theodorus W. J. Wylie*. His heathen name was Sahaju. His father was a small farmer who resided a few miles from Agra, but who was reduced first to beggary, and then to starvation during the famine. After his death, this lad was picked up by the relief Society of Agra, and sent in company with a number of others to Saharanpur. He is now 17 years of age; he was baptized two years and a half ago, on a profession of his faith, and has since given us much satisfaction as a member of the mission church. His disposition is mild and kind, so that he is much beloved by all his fellows. His talents are superior, and his application to study is unremitting. Like all the rest of the pupils, he knew not a letter when received under the care of the mission; now he reads, writes and translates Hindustani, Persian, Hindi and English freely. He begins also to converse in the English, and can understand the greater part of a discourse in this language. In the English school, he together with eight

* Accompanying this letter were several views of the Mission premises, one of which was placed in the hands of a wood engraver, with the expectation that it would be prepared in time for the present number. In this we have been disappointed, but we hope to furnish it in our next. It is to be printed on a separate sheet, so that it may be bound as a frontispiece, or framed, as our subscribers may prefer.

others forming the first class, are now studying Mrs. B.'s Natural Philosophy, Æsops' Fables, Definitions, Arithmetic in the Rule of Three, the Bible in Genesis, &c. They have gone twice through Smith's Grammar and Olney's Geography, with the use of the maps and globes. And I have seen few boys at their age more perfect masters of English grammar, or with a more general acquaintance with geography. They have also learned to write handsomely, and have been so thoroughly drilled in all the primary studies, that we may expect their future course of study will be rapid and satisfactory.

2. *Daniel Wells*. 3. *Elisha Swift*.—These are brothers. The former is about 18, the latter a little over 16 years of age. Their father was a Gujar Brahmin, and a man of some respectability near Bhurtpur. But both their parents having died during the famine on their way to Lodiana, they with three other brothers were left in a state of complete destitution. At length they came under the notice of a pious gentleman, at Lodiana, who placed them under the care of the missionaries. They were taken into the school, and after some time, having given evidences of piety, they were baptized. They were admitted by us also as church members, and have now been for more than four years, walking worthy of the profession they have made. Daniel is a very decided and zealous christian, and by his efforts to instruct and interest others in the things of religion, he has done much good in the Institution. Many of the other boys look up to him with much respect. Elisha is more apt in many things than either Daniel or Theodore, and promises to be as useful a man as either of them. He speaks and understands English much better than Daniel, and is the quickest boy in apprehending the point of a subject of any in the school. Both will, we trust, be very useful and steady men, and chosen instruments in spreading a knowledge of Christianity among their idolatrous and degraded countrymen.

4. *Samuel B. Wylie*.—This boy has the *strongest* mind of any in the school, and formerly he was at the head of his class, but he lost his standing by an act of wilful disobedience. He has several times manifested an anxiety about his spiritual state, and seemed not far from the kingdom of heaven, but, I regret to say, that these feelings have passed off as the morning cloud, and that now he gives no particular evidence of seriousness. Still, he is most respectful and obedient to us, and very attentive to all his studies. He is about 17 years of age. His ancestors belonged to the Chumar caste, and resided near Agra.

5. *George W. Henry*.—This is a lad of about 14. He is decidedly the best pensman both in Persian and English, of any in the Institution. His writing is beautiful, and has often been admired by those who have visited and examined the school. He is remarkable for doing every thing very neatly. His voice is sweet, and his enunciation of the Hindustani excellent. He maintains his place in the class, and studies well. He was formerly in a very serious state of mind, on the subject of religion, but he is now cold and careless. Still, he is young, and it is our hope and prayer that he may yet, through grace, be brought to yield himself entirely to the Saviour.

6. *John Alexander*.—He is about 17 years of age, and possessed of many interesting traits of character. He is a favorite with all his classmates, and he seems to be much attached to us. He is very diligent in all his studies, but his memory not being so retentive as some others, it requires more labor on his part to keep up with his class. It is seldom, however, that he falls behind any in performance. For nearly three years

past, he has been a constant inquirer on the subject of religion; and as he gives some strong evidences of piety, and has been most anxious to receive baptism, and join the church, it is likely he would have been received long ago, were it not that we disapprove of hasty admissions among the heathen, and are not so easily satisfied as to the Christian experience of candidates as some others. We would rather see a Christian Church on heathen ground, small, and its members steadfast and consistent and exemplary, than to see great numbers professing, but with little more than the name of Christian.

7. *Gilbert McMaster*.—He is now 16 years of age. In childhood, he was stolen from his parents who resided in Gwalior, and sold as a slave to a Mahomedan woman in Lodiana. Having been greatly abused in several ways, and tortured by the application of hot irons to his body, he ran off, and after much difficulty found his way to the missionaries at Lodiana, where he was received, and finally sent to us. He learns well, has a great taste for drawing, and also for mechanical pursuits, and the ingenuity he displays in his attempts is surprising. He is now inquiring earnestly the way to Zion, and gives some ground to hope that he is sincere. Should he, and the lad last mentioned, continue steadfast for some time longer, it is likely we will receive them into the church.

8. *John N. McLeod* is 17 years of age, rather dull in apprehending a subject, and in applying general principles; but being laborious in his studies, and having a good memory, he manages to keep up with the first class. He has naturally a good disposition,—has often been under much concern on religion, but is less so at present than formerly. May the divine blessing attend the means of grace he so abundantly enjoys, and lead him to yield himself to God now while the day of mercy lasts.

9. *Hugh Alexander* is about 14 years of age, and of a darker color than any other boy in the school. He is the lowest in his class, more for want of application than of talent. Some time ago, he was the most hopeful character in the whole school. He gave such evidences of piety and sincerity, as to lead us to form a very favorable opinion of his case. But alas! he has fallen back, and seems now to have no serious thoughts whatever. These things are very discouraging, but if they lead us to feel more our dependance on Almighty power and grace, which can change the hardest heart, and less confidence in human means, they will, after all, have served a valuable purpose, and be made to work together for good.

10. *Hugh Cooper*.—This lad is small at the age of 15 years, but he stands head of the second class, both in the English and Hindustani department. He is a quiet well behaved boy, and very diligent. He is of the Jat caste. His heathen name was Baldevo, that is, the strength of the Devtas. In the English school, the second class read and study the New Testament, Geography and English grammar, with writing, &c.

11. *Robert Sterling*.—This is a lad of 13 years, extremely manly and clever for his age, and of very cleanly and careful habits. He has a good memory and judgment, and learns well. We entertain some sanguine hopes that he will one day or other become a useful man in spreading the gospel in India. He was bought and sold several times during the famine, and finally came into our hands, where he found his freedom and a home, and where we trust he will experience that liberty with which Christ makes his people free.

12. *James R. Campbell*.—This is a boy of 14 years, and pretty intelligent and diligent in his studies. He has always had weak eyes, and

difficulty of seeing at night. Last cold season he was seized with ophthalmia, and although all the means in our power were used, he lost one eye; and indeed it was with the greatest care and difficulty that the other was saved. He was for several months confined to a dark room, and had necessarily to suffer much from the severity of the remedies that were used. About two months ago, he was enabled to resume his studies, and is now getting on well.

13. *John McKinley*.—Eleven years old, naturally smart, but negligent in study. Has made very good improvement for one of his age. His birth place was somewhere in the Himalaya mountains, but nothing more of his history is known.

14. *George Scott*.—He is about 12 years old. He is a brother to Daniel and Elisha, and will, we hope, follow their example by devoting himself to the service of Christ at an early age. At present, he is rather thoughtless and does not apply himself to study as closely as he ought. On this account he often knows his lessons but imperfectly, for which he either receives correction, or is deprived of some privilege which others enjoy.

15. *John Black*.—His age is 11 years. He is now the lowest boy in the second class in consequence of his having left the institution about a year and a half ago, and having spent about five months in wandering over the country in a state of destitution. Wearied, however, of this kind of life, he returned, and begged to be admitted to his former privileges. For a more particular account of this affair, I must refer to my report sent to you in November last. He is now a good boy, and has by his diligence almost gained his former standing.

16. *Samuel Wylie*.—This boy, aged about 14 years, being quite hard of hearing, and not likely on that account to become useful as an assistant in missionary work, has not commenced the English language. The former part of the day he is employed in cooking the food for the institution, the latter part of the day he is engaged in the study of Hindustani and Persian, and Hinde, in which he has made as good progress as any of his fellows.

17. *Thomas M. Marshall*.—This boy, now about 13 years of age, has made excellent progress in the Hindustani, and Persian, but not having entered the English school until about a year ago, he ranks in that department the lowest in the 3d class. He is a native of Afghanistan, and much fairer than any of the other boys. He was stolen and made a slave of, first in his own country, and afterwards he fell into the hands of a native Doctor from Hindustan, who considered him as property. He having to remove to Bombay, placed him under our care for a number of years. In the mean time the British passed a law against slavery, and when the native demanded the boy he was set at liberty by the magistrate, and choosing to remain with us, as a free agent, he placed himself under our protection. He is now a permanent member of our orphan school, and not among the least promising under our care.

18. *John Agnew Crawford*.—He is now about 9 years old,—head of the 3d class, both in the English and Hindustani school, and a smart promising boy. He reads Hindustani fluently, and has for some time been learning to write it also. The boys of this class have read the Hindustani New Testament throughout, and the Old Testament as far as 2 Kings. In English they are spelling and reading, always translating their English lessons into Hindustani. This lad learns well, and he has an excellent memory. He, (as well as all the boys in the institution) has committed

the whole of the shorter catechism in Hindustani years ago, and has often repeated it from beginning to end.

19. *John Martin*, or *Moses* as he is more fitly called, in consequence of his having been drawn out of a pond of water, into which he had been cast, in all probability, by his unnatural parents, is now about 10 years old. With great difficulty his life was saved by the magistrate's lady at this station, who placed him under our care and engaged to support him. He is a very small lad, and can commit to memory with great ease the tasks that are given him, but he is often prevented in his studies by sickness, his constitution not having yet fully recovered the shock it sustained in infancy.

Thus I have given a very brief account of those dear youth who have been for a length of time under our care. On the 16th of the last month, three other lads, the children of a respectable native Christian, were placed in the institution, to remain for two years at least, and their expenses to be defrayed by the gentleman in whose service their father now is. Their names are Joseph, Samuel and Thomas, aged respectively 14, 12 and 7 years. They are nice boys, but their education has been sadly neglected. The two eldest can merely spell a little Hindustani and English; but we trust they will derive much benefit from the course of instruction and moral training on which they have now entered.

The manner in which this institution is conducted, and the pupils are occupied, is as follows. They are all clad in white country muslin. The suit consists of three pieces,—loose trowsers, a kind of wrapper called a *chupkin*, which is plain around the neck, fits the body neatly, and then flows down below the knee; and a cap of the same material, made something like a bishop's cap to distinguish them a little from other native children. On Sabbath they wear a *kumarband*, which consists of a piece of pink gauze cloth several yards in length, wrapped tightly around the waist. In the cold season they wear shoes when out of doors, but stockings never, because when they enter a house, the shoes are always left outside from the same motives which cause us to uncover our heads in the presence of others. Their food is plain and simple. It consists chiefly of wheaten cakes and *dall*, that is a kind of pulse boiled, with spices, ghee, &c., and which is a very substantial and wholesome kind of food, and on which we often make a hearty meal ourselves. On Wednesdays and Saturdays they get rice and molasses as a change. In the cold weather they are supplied abundantly with beef and mutton, of which they make soups and *karhes*; vegetables and fruit in the season are also supplied. Each boy has a large brass plate, on which his portion of food being placed by the boy in authority for the time being, he partakes of it with his hand. Seated on a mat on the ground he requires neither table nor chair, nor any of the numerous things which we consider indispensable to a comfortable meal. For sleeping, each has his own little bedstead, bottomed with grass ropes, a pallet, pillow, blanket and spread. In the hot weather, the two latter articles, are quite unnecessary. Each has an earthen pot for water, and from this he drinks through the medium of his hand which forms the spout! The *rule* is, that all the eating shall be gone through with first, and then follows the drinking, and *such a drink!*—Their time is occupied in the following manner: about 4 o'clock these mornings the bell is rung by the *Jamatdar*—for I place one of the largest boys as a superintendant of the rest, which office is conferred as a mark of honor on those who are most worthy, and goes round from one to another. This is the signal for rising. At half past 4, they all assemble in the

school room for morning prayers which are conducted by the christian boys. At 5, they go out two by two, headed by the Jamatdar, and walk for about a mile and a half for air and exercise: at the same time, the most of them may be seen with book in hand, preparing their lessons or committing to memory the verse for the day. At six, having washed hands and face, they go to the English school room, and are under Brother Craig's special care and instruction till 10 or 11 o'clock. The English school being over, they return to their apartment, bathe, and partake of their morning meal. At noon they commence studies in their own school room, in Persian and Hindustani, with the assistance of a competent munshe, and continue till 4, P. M. From 4 to 5 they read Hindi. From 5 till dark is spent in cleaning out their own rooms, splitting and sawing fire wood, carrying water for their own use, in preparing their lessons, in play, and in partaking of their evening meal. As we proceed on the principle of making them all help themselves, and of allowing none of the natives to enter their apartments, by whom they would most certainly be corrupted in their morals, they all take their turn in cooking in the afternoons, and as that occurs so seldom, it is no hindrance to their studies. At dusk the bell rings, when all in the orphan school, together with servants and those about us, assemble in my study for the evening worship in Hindustani. They spend two evenings in the week in practising sacred music; two evenings in attending prayer meetings, and one evening at a Bible class. The other evenings of the week are employed in preparing their lessons, &c., till 9 o'clock. On the Sabbath at service they all assemble in their own school room, when Mr. Coleman expounds a portion of scripture in Hindustani. At 10 o'clock they attend Hindustani service in the church. During the middle of the day, they occupy themselves in reading the scriptures and religious books and tracts, and are never seen out of their own rooms. At 4 P. M., they attend our English service, and most of them can now understand the most of what they hear through this medium. After evening worship they continue in my study for an hour for the catechetical exercise and exhortation.

This is but a very brief outline of the way in which the Orphan Boarding School is conducted, and the youth are employed. We hope the day is near, when through the blessing of God on our unworthy labors, more substantial fruits of the system will be developed and reaped, and the cause of missions, in this part of India, be greatly advanced through the instrumentality of those, who, through the benevolence of our Christian friends in America, are now being trained up to become, we trust, efficient assistants in the important, but arduous work of evangelizing the Hindus. But, as this is all in the hand God, we most earnestly entreat our friends to help us to pray for these interesting youth.

With regard to "the course of operations pursued in our mission generally," at this place, I shall now try and give you as particular an account as time and space will permit. As much of self must necessarily enter into this detail, I would rather have avoided it altogether, but now that the thing has been requested, I must not let such considerations have any weight. An account of the way in which ourselves and our assistants are employed, will, I think, take in the whole ground or field of our operations. My own time is fully occupied in missionary and ministerial work, during every day of the seven. On Sabbath, I preach twice, at 10 in the morning in Hindustani, and at 4 in the afternoon in English. At the morning service there are generally 50 people present,—in the afternoon about 40, including the orphan boys. These services are conducted exactly according to your plan in America, except that during prayer the audience kneel,

and sing standing. This plan is quite as scriptural as yours, and is we think more to comfort and edification. Every one knows that it is easier to sing standing than sitting, and the kneeling posture prevents irreverent gazing through the house, which is any thing but devotional, and which it seems to me is a crying evil in our churches at home, and ought not be tolerated. Again, there is another practice which we adopt, and which is universal in all the churches I have been in, in India, that is, when the blessing is pronounced, every person takes his seat afterwards, and remains a half minute or so in silent thought. Then the congregation *gradually* disperses without any bustle or confusion. I would here take the liberty to recommend to you, and to all our ministers, the adoption of this plan, and you will see with how much more solemnity and devotion the people will retire from the house of God. But this is a digression which I trust you will pardon. On Sabbath evening, I conduct a catechetical class, at which all the pupils are required to give some account of what they heard in the Hindustani discourse. I also hear the six verses of scripture in Hindustani, committed through the previous week; and often call upon them to repeat the shorter Catechism, so as keep it well in their memories. On Tuesday evenings I conduct a Bible class in English, which is attended by the assistants and their families and others, as well as by the orphans. On Wednesday evenings we have a moveable prayer meeting at which I frequently expound a Psalm or deliver a discourse. On Thursday afternoons, at 5 o'clock, I deliver a lecture into Hindustani explanatory of a question in the Shorter Catechism. On the first Sabbath evening of every third month, we administer the sacrament of the Lord's Supper to the members of the church that has been organized, consisting at present, of 12 communicants. On the afternoon of the first Sabbath in the month, the services partake of the character of the concert of prayer,—an account is given of the rise and progress of missions in various parts of the world, and by various societies, and afterwards a collection is made for the spread of the gospel. These collections amount from 12 to 25 rupees each time. The superintendence of the boarding school requires a good deal of my time and attention. In addition to my correspondence with friends in America (the pleasantest part of my duty) I have a great deal of letter and *chit* writing to do to friends in this country, as well as to the brethren in all the other missions. Performing the duty of treasurer of the whole mission, where the accounts to be kept are numerous and complex, requires some part of my time. With the exception of about six weeks at this season of the year, when the hot winds blow from sunrise to sunset, I go pretty regularly every afternoon to the city to preach in the bazars and to distribute tracts. Some time is occupied frequently in conversing with natives at my house,—in the distribution of medicines to the sick poor, and to those of our own establishment, and in the superintending of work and repairs frequently going on about the mission premises. The middle of the day, for several hours, is always occupied either in study or translations. At present I am much occupied in helping to prepare a Romanized Hindustani Dictionary, which requires great labor. In the cold weather, I always expect to be out for a month or two, on an itinerancy, and in the course of the year, I visit several melas or religious fairs in the neighborhood.

Mr. Craig's labors are chiefly in the English school, where he gives much attention to those under his care. His plan of teaching is to make thorough work as he goes along, and to lay a foundation broad and deep, on which to erect a complete educational structure. The former half of the day is fully occupied in the English school, in carrying forward the course of study already referred to. The rest of Mr. Craig's time is spent

chiefly in the study of the languages, sometimes he visits the bazars, and lately he attended the *great mela* at Hardwar, and a most interesting journal of his visit has just been sent home to the Board. He spends two evenings in the week in teaching the boys to sing, and after more than a year's hard labor, has succeeded in giving them such a musical taste and ability (a thing not easily accomplished) that they can now not only follow harmoniously in the public worship, but sing a number of tunes by themselves, in their social meetings—I may mention here also, that Mrs. Craig now conducts a school for the daughters of the Catechists and our own children, which promises to be very useful, and was a great desideratum.

John Coleman, the Catechist, has been with us now for more than six years, and a more worthy and consistent Christian man, I have rarely been acquainted with. He is now 61 years of age. With a pretty good knowledge of the English language, he has an extensive acquaintance with the Hindustani and Hindi. Indeed these are more properly his *mother tongue*. Being very mild in his disposition, he is very much liked by the people. He has a pretty good theological knowledge also, and he preaches in the bazars with much fluency. In the mornings, he assists Bro. Craig in the English school, and in the afternoons, he goes to the city, and labors by talking and addressing the people to call their attention to Him in whom alone they can find eternal life.

Francis, the Scripture Reader, is the man who was received into the church about a year ago. He reads and writes the Hindustani and Persian languages fluently, and is acquiring an intimate acquaintance with the Scriptures, and the most important doctrines of the Christian system. It is likely he will, one day, rise to the rank of a catechist. He visits the bazars both in the morning and in the afternoon, to read select portions of the Scriptures, and to talk with all whom he meets, and who have an inclination to hear. He generally succeeds in collecting a good audience around him, and having a good tact at conversation and discussion, and ability of illustrating his point by appropriate examples, he secures attention. The assistants are accompanied every afternoon by one of the christian boys. They go out in turn with the object of learning how to address the people. There is at present a hopeful inquirer here, and his wife, of the Gossains, the highest class of religious mendicants. They profess to be Christians, and to have seen the folly and absurdity of idolatry. It is encouraging to hear such professions, but having been disappointed often before, we require more than a profession before we can entertain strong hopes of the Hindus.

On the first Monday of every month we have a missionary meeting, at which we hear the Journals of the labors of our assistants, and when all give an account of their labors during the past month. Signs of encouragement or of discouragement are mentioned, and new plans or alterations suggested.

I have now, my dear brother, given you an unvarnished, and pretty minute account of our operations at Saharanpur,—the state of the mission at the present time, and the way in which we are occupied as missionaries. I have neither time nor space left for reflections, except to say that we have many short-comings and imperfections to mourn over, and great searching of heart, as to why our labors have not been more manifestly blessed in the conversion of these idolators, among whom we have dwelt for more than eight years. "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," and have labored according to our ability to bring the degraded heathen to a knowledge of

the truth. Of the work itself, we are not weary, and hope we never will be weary of it; nor are we discouraged in consequence of the hardness of heart and unbelief of the Hindus. We know that they will be given to Christ for his inheritance—that they will forsake their idols and turn to the service of the *living God*. We know also, that He who has sent us here, has power to make his gospel effectual, and that he is not slack concerning his promise. Let the Church *pray* more for her missionaries, and send them more help to cultivate the waste and desolate places where the sound of salvation has not yet been heard; let many of her sons and daughters come up to sustain and extend the labors that have been commenced, and let them *prove* the Lord, if he will not pour out his spirit, and make his own work *eminently* successful in Hindustan.

As ever, yours in the Lord,

J. R. CAMPBELL.

OBITUARY.

DIED, at Philadelphia, on Saturday, 16th Nov., Mr. THOMAS McADAM, aged 67 years.

Mr. Thomas McAdam, to whose memory this tribute of respect, in an obituary notice, is most cordially devoted, was, fifty years ago, when a youth of eighteen, well known to the writer. He was among his intimate and most respected associates. He had the best opportunity of observing the constitutional nobility and native generosity of his character and disposition. These qualities in Mr. McAdam were remarkably conspicuous, and did not fail to be recognized by the whole circle of his acquaintances.

Mr. McAdam was born on the 10th of April, 1777, near Ballymena, county of Antrim, Ireland. He was the son of worthy parents, of very respectable family and connections. They were members of the Presbyterian church, then denominated "THE SYNOD OF ULSTER." He felt a powerful regard for *truth, integrity and consistency*. He, at an early period, embraced, and was strongly animated by the spirit of liberty, which at that period kindled into a flame in the honest hearts of the true sons of the Emerald Isle. The oppressions of the patriotic Irish were really intolerable; they were daily increasing under the operation of military law, and the ruthless cruelty of the government hacks. Oaths of allegiance were forced upon all, and imprisonment and barbarous treatment were practised on those who refused to take the oath proscribed by the government. The curates and rectors of the Church of England were generally the magistrates of the districts. It fared ill with the poor Dissenters. The writer has heard one of these Rectors—a magistrate of the district in which Mr. McAdam lived—profanely swear and blaspheme the name of God, openly in the streets of Ballymena. Mr. McAdam could not bear the idea of swearing allegiance to such an oppressive government, or of submitting to the petty tyranny of its venal minions. He resolved at once, with the consent of his loving and lovely family, to emigrate to a clime more genial to liberty, and to his views of the rights of man. With this intent he embarked, August 14th, 1797, in the ship New York, from Moville Bay, in Lough Foyle, not far below London-Derry, and on the 10th of October landed at New Castle, Delaware. Thence he removed to Philadelphia, where he arrived on October 31, or Hallow Eve. With but short intervals, during which he was engaged as a teacher in Lower Dublin township, and as a clerk in Baltimore, he resided constantly in Philadelphia, until the day of his death. Many instances of his generosity and kindness during that pe-

riod, are well known to the writer, deserving a high eulogy, and could be mentioned; which, avoiding the appearance of flattery to surviving relatives, are omitted to be detailed in this place. Shortly after his arrival in Philadelphia, he joined the communion of the Reformed Presbyterian church. He was so much respected in that community, that on June 8th, 1801, he was nominated for the office of ruling elder, and on the 5th of August, same year, he, together with John Stuart, William Henry, and John Riley, were ordained to that office—the Rev. John Black, Moderator of session. Mr. McAdam, in 1809, was appointed clerk of session, which office he filled with much satisfaction to the members, until his lamented demise.

As Mr. McAdam was himself, by family, very respectably connected in Belfast, Ballymena, and also in Liverpool and New Orleans, by brothers and other relations, who are now numbered among the dead; he, not long after his settlement in Philadelphia, was united in marriage to Miss Service of an equally respectable family, of Larne, county of Antrim, Ireland. They were blessed with six children, four sons and two daughters, all of whom, save one, survive their father.

Although Mr. McAdam may not have left a great portion of worldly wealth to his surviving family, he has left them a rich inheritance of character and integrity. As a member of the church, he was active, useful, industrious, and indefatigable in his efforts to promote her vital interests—as a member of session, he was judicious, prompt, and decided. His talents and intellectual discrimination, were seldom surpassed. He was ever honorable in his social intercourse, and enjoyed the confidence and affection of the congregation. The records of the Sabbath School, of which he was the first superintendent—the minutes of session, of which he was for more than forty years a very efficient member—the annals of the public ecclesiastical judicatories of the Reformed Presbyterian Church, of which he was often a member, all testify the estimation in which the deceased was held in the congregation to which he belonged. He may be considered as having been co-eval with it from its organization in the city of Philadelphia, as long as he lived. At the first communion, at which he officiated as ruling elder, the number of communicants was between thirty and forty. He lived to see that number doubled nearly ten times, even after the secession of a considerable number of former brethren, and the voluntary and amicable establishment of a second Reformed Presbyterian congregation.

Mr. McAdam, in the midst of usual health, was suddenly called away on the 16th of November, 1844. Of his prospects and views of his acceptance with God, through the merits of his Saviour, he could leave no memorial by conversation—but the tenor of his life—his confidence in the merits of his Redeemer, in whom he trusted as made of God unto him wisdom, righteousness, sanctification, and redemption—his habitual contemplation of death, and his fervent prayer to have its sting removed through the blood of the cross, and thus triumph over the last enemy, furnished to those who best knew him a well grounded hope, that death to him was a great gain; and that he died in the faith of a blessed resurrection, when this corruption should put on incorruption, and this mortal put on immortality, and death be forever swallowed up in victory.

But I begin to be afraid that the remarks designed merely as an obituary notice of departed worth, are swelling into a *biographical memoir*. The affection of the writer for the deceased, old reminiscences necessarily called up, and in due submission, we trust, to the will of Providence, lamentation for his removal from the post which he so faithfully occupied, together with unfeigned sympathy for a bereaved family, must form an apology.

“Blessed be the dead that die in the LORD.”

W.

THE

Banner of the Covenant.

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**FEBRUARY, 1845.**  
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THEOLOGICAL ESSAYS.

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For the Banner of the Covenant.

CHURCH AND STATE.—No. 2.

We have now examined the Patriarchal age—the Mosaic economy—and the predictions of prophecy, contained in the Old Testament, and have found that nothing in this sacred volume furnishes any authority for ecclesiastical establishments in New Testament times. Let us now in the

II. Place see whether the New Testament itself gives any countenance to this doctrine.

Here we may safely assert, that not one solitary sentence in that sacred volume, without the most violent torture, can be quoted in favor of the compulsory system.

1st. Let us inquire what authority can be derived from the Saviour himself, and

(1.) It is universally agreed that the Levitical Priesthood was abolished, and along with it the law of tithes.

(2.) A Gospel ministry, adapted to New Testament times was constituted. Nothing can be more agreeable to common sense, than that the manner of their support must be ascertained from the new economy to which they belong.

(3.) What provision then, did the Lord Jesus Christ appoint for this new order of officiating ministers? were they instructed to depend upon his providence and the contributions of those to whom they should minister, or upon endowments from the state? What saith the Scripture? When Christ sent forth his twelve Apostles, he commanded them to provide nothing for their expedition, but to rely entirely on the effect, which, in his providence, their doctrines would produce on those to whom they were sent; at the same time, assuring them, (Mat. 10: 20,) "That the workman was worthy of his meat," and also declaring that the smallest kindness shown to them, should not be forgotten by him, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward—and whosoever would give them even a cup of cold water, in the name of a disciple, should, in no wise, lose his reward." With this provision, they were perfectly satisfied, and the event showed that they were not disappointed. On their return, they reported to him, "that they lacked nothing."

(4.) Hear what the Apostle Paul inculcates on this subject, (1 Cor. 9: 7,) "Who goeth a warfare, at any time, at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" After proceeding to in-

force the same doctrine from the seventh to the thirteenth verse, he states the express *Institute* of the law of Jesus Christ himself, (verse fifteenth,) "Even so hath the Lord *ordained*, that they who preach the Gospel, should live by the Gospel." And that there might be no mistake respecting the *contributors*, the same Apostle, Gal. 6: 4, expressly enjoins that they who receive the benefit, should bear the burden. "And let him that is *taught* in the word, communicate to him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that also he shall reap." The minister who sows the good seed of the divine word, will reap an abundant harvest of temporal sustenance; but should he instead thereof sow tares, he has a right to expect neglect and destitution.—These voluntary contributions in support of the Gospel, are, moreover, made in discharge of an important duty, whereby grace is cultivated, the best affections called into exercise, the moral sense invigorated, while the genuine fruits of Christianity, are mellowed into delightful ripeness. These fruits—contributions for the support of the Gospel—this same Apostle having received from the Philippians, by the hand of Epaphroditus, designates, as "an odour of sweet smell, a sacrifice acceptable, well pleasing to God."

We have seen, now, by a pretty extensive induction of particulars, that the doctrine of the civil establishment of religion, or a *state church*, derives no support from the scriptures, either of the Old or New Testament. Let us now attend to some of the *human* arguments that have been advanced in its behalf.

III. Of human arguments in behalf of the union of Church and State, and

(1.) Liberality to the needy is commendable. Is it not therefore praiseworthy in the State to extend pecuniary aid to the Church for the support of the clergy, who are often but scantily provided for by their respective congregations? This seems the more reasonable as there is no express prohibition of state aid.

To this we unequivocally answer, no. But reserving the investigation of the principal merits of this question, for discussion in a subsequent part of the essay, we shall here merely touch it. We oppose this *human* argument, therefore, for several reasons; (1) *who* are to be the favored recipients of this bounty? *some*, only? or *all*? If *some only*, wherefore? Is it because they hold the *true* faith, and the others not? Well then, pray, who are the judges that decided this point? who constituted the Judges and gave them the *right* to decide! Did they receive it merely by their own assumption? or did they get it by divine appointment? All these are reasonable inquiries, likely to be made by those excluded from participation in this beneficence. Again.—Do *all* receive this bounty? Who are the benefactors? Out of whose pockets does it come? Is it any thing increased by its circuitous route through the government channel? The transit of money through such a route, is not like scandal in its rounds. It does not increase on its march. No: What an absurdity!

(2.) But leaving these questions just thrown out, to be answered hereafter, I would only add, that however professedly kind, and apparently well meant, such provisions might be, it is utterly unwarranted, by the word of God. It sets aside or suspends the operation of an ordinance of divine appointment, well calculated to cherish grace and promote sanctification.—It casts reproach upon infinite goodness and infinite wisdom, audaciously substituting in its room, a human invention, supposed to be better calculated to answer the purpose, than that which infinite wisdom

had appointed ! Let me here ask, who could have had better intentions than Uzzah, when he put forth his hand to take hold of the ark, because the oxen which were drawing the new cart in which it was, stumbled ? 2 Sam. 3:6, 7. Yet we read, "The anger of the Lord was kindled against Uzzah, and God smote him there, for his error ; and there he died by the ark of God." The ark, by divine appointment, should have been carried with staves on the shoulders of the Levites, and should not have been even touched by their hands. Instead of this, it was put upon a cart, and drawn by oxen ! Here we find a deviation from God's own prescribed institution, and distrustful interference with his providence, meet with terrible punishment. There is a striking resemblance between the case of Uzzah, and governmental provision for the support of clergymen, growing out of a state church.

2. We present another *human* argument, under the sanction of a great and celebrated name—the Rev. Dr. Chalmers—in his "civic economy." This argument has been often advanced, and as often answered, on the other side the water, by the advocates of the *compulsory*, and the *voluntary* systems, respectively. It is *substantially* as follows. "The principle of free trade will not apply to religion. That there is a difference between our physical and our spiritual wants. In those articles of merchandize, for which there is a natural demand, the supply will be always found adapting itself to the demand ; but there is naturally no demand for religion. The human heart is most averse to it—it spurns from it the humiliating doctrines of the cross ; therefore the demand must be created, by offering unasked the necessary supply—therefore an established church is necessary to create this demand, by making inroads on heathenism.

And is this the argument of Dr. Chalmers ? of which he says himself, "It is, perhaps, the best among all our general arguments for religious establishments." Truly, there is *mirth* to some, as well as *magic* to others, in great names. *Argument!* did we call it ? This was a *misnomer*, it is no argument. The conclusion is not contained in the premises, and consequently, is not deducible from them. Let us examine them. *First. There is no natural demand for true religion.* This is at once admitted. *Second. A demand must, therefore, be created by sending the supply unasked.* No christian can deny this. But does either of the premises contain subject or predicate of the Doctor's conclusion ? or a single point in reference to the manner in which the Gospel shall be sent unasked ? Must it be by first establishing it among them by legislative enactments ? When would the heathen thus be evangelized ? Or, on the other hand, is it to be sent to them by the combined efforts of christian benevolence ? For aught in the Doctor's argument to the contrary, the question still remains at issue ; and the whole dispute requires to be argued as much as before, even after the premises have been admitted. To the Doctor here we would address the words of the venerable Arabian: "How forcible are right words, but what doth *your* arguing reprove ?"

The Doctor must be admitted to be a man of brilliant genius, a splendid declaimer, and an impressive orator. His great celebrity bestows on some of his doctrines, however illogical, a temporary currency, to which they have no intrinsic claim. To show how little real weight the Doctor's opinion should add to either side of *this* subject, permit me, for a moment, to contrast that reverend gentleman with himself. Since the commencement of the discussion which this mooted question has recently raised in Britain, the Doctor preached a sermon on church establishments, in the *National Scotch Church*, in London, of which the following is an extract.

"We are warranted by facts," says the Doctor, "to affirm, that on the event of the establishment being overthrown, there would arise no compensation for the present regular supply—there would arise no compensation for its fulness. Instead of the frequent parish church, we would have nothing but precarious and transient itinerancies; the old established habits of Sabbath attendance, now as constant in most of our districts, as the regular recurrence of our parish bells, would necessarily disappear; in a moral sense, they would become the moral waste and howling wilderness of Scotland. We feel quite assured, that under this withering deprivation, a rude and outlandish aspect would gather over our people. The cities might be somewhat served as heretofore, but the innumerable hamlets would be forsaken and neglected, just as they were anterior to an establishment at all."

Now, who could believe it, but for the matter of fact, that this *same* passage is completely refuted by this *same* gentleman, in a subsequent part of the *same* discourse? These completely neutralize each other. Speaking of the Church of Scotland, the Doctor thus expresses himself: "Strip her of her temporalities, persecuted and derided, she would remain a church notwithstanding, *stronger than ever, in the bulwarks of her moral and inherent greatness*, and at least as strong as ever in the reverence of her country's population. She would be as much a church in the days of her sufferings, as in the days of her external security and triumph." After such a display of inconsistency, the Doctor's advocacy or opposition makes, logically considered, but little difference. But when truth and consistency nerved his arm, and illumined his understanding, he stood forth like a giant refreshed with wine, in behalf of the emancipation of the oppressed Catholics of Ireland. Let me do the Doctor the justice to quote an extract from this Demosthenic oration, as honorable to its author, as subservient to the cause we are advocating—the rights of man: "How comes it," asked the Doctor, "that Protestantism achieved such a triumph, and made such progress when it had pains and penalties to fight against? and how comes it to pass that its progress was arrested, when it laid on these pains and penalties in turn? What have all the enactments of the statute-book done for the cause of Protestantism in Ireland? And how comes it, that, when single-handed, truth walked through the land with the might and power of a conqueror; but no sooner was she propped up by the power of the state—no sooner was the arm of intolerance given to her—than her career of victory was for ever crushed? When she took up the *carnal*, and laid down the *spiritual* weapons, her strength went out of her, and she was struck with impotency. Reason, scripture, and prayer, ought to comprise the whole armory of religion, and by these alone the battles of the faith are to be fought. I want truth and force to be dissevered from each other—the *moral* and the *spiritual*, not to be incorporated with the grossly physical means. Never will our cause prosper, never will it prevail in Ireland, until it be delivered from the outrage and contamination of such an unholy alliance." Here, we may say in truth, that the "latter end is better than the beginning."

3. Another *human* argument in favor of religious establishments, has been derived from their almost universal prevalence.

It will at once be admitted, that the prevalence has been lamentably great; but it is denied that an argument is thence to be deduced, conclusive of its propriety and rectitude. Were such conclusions as these to be admitted, then it would follow that the sun must at one time have revolved around the earth; for this opinion was once universally entertained. The

same mode of reasoning would establish the doctrine of Polytheism; for Polytheism and idolatry were *once* almost universally prevalent. But let it here be observed, that it is only when such universal opinions are recognized as, on subsequent investigation, resulting from reason, and are more and more strengthened by the exercise of that faculty, that their universality can be admitted as an argument of their truth. But very different is the case, when any *almost* universal prevalence is a mere *matter of fact*, and not the result of the general exercise of reason—opinions very inconsistent with reason, may have, yes, often have very general currency. How often do we see the *address*, the *policy*, and the *interest* of the *few*, regulate, control, and form the opinions of the many! But for this fact, neither *limited* nor despotic monarchies could have any existence in the world. Reasoning, with the great mass of mankind, is a laborious exercise, and they would rather adopt the opinions of others, without examination, than be at the trouble of analyzing them for themselves. Hence errors become hereditary and inveterate. But blessed be God, on these points the day has broken, the shadows are dissipating. The opponents of civil and religious thralldom are daily increasing. “*Talia secula currite.*” *Speed on, such ages!*

4. Another *human* argument advanced by our opponents is, “That ecclesiastical establishments have been countenanced and sanctioned by the most celebrated reformers of the church, as Luther, Calvin, Knox, &c.”

To this we reply. (1.) We call no man master: we take no man for our standard. To the law and to the testimony we appeal. (2.) Would it not be strange if these men having just escaped from the slough of Popish abominations, ignorance and corruption, had not brought with them, and for a season still kept adhering to them, some of the impurities in which they had been so long steeped? A vessel, sometimes, long retains the odor of the liquor with which it was first imbued. This was the case with some of the best of the reformers. The spirit of persecution, *inherent* in [Popery], the system they had left, was retained by some of them, and acted upon, even after they had embraced a system utterly repugnant to such a principle. Sorry, indeed, we are, to be obliged to inculcate Calvin, in any degree, in the guilt of the death of Michael Servetus. But from his own mouth we find him wishing and consenting to it, like Saul to the martyrdom of Stephen. In his letter of 20th August, 1553, to the Rev. Wm. Faril, minister of the church in Neufchatel, Calvin thus expresses himself, after Servetus had been arrested by the magistrates of Geneva. “I hope,” says Calvin, “Servetus will be condemned to death, but I wish the severity of his punishment may be softened.” That is, that a death less terrible might be substituted for *burning*. Did not John Knox, aye, the great John Knox, not only consent to, but solicit the Scottish Parliament to pass a law condemning “the sayers and hearers of *mass*” to capital punishment? and did not the reformers pass such an act? See Act 5, Parl. 1, James VI. For the *first* offence, they were liable to the confiscation of goods; for the *second*, banishment; and for the *third*, death. These men carried with them from the church of Rome the doctrine of ecclesiastical establishments; and in these bloody deeds, and persecuting enactments, they were only carrying out their legitimate consequences. Of the church of Rome, as we shall hereafter show, persecution is a necessary and inherent principle; but, in these men, it was only an incidental contamination, carried with them out of the leprous infirmary from which they had escaped. The fact is, that this notion of ecclesiastical establishments has operated as an oppressive incubus on the proceedings of our reforming ancestors, and con-

tinues to this day to warp the sentiments of many excellent men. Nevertheless, we admire the worth of the living, and revere the memories of the dead, as stars of superior magnitude; while we affix the seal of cordial disapprobation to their erroneous sentiments, and unrighteous deeds.

5. A fifth *human* argument, and the last which it is designed to notice, is, "Nations as *such* are bound to submit to and honor Messiah, and in order to this there must be a civil establishment of religion."

To this I would reply; the premise is admitted. It is considered as an axiomatic truth, that where the religion of Jesus is made known, it should be embraced. Its rejection is rebellion against Him whom the Father has appointed as the Governor of the nations. But a question arises, how are the nations to evidence submission to Messiah? Should it be by the recognition of his Gospel on the broad basis of common christianity, or by the legal establishment of the creed of some particular sect? Such an establishment necessarily embraces in its very essence the principle of persecution. But, as in the present day, the very name of persecution has a certain odium attached to it, the abettors of religious establishments are fain to disclaim it, and shelter themselves under the following covert: "Pains and penalties for the maintenance of error, are not persecution, but just and righteous infliction of punishment." Thus they constitute themselves the judges, and pass sentence! A nation acting on this principle, so far from honoring Messiah, rebels against, and dishonors his cause. A nation *then* honors the Redeemer, and submits to Him, when it bases its government on christian principles; when its institutions and laws have the unction of christianity; when the population, feeling the influence of the Gospel of Jesus, fill the governmental chair, the halls of legislation, and the judicial bench, without respect to party politics, with qualified men, fearing God, and hating covetousness. Then righteousness will exalt that nation, and thus the kingdoms of this world will become the kingdoms of our Lord and of His Christ. Amen.

For the Banner of the Covenant.

NATURAL THEOLOGY.

(Concluded.)

In establishing the existence of the Divine Being, we have dwelt only on one argument, which appeared the simplest and most striking, and one which no man in his senses can controvert. But there are numerous other arguments which would prove the existence of a God, which should be alluded to, even if we have not time to dwell on them.

We mention then,

1. *Miracles.* We have the most indubitable testimony that these have taken place, and as they are from their nature above all created power, they prove the existence of a being who is superior to all laws, who is God.

2. *Providence.* If we may trace design in the works of nature we may also trace it in the history of mankind, either individually or collectively. To take an instance of the former consider the history of *Joseph*. God designed to bring the family of Jacob into the land of Egypt, that they should remain there a long period of time, and suffer grievous oppression. Now how was this accomplished? By means apparently the most remote. Joseph excites the ill-will of his brethren by his dreams; he happens to meet with them in a place where it would be convenient for them to murder him, and thus at this stage, one who knew the plan designed by God, might have been tempted to fear that it would be thwarted. But without any previous concert, a band of Ishmaelites happens to pass by, and

Joseph accompanies them to Egypt. It is unnecessary to dwell on the history of the succeeding events, as what we have said will be sufficient to establish the point. Had Joseph either been murdered, or had the Ishmaelites happened to pass by at another time, or by another route, the whole series of events would have been interrupted, and the consequences which were produced would have been prevented.

To take an instance of a Providence superintending nations, let us consider the battle of Waterloo, one of the greatest events in modern times. Napoleon with his veteran troops, had made such arrangements for the engagement, as rendered him sure of success, every thing seemed to further his wishes; his position was elevated, and both difficult of access to the enemy, and very advantageous for his own attacks. His numbers were about seventy-five thousand, while the English counted only fifty thousand. He had two hundred and fifty pieces of artillery, while the English had only one hundred.

The great object Napoleon had in view was to prevent a junction of the Prussians with the British before the battle. The Prussians had been severely defeated a few days before at Ligny, but they were on the day of the battle fourteen miles distant. A heavy shower of rain, their large train of artillery, and a fire which had broken out in a village, and which rendered their march more circuitous than it otherwise would have been, all these were causes of delay to the Prussians and so favorable to Bonaparte. But besides he had detached a large number of troops under Marshal Grouchy, who were to keep the Prussians at bay, until the battle on the field of Waterloo should be decided.

Such was the state of the two armies, and such the arrangements made, when the eventful morning of the 18th of June arrived. It was the *Sabbath*: but the solemn stillness of that holy day was superseded by the roar of cannon, and the shouting of infuriated armies. It was a day when the god of war was satiated with thousands of bloody victims, but the angel of peace fled from the scene of wo.

The day before had been *rainy*; the night very stormy, and the ground was wet and slippery, and the atmosphere darkened with haze. This we notice as the first conspicuous point in the Providential arrangements which led to the result. This delayed the attack of the French army till so late in the day that the Prussians came up before it was decided; had the engagement commenced sooner, and occupied the same time, their succor would have been too late. Again for the same reason the cavalry of the French was less useful, as the horses could not manœuvre to such advantage on the slippery ground. It was on their skill in charging that Bonaparte in a great measure depended for success.

Further with regard to the Prussians—We have already mentioned that Grouchy was sent with a detachment to prevent their junction with the main army. It is said that he delayed his march a few hours, for some trifling cause, and thus the Prussians had started before he arrived, and he only encountered one of the three divisions of which their army was composed, and the other two proceeded unmolested. Had he succeeded in preventing this junction the result might have been very different.

What that result was is well known, and though the valour of the English army, unassisted by the Prussians, successfully repelled the numerous and violent attacks of the French, the battle would at least have been undecided, had not the Prussians arrived at a critical moment, and turned the scale against the French. In the various events which retarded or permitted their approach, we may observe an overruling power.

But Grouchy, notwithstanding the superior power of the allied armies, notwithstanding the troops were dejected with the defeat of their sovereign, and his enemies were flushed with success, managed to lead his army to the walls of Paris, though closely pursued by his foes. It was thought by Napoleon that he had been cut off; and thus left in extremities, the emperor abdicated, and put himself into the power of the English. Had he remained, he might have found himself at the head of about eighty thousand men, and in possession of the most powerful cities of France, with a strong feeling in his favor, in many districts, and thus able to cope still longer with his powerful foes, until perhaps by one of those unexpected, but masterly manœuvres, which he so often executed he might have routed his enemies, and restored himself to that power which he had lost.

When we consider the way in which these various circumstances were so arranged as to produce the final result designed, we have a strong argument for the existence of a superintending power, who "directs all things according to the counsel of his will."

3. *The general opinion of mankind.* Truth is uniform, error multiform; when then we find men without concert, and without any direct and manifest interest at stake in the matter, agreeing upon any thing we have strong reason to believe that it is true. We find all nations of mankind agreeing in the belief of a God, or at least we know of none who deny, it for some are found both in Christian and heathen lands who feel and act as if there were none. Lucretius says,

"Primus in orbe Deos fecit timor."

But as is well observed by Dr. Brown, (Vol. III. p. 438,) how could men *fear* that which they do not believe *exists*; they must have supposed that Gods existed previously, and then referred to them the wonders of nature which excited their fears. Whence could this universal belief have arisen? It must be from that law of our nature by which we refer effects to causes, and by which observing design, we suppose *intelligence*; or may it not rather be a part of our very nature, independent of and prior to any acts of reason? If then our senses may be taken as judges of the material world, and we know that matter exists, because we perceive it, may not our minds be judges of the spiritual world, and may we not conclude that spirit exists because we *feel* that it is so?

But we will dwell no more on the arguments for the existence of a God. Let us proceed to consider his *nature* and attributes; and here it is proper to remark that the most profound reverence should pervade our minds. If we cannot look upon the sun without being dazzled by his brightness, how much more must our minds be overcome by the glory of that BEING who made all things, who was before all things, and above all things. Compared with him the greatest of all earthly beings, and the greatest of all heavenly beings are less than nothing and vanity. Well indeed might those men of old, "who had seen the Lord," be overwhelmed with terror, and expect instant death.

We observe that the light of nature shows,

1. That God is *eternal*. This is evident from the fact that that which has caused all things must be before all things, and that which is uncaused can never have had a beginning.

2. He is *omnipresent*. Whatever necessity exists for his presence in any one place equally requires it in another; he is therefore at the same time in all places.

3. *He excels in wisdom*. The light of nature does not show that he is all-wise, because we cannot see any of his works of which it may be said that

it required all possible wisdom to construct it: but we know that his wisdom is competent to accomplish the most wonderful things, and to all eternity we might be employed in discovering new proofs of it, as manifested in his works of creation and providence. It is true that some may object that many of the arrangements of nature are not perfect; thus man at one time is afflicted with too much heat, at another with too much cold; thus the earth produces thorns and thistles as well as useful plants; thus the moon gives light only a part of the month, and is for a season entirely obscure. Such objections may be and have been brought, but to have any weight, we must know,—(1.) Whether God did not design this world to be an imperfect state, and did not intentionally make things thus, in which case his wisdom cannot be impeached, for if this was his object, we find the end in view is accomplished. (2.) Whether many things that from our limited capacity we pronounce evils, may not be in their nature productive of great good: for instance it may appear as if there was too great a disproportion of water to land, as the former is unfit for the habitation of man; but suppose the proportion was reversed, might we not want those refreshing showers which fertilize the fields, and those myriads of fish which form so large a part of the subsistence of the human family. Many plants which are noxious to man are serviceable to other animals. The ass delights to eat the thistles which the husbandman in the sweat of his brow toils to root out from his fields. (3.) It may be that as we find man's moral nature alienated from God, and his heart only inclined to evil and that continually, those things which really are to *him* evils are meant as a punishment. From these reasons we think it does not become man to arraign the wisdom of God, as if he was wiser than that ALMIGHTY BEING.

4. *He excels in goodness.* This is to be understood in the same way as his excelling in wisdom. We find nothing made to produce *pain*. The eye is so formed as to cause pleasure by the contemplation of illuminated objects. The ear is pleased by harmonious sounds, the taste is gratified by suitable food. Now, the eye might have answered as well as an organ of sight, the ear as an organ of hearing, and the tongue and palate, as an organ of taste, if every ray of light, every sound, every particle of food, had caused us excruciating pain. The fact then that God has made us susceptible of pleasure by all these organs shows that he is *benevolent*, and that he wishes his creatures to be happy. But it may be objected that those organs are often pained by external objects. To this we reply. (1.) That when pain does arise the organs are improperly applied, and the pain which we experience warns us of the fact that, and whereas mere reason might not be able to do it, the very pain compels us to desist from the misemployment of the organ which would finally lead to its injury and destruction. Thus pain is the safeguard of the body, and in fact a *blessing*. (2.) Much of the pain which we experience, and which cannot be said to be owing to the misapplication of our organs, may be a punishment for sin; thus the pain of infants. (3.) The pains suffered by the inferior animals, in a great degree, arises from their connection with man; and his abuse of his power over them in causing them misery, should not be ascribed to their Creator, who has evidently formed them for happiness. And though animals living in a state of nature, without contact with man, do suffer pain both from sickness, accidents, and the attacks made upon them by each other, this is a deviation from the general law, which, though we cannot explain it, as it is an *exception*, it proves that the general law exists, which is all we plead for.

5. *He excels in power.* We can judge of his power by his wonderful

works. They show him to be girt about with might. To call matter from nothing into existence, requires of itself an infinite power, and to arrange it as we find it, requires hardly less. Besides, all those powerful attractions and affinities which regulate matter must have derived their influence from him, and whatever we can conceive of as requiring the greatest power to perform, that degree of power we are warranted in ascribing to HIM.

6. He is *unchangeable*. All change argues imperfection either in wisdom or power. Having formed a plan, there is in God no lack of power preventing him from executing it, and requiring him to change it; and on the other hand, no plan which he can form can have any deficiency in it which it is necessary to remedy by a change. He may indeed change the manifestations of his providence, and to our finite comprehension may appear at one time to mean one thing and at another time another, but in fact he is at all times the same, and the purpose which he had at the first remains in his mind unaltered. "The counsel of the LORD standeth sure for ever, the purposes of his heart endure to all generations."

7. He is *unsearchable*. This follows from the fact that he is infinite in all his perfections and we are finite. He is to man most mysterious. In the language of St. Augustine, "he sustains all things, yet feels no burden; he fills all things, yet is circumscribed by none. He is always in action, yet always at rest; seeking when he needs nothing; loving without passion; zealous, and yet with composure; repenting without grief; displeased, and yet tranquil; changing his works but not his plan; receiving what he found, and never lost; rendering to all their due, and yet owing no one any thing; giving what is right, and yet nothing the poorer; every where entirely present; seeing and yet unseen; every where present and without difficulty discovered; holding all things, filling all things, embracing all things, sustaining all things; unspread in place, unvaried in time; susceptible neither of increase or diminution; who cannot be divided, because entirely one, nor made into parts, but to use the language of the author we are quoting, *totus totum tenens, totum implens, totum illustrans et possidens*."

Did time permit, we might dwell longer on this most full and interesting subject. Enough has been said, perhaps, to impress our mind with a sense of our duty to adore and love that Being who is so infinitely great, in whom we live and move and have our being. How dreadful a state is it to be at enmity with HIM. Are we stronger than HE? How desirable is it to be at peace with Him. "Happy," indeed, "is he that hath God for his help, whose hope is in the LORD, which made the earth and heavens, the sea and all that therein is, which keepeth truth for ever, which executeth judgment for the oppressed, who giveth food to the hungry." (Ps. 146: v. 5, 6, 7.) O that all of us may truly say "This God doth abide our God for ever and ever."

For the Banner of the Covenant.

SELECTIONS FROM MATTHEW HENRY.—No. 1.

The Old Testament begins with the book of the generation of the world, and it is its glory that it does so; but the glory of the New Testament herein excels, that it begins with the book of the generation of Him that made the world.

Delays of promised mercies, though they exercise our patience, do not weaken God's promise.

God's time for the performance of his promise, is when it labors under the greatest improbabilities.

We ought not to upbraid people with the scandals of their ancestors; it is what they cannot help, and has been the lot of the best, even of our Master himself.

Grace does not run in the blood, nor does reigning sin. God's grace is his own, and he gives or withholds it as he pleases.

Those in whom Christ is formed, will show it: it will be found to be a work of God, which he will own.

After great and high advancements, lest we should be puffed up with them, we must expect something or other to humble us; some reproach, *as a thorn in the flesh*, nay, *as a sword in the bones*.

Those who take care to keep a good conscience, may cheerfully trust God with the keeping of their good names, and have reason to hope that he will clear up, not only their integrity, but their honor, as the sun at noon-day.

Were there more of deliberation in our censures and judgments, there would be more of mercy and moderation in them.

Smite the scorner, and the simple will beware.

It becomes us, in many cases, to be gentle toward those that come under suspicion of having offended, to hope the best concerning them, and make the best of that which at first appears bad, in hopes it may prove better. *Summum jus summa injuria—The rigor of the law is (sometimes) the height of injustice.*

The necessary censures of those who have offended, ought to be managed without noise. *The words of the wise are heard in quiet.* Christ himself *shall not strive nor cry*. Christian love and christian prudence will *hide a multitude of sins*, and great ones, as far as may be done without having fellowship with them.

Those who would have direction from God, must *think on things* themselves, and consult with themselves. It is the *thoughtful*, not the *unthinking* whom God will guide.

God's time to come in with instruction to his people, is when they are *nonplussed*, and at a stand. God's comforts most delight the soul, *in the multitude* of its perplexed thoughts.

How far God may now, in an invisible way, make use of the ministration of angels, for extricating his people out of their straits, we cannot say; but this we are sure of, they are all *ministering spirits* for their good.

When we are most quiet and composed, we are in the best frame to receive the notices of the divine will. The spirit moves on the calm waters.

It is a great mercy to be delivered from our fears, and to have our doubts resolved, so as to proceed in our affairs with satisfaction.

Those who seek not their own glory shall have the honor that comes from God; it is reserved for the humble.

Those whom Christ saves, he saves *from their sins*; from the guilt of sin by the *merit of his death*, from the dominion of sin by the *Spirit of his grace*. In saving them from sin, he saves them from wrath and the curse, and all misery here and hereafter. Christ came to save his people, not *in their sins*, but *from their sins*; to purchase for them, not a liberty to sin, but a liberty *from sin*, to *redeem them from all iniquity*; and so to redeem them *from among men* to himself, who is *separate from sinners*. So that those who leave their sins, and give up themselves to Christ as *his people*, are interested in the Saviour, and the great salvation which he *has wrought out*.

BIBLICAL CRITICISM.

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For the Banner of the Covenant.

REMARKS ON ACTS XIX. 1—7.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them; Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptised? And they said, unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people that they should believe on him, which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptised in the name of the Lord Jesus. And when Paul had laid hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied. And all the men were about twelve.

In these words two difficulties present themselves:

1. It would appear at first view that these persons with whom Paul met, did not know of the existence of the Holy Ghost. When we recollect that John, in administering baptism, stated that "he who should come after him should baptise with the Holy Ghost, and with fire," (Matt. 3: 11,) it will seem strange, indeed, that they should say, they "had not so much as heard whether there be any Holy Ghost." The word "is" then must be taken as referring to the *coming* of the Holy Ghost in the miraculous gifts he communicated to the early Christian Churches. In this way we find it used in John 7: 39—"the Spirit was not yet, because that Jesus was not yet glorified." In this case our translators have supplied the word *given*, which might have been used with equal propriety in this passage, "We have not so much as heard whether the Holy Ghost *is yet given*."

2. Another difficulty in this passage, is the connection of verse 5. "When they heard this they were baptised in the name of the Lord Jesus." Is this the language of Paul informing the people with whom he met, that John baptised in the name of the Lord Jesus, or is it the language of Luke, stating that after Paul had given them the preceding explanation, they were *again* baptised by him, and now in the name of the Lord Jesus? The question is important in reference to the position which John occupied as respects the christian dispensation, and also in connection with the subject of *rebaptism* generally. We are inclined to suppose that the words we refer to, are the language of Paul, informing those persons, that as they had been baptised already by John, they had been baptised really in the name of the Lord Jesus, and that they were not again baptised. For,

1. The construction of the words in the original is such that v. 5, cannot be considered as commencing a new part of the narration, but must be connected with the passages immediately preceding it. In verse 4, we find the particle *μεν*, (*men*) immediately after the word *John*; where *μεν* is found, it is connected with the particle *δε* (*de*) this particle is found after the words translated "*when they had heard*," in the 5th v., showing that the latter sentence is necessary to complete the full signification of the former. It is proper, however, to add that Griesbach, the celebrated critic, rejects the word *μεν* as spurious, and that another writer considers the word *μονον* as the original reading.

2. We have no reason to suppose that Jesus himself, or any of his apostles, (except Paul who was not a christian till many years after John's death) received any other baptism than that of John. If the baptism

which Jesus had, was not essentially christian baptism, his followers have had no communion with him in that sacrament. If a new baptism were necessary, it is strange that we are not informed that the original apostles were rebaptised, though we find they were employed shortly after the commencement of CHRIST's ministry, in baptizing others.

We would conclude, therefore, that the ministry of John formed a part of the christian dispensation, and that there is no necessity for rebaptism, when the *essentials* of the ordinance have been observed.

For the Banner of the Covenant,

REMARKS ON EXODUS III. 22; AND XII. 35.

In the former of these passages the Israelites are commanded to "borrow" of the Egyptians a number of valuable articles, and in the latter we are informed that they did so. Infidels have asked, "could the *just* God direct his people to *borrow*, when there was no intention of *returning* the articles, as it is expressly stated that the Israelites should *spoil* the Egyptians?" Adhering to the ordinary translation it is hard to meet this objection. But if we examine the original we will find that the word rendered *borrow*, (*shal*) signifies simply to *demand, require, ask*. It is thus rendered in the Septuagint, and the Vulgate versions, and generally in European translations. There was then no engagement to return the articles obtained, and though there was none the Egyptians were afraid to refuse to give them.

Nor did the Israelites in demanding them, claim any thing more than a just compensation for their services. They had labored in Egypt for centuries and had received no adequate compensation. Their masters had grown rich by their toil, and now they merely demanded *their own*.

In confirmation of this view, we might mention a story which is related in a Jewish work, (the Gemara of the Sanhedrim,) as quoted by Patrick in his commentary. In the time of Alexander the Great, the Egyptians desired that monarch to grant them the land of Canaan, in compensation for what they had taken from them when they departed from Egypt. To which it was answered that the Jews had served the Egyptians for so many years without any compensation, and when their labor for that time was paid, then they would give back what they had taken from the Egyptians.

THE WORLD AND THE CHURCH.—The Christian church ought not to forget that in the space of less than forty years no fewer than seventeen expeditions were sent from Europe, the principal object of which was to ascertain the course and termination of the river Niger, in Africa. Eleven of the leaders of these expeditions, and eight other gentlemen of education who accompanied them, besides some scores of their attendants, sacrificed their lives to the enterprise. And the greatest mind in Europe deemed the object worthy of all which it had cost, and praised the devoted enthusiasm of all these martyrs to the spirit of geographical research.

Let the church of Christ be rebuked by this, for she fears to send her sons into that country, though on an enterprise worthy of the sufferings and death of the Son of God. And let the sons of the church be rebuked, who dare not go to save the souls of men where so many have cheerfully gone to solve a problem in geography.—*Report of American Board of Missions.*

 THE BANNER OF THE COVENANT.

 PHILADELPHIA, FEBRUARY, 1845.

Sufficient time has not passed since the distribution of our last number, to enable us to ascertain, to any considerable extent, the probable prospects of this Periodical. So far however as we have received any information, we have been much gratified to learn that its appearance has been hailed with pleasure, and that its contents have given general satisfaction. The difficulties connected with the commencement of any new enterprise have prevented us from making either the last or the present number, what we would wish. But as the work progresses we hope it will exhibit *constant improvement*. As *their own magazine*, the ministers and members of our church will, we hope, make use of it to communicate with the public and each other. Devoted to the promotion of Missionary efforts, and especially of those of our own church in Northern India, every friend of that cause among us, we trust, will aid us. Contending for the great *principles* of the Reformation, susceptible of application in every nation and age, all who hold those principles will surely give us their support. And, not forgetting on whom all the favor of men depends, and by whom all "the wisdom profitable to direct" is given, we pray that the *divine blessing* may crown our exertions with great success.

 A NATIVE MINISTRY.

While the personal support of the Missionary brethren is the great and first duty at present resting on us, as a church, since without that, all the operations which they are conducting must cease, we have always felt the great importance of raising up a native ministry in India. It was with this view that so many orphan children were received and educated; and the deeply interesting letter from Mr. Campbell, published in our last number, shows that we have reason to hope that these wishes and designs will be accomplished. At present it is not necessary to propose any plan for this object, as none of the pupils are yet, or in all probability will be for some years,

ready for direct Missionary service. We hope, however, that the subject will not be forgotten, and when the Board makes any proposition respecting it, the church will come up with one heart to enable their representatives to carry it into effect. It will be a blessed day when India shall hear from her own children the message of salvation.

 COMMUNICATIONS FOR INDIA.

We invite attention to the notice of the Treasurer on the 2nd page of the cover, stating that all letters sent to him, free of expence, for the brethren in India, will be transmitted to them by the overland mail. Our Missionaries are so far separated from us, that they can receive little intelligence by the ordinary means of communication, as newspapers, &c.; they must depend on the letters which their friends may send to them. We hope all our ministers will write, and many of our members. Their letters will be very acceptable.

We might add that any books, or other articles which their friends may wish to send them will also be forwarded to the Missionaries, if sent in the same manner. Our brethren are cut off from the abounding sources of knowledge which we enjoy, and would be grateful, we are sure, for such marks of kindness.

 MISSIONARY CONTRIBUTIONS IN INDIA.

In a late letter, Mr. Campbell informs us, that he has collected from a few friends in Saharanpur and its vicinity about 1400 rupees, equal to \$700, to build a church in that city. Some of the English residents are very kind and liberal. The collections in the English congregation at the monthly concert amounted during the year, to nearly 200 rupees, or \$100. Our brethren are not laboring in vain, if they find such favor from those around them. This information is pleasing, not so much from the amount of pecuniary aid which it mentions, though that is considerable, as from the evidence that it gives us that our Missionaries command the respect, and enjoy the good wishes of the English Christians with whom they are associated.

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

PSALMODY.

The subject of Psalmody, always so interesting in itself, possesses at present a peculiar importance. We observe that those who have, as regards this point, forsaken the fountain of the living waters of divine inspiration, and hewn out to themselves the comparatively broken cisterns of human composition, are beginning to discover that these cisterns can hold no water. As one of the works of the Westminster Assembly was the formation of a new or revised Psalmody, it would not be unprecedented any more than unsuitable, that efforts now made for union should be accompanied by an endeavour to improve the Psalmody of the Church.

The experience of the past is a useful guide for the present. Former versions of the Psalms will be serviceable in the composition of a new one. The following sketch of the history of Psalmody, compiled from articles on the subject, appended to the last Edinburgh edition of Baillie's Letters, may serve to show at least that a revision of the Book of Psalms is no new thing in the annals of the Church.

Among the many beneficial changes introduced by the Reformation, was the restoration of Psalmody to its proper place in the worship of God. Under the Popish hierarchy the priests or their attendants had monopolised this part of the service; but the Reformation procured for the people the liberty to take part in this delightful exercise, both by poetical translations of the Book of Psalms, and by the general cultivation of sacred music. This was the case both on the continent and in Great Britain. The following is an account of the principal English versions.

I. STERNHOLD AND HOPKINS' VERSION.

The earliest poetical version of the Psalms in the English language appears to have been made about the middle of the sixteenth century, by Thomas Sternhold and John Hopkins, the former groom of the robes to Henry VIII. and Edward VI., and the latter a minister in Suffolk. This version was first published in an incomplete form, at Geneva in 1556, and afterwards in full, at London, in 1562 or 1563. It was adopted in Scotland about the year 1561, and first published in that country in 1565. Of the Psalms in this collection 40 are by Sternhold, 37 by Hopkins, and the remainder by William Kethe, William Whittyngham, Thomas Norton, John Pulleyn, John Craig, and Robert Pont. We mention the names, that those who possess copies of this rare and valuable work may be able to ascertain the authors of the versions of the various Psalms, as their *initials* are generally appended. The long metre version of the 100th Psalm, and the peculiar metre version of the 124th Psalm, as they are found in our collection, are the same as in this now under consideration. The translator of the former was Kethe, of the latter Whittyngham. These may serve as specimens of this version. It may be added that Psalm Books of those days were generally accompanied with musical notes, evidencing a greater degree of musical knowledge at that time, than now exists.

II. KING JAMES'S VERSION, 1631.

King James the 1st, on his accession to the English throne, endeavoured to assimilate the forms of worship in England and Scotland, and having entrusted the most learned divines of the Church in the revision with the English translations of the Bible, a work which was completed in 1611, he himself undertook to make a new version of the Psalms. In this he

was assisted by Sir William Alexander, of Menstrie, to whom, probably, the version owes the most of the merit it possesses. It was first published in 1631, but having undergone a severe examination and opposition, it was again published with great alterations in 1636, by the authority of Charles I., who ordained that no other Psalms should be printed in Scotland or imported in that country from foreign parts. We subjoin a specimen from the edition of 1636.

PSALME I.

- | | |
|---|--|
| 1. The man is blest who to walke in
th' ungodlies counsell hates,
And stands not in the sinner's way,
nor sits in scorners' seats. | 2. But in the Lord's most holy law,
he hath his whole delight,
And in his law doth meditate
devoutly day and night. |
|---|--|

This version of the Psalms was attached to the Service Book, of 1637, and sharing in the opposition which it encountered, never came into use.

III. FRANCIS ROUS' VERSION, 1643.

In order to promote the much desired uniformity in religion, the English Parliament directed the Westminster Assembly to take into their consideration the subject of Psalmody. The version specially recommended to their notice was that by Francis Rous, a member of Parliament, and a man of considerable learning. His version was first published in 1643. That our readers may form some idea of the original character of this version, and thus observe the alterations it has undergone, we subjoin a couple of stanzas from the 23rd Psalm.

PSALME XXIII.

- | | |
|--|---|
| My shepherd is the living Lord,
and he that doth me feed,
How can I then lack anything
whereof I stand in need? | In pastures green and flourishing
he makes me down to ly,
And after drives me to the streames
which run most pleasantly. |
|--|---|

IV. ZACHARY BOYD'S VERSION.

A version which excited considerable attention, and of which much use seems to have been made in that which we now employ, was composed by Zachary Boyd, one of the ministers of Glasgow, the third edition of which was published in 1646. As a specimen of it, we give the following stanzas from the 23d Psalm, which will be found very similar to our own.

PSALME XXIII.

- | | |
|---|--|
| The Lord's my shepherd, I'll not want,
2. he makes me by good will,
Ly in green pastures, he me leads
beside the waters still.
My soul likewise he doth restore
and me to lead doth take | Into the paths of righteousness,
and that for his Name's sake.
4. Yea, though through valley of death's shade
I walk—I'll fear no ill,
For Thou art with me, thy rod and
thy staffe me comfort still. |
|---|--|

V. ROUS'S REVISED VERSION, 1646.

When the Parliament referred the original version of Rous to the Westminster Assembly, that body appointed their committee to examine it, each committee taking 50 Psalms. Three committees having attended to the duties assigned them, a revised edition was published in 1646, which was directed by Parliament be used throughout the kingdom.

VI. THE PRESENT VERSION, 1650.

The improved edition of Rous' Psalms published in 1646 having been laid before the General Assembly of the Church of Scotland, underwent a most careful revision by a committee of its members, and then being again subjected to the scrutiny of the several Presbyteries, it was authorized by the Assembly and Parliament of Scotland in 1650. This version is the

one now in use. As a specimen of the alterations made in the revised version of Rous, published in 1646, we add the first two verses of the 1st Psalm as it appears in that edition, which our readers may compare with the version now in use.

PSALM I.

1. The man is blessed that in th' advice
of those that wicked are
Walks not, nor stands in sinners' path,
nor sits in scorners' chaire.

2. But in God's law, delights, on 's law
both day and night doth think:
He shall be like unto a tree
set by the river's brink.

Though the Scotch version was never adopted in England, by the Parliament, yet it obtained considerable circulation there: several very eminent ministers giving it a high recommendation, and introducing it in their churches. Among the names of those who gave it their sanction, we find Manton, Owen, Poole, Vincent and Calamy.

For the Banner of the Covenant.

BIBLIA GENTIUM;

OR, HEATHEN MYTHOLOGY CONFIRMING THE SCRIPTURES.

No. 1.

Almost every one who is familiar with the stories of heathen mythology, must have been struck with the similarity which some of them bear to narratives in the Sacred Volume. This cannot be explained by supposing that the Heathen priests derived these stories from the Scriptures, and then circulated them among their countrymen, for the Bible was almost entirely unknown to the Greeks and Romans, before the Septuagint translation was made, in the reign of Ptolemy Philadelphus, about 285 years before CHRIST, while these stories are of a much earlier date. It is probable that the occurrences on which they are based, became known through the Egyptians and Phœnicians,—the former considered the most learned of the ancient nations, and visited by all in early times who were in quest of knowledge; the latter, a community of navigators, who frequented every country of the then known world. These two nations were contiguous to the Israelites, and were doubtless well acquainted with any remarkable events in their history.

If this view be correct, the existence of these traditions is a strong confirmation of the Scriptures. It shows that the knowledge of the events they record was general and widely spread. Suppose that the Bible is, as Voltaire pretended, a fabrication of the Jewish priesthood, how are these traditions to be accounted for? Did the Jewish priesthood fabricate them too? Nor is it to be supposed, that the narratives recorded in Scripture were derived from the *heathen*, for in Jewish history they appear in such a connection, with such adaptation to circumstances, with such verisimilitude, and without the incoherence, inconsistencies and absurdities they display in heathen records, that we cannot doubt for a moment which is a true copy of the original. Nor, again, can it be supposed that both heathen and Jewish accounts are false, for how then will this singular agreement between *independent* and indeed *hostile* witnesses be explained?

These mythological stories, then, give a confirmation to the authenticity of the Bible: and this is the best use we can make of them. Our youth spend years in reading the pages of an Ovid, a Virgil, a Homer, and become in many instances, more familiar with their writings, than with the Bible. Were the classical teacher to take occasion to compare the stories of gods and demigods which they contain, with Scripture accounts of simi-

lar occurrences, he would have an opportunity of communicating much valuable truth and of doing much good. In the following articles we propose to mention a few of these stories with the Scripture narrations which they resemble, omitting those which are most commonly noticed, as the garden of the Hesperides, Deucalion's deluge, &c., &c.

1. *Lot and Orpheus.* Orpheus having lost his wife Eurydice, was permitted to descend to *Hades*, or the infernal regions, to bring her back.—She was permitted to return on condition that she did not *look back*. Violating the engagement, she instantly disappeared. This may be the heathen version of the fate of *Lot's wife*. Sodom might well be considered the infernal regions: the command not to look back was the same in both cases; the disobedience of it by the woman, might easily be transferred to the man, and the result, the destruction of the woman, was similar in each.

2. *Jacob and Hercules.* The Olympic games are said to have been instituted by Hercules, who is said himself to have entered the lists on that occasion. It is related that he came off victor in all the exercises except *wrestling*, in which Jupiter, assuming a human form, contended with him, and when the contest continued for a long time doubtful, neither party gaining the advantage and neither being disposed to submit, the god at length discovered himself to his son and gave him the name of *The Wrestler*. This story is very much like the account we have in the inspired volume, about the wrestling of the angel with Jacob.

3. *Moses and Bacchus.* We might expect that the Egyptians would preserve the memory of such a man as Moses, and in their own opinions regard him and in their accounts of him to others represent him as a god. This seems to be the case in the similarity which can be traced between Bacchus and Moses. This is presented at large by the learned Vossius. Bacchus was said to have been born in Egypt, the birth place of Moses. After his birth, Bacchus was placed in a box and thrown into the sea, as Moses was placed in the little ark among the bulrushes. Orpheus in one of his hymns calls Bacchus, Mises; says he was born from the water. Bacchus was educated on an Arabian mountain called Nysa, and in the Alexandrian Chronicle it is stated that *Nysus is Sinai in Arabia*, near which mountain we know that Moses spent 40 years. Plutarch speaks of the banishment of Bacchus, which is similar to the flight of Moses. The army of Bacchus was composed of men and women, as the host of Israelites whom Moses led out of Egypt. The *thyrsus* or wand of Bacchus with which he performed so many prodigies, resembles the wonder working rod of Moses. Horace says of him, that he turned aside the rivers and the sea, and bound the locks of the Bacchanals with a knot of vipers. Bacchus is said to have struck a rock with his thyrsus, and water gushed out of it. Indeed, Plutarch asserts, that the God of the Jews was Bacchus, and that their religion consisted of his mysteries.

4. *Jephthah's daughter, and Iphigenia.*—It is said that when the Grecian fleet was detained by contrary winds at Aulis, the sooth-sayer Calchas required Agamemnon the leader of the Greeks to sacrifice his own daughter Iphigenia, but that when he was about to offer her, a hind was substituted in her place, and she was taken away to Tauros and made a Priestess to Diana. The name *Iphigenia* is so similar to the Greek words for the child or offspring of Jephthah, and is so much like that recorded of him, that we can scarcely doubt that the Greek story is a version of that event.

For the Banner of the Covenant.

COVENANTERS AND SLAVERY.

Covenanters from their name and principles are opponents of slavery. It will not be asserting too much to affirm, that they have ever been the foremost in the cause of human rights; that they were the first to assert doctrines now so loudly boasted of in this country. Who was it, after the nations of Europe had suffered a thousand years of unrebuked oppression and tyranny, that first dared to deny the Divine right of kings? The Covenanters of Scotland. Who first proclaimed the immortal principle, in the face of fire and sword and death, that the **PEOPLE** have the right to dethrone a tyrant, and choose one from among themselves, who will rule justly, in the fear of God? It was the Covenanters of Scotland, while opposing the unjust usurpations of the bloody house of Stuart. These, at that time, seemingly fanatical and treasonable theories soon found their way among the puritans of England, and ere long burst into a flame of liberty. The old world, however, not affording a congenial soil for the growth and developement of these principles, because its very atmosphere had been so long polluted with oppression and crime and blood; the puritan fathers, under the guidance of heaven, wisely sought a virgin continent, a land where christian republicanism might flourish uninterrupted,—unpolluted. Yet notwithstanding the respect in which those apostles of liberty on this western continent are held, we are free to say they did not accomplish all that might have been done. Nor have their sons gone on to complete what they so nobly begun. While they contended and secured the blessings of liberty for the mass, they tamely looked on with scarce a rebuke from the church or individuals, while the few—the robbed and defenceless Ethiopians were enslaved. Their desires, though exalted, seemed to soar no higher than this—"The greatest good for the *greatest number*;" while the honor was reserved for Covenanters to publish and to practice in this country a better system of ethics, and a more exalted form of civil polity; and that was, "The greatest good for the **WHOLE NUMBER**," and not one of God's humble 'poor left out. Soon after the revolutionary war, and the formation of the federal constitution, the Reformed Presbyterian Church having permanently established herself in this country, had her attention called to the existence of slavery to a considerable extent among the members of her communion. The subject was brought before the highest ecclesiastical judicature, when prompt and efficient action was at once taken. No temporary remedy—no gradualism—no colonization was permitted to have place.

A unanimous resolution was passed in the year 1800, that any of her members who were involved in the sin of slavery must **AT ONCE** manumit their slaves, or of course leave the church. The importance of this resolution, as well as the difficulty of its execution, will at once be seen when it is remembered that one of the largest portions of the church was then in South Carolina, and many of the members slaveholders or otherwise connected with the system. A committee was appointed to see that the resolution was fully carried out. And nearly half a century since the now venerable pastor of the First Reformed Presbyterian Church of this city went to Carolina in company with another minister long since gone to his rest, and saw the decision of the church carried fully into effect. And from that time till the present no slaveholder or abettor of slavery has been allowed any privilege in the church. There are also at the present several organized congregations in Tennessee and Alabama, yet they are strictly

anti-slavery. Had all the different churches in this country acted at as early a period in so definite a manner, there is no room to doubt that slavery long ere this would have been known only in history.

From the things thus briefly noticed it will be evident that Covenanters have a peculiar right, and it is their duty to speak plainly and earnestly on this subject both to North and South. While thus acting they are only carrying out long cherished theory and practice.

The poor slave, seeing his own tongue is made dumb by unrighteous laws, has also a right to expect each Covenanter to plead his cause before the country and the world. And he is unworthy the name who will be silent or say nay. Who so consistent, and with such hopes of success as Covenanters, can unite in a home missionary effort to our own oppressed millions, whom, notwithstanding their degradation, they have so long acknowledged as brethren? How can the slave, or the emancipated negro be expected to receive the gospel message from those who have never dared to rebuke the robbery committed upon himself? And shall Ethiopia stretch out her hands in vain for missionary aid to the Reformed Presbyterian Church, which has so long advocated the rights of her children? God seems to have a controversy with the churches in this country, who are attempting to evangelize Africa. And why should it not be so? Will Africa—can she ever receive the gospel from persons whose hands are dripping with the blood of her long lost children? Will God until He ceases to be just, ever bless such an effort? All these considerations call loudly on the Reformed Presbyterian Church to extend if possible, by missionary effort, her influence as far as Africa; which presents so inviting a field, and a prospect of such an abundant harvest.

These thoughts have been penned, not in the spirit of boasting—nor with a censorious feeling; but with a desire of briefly presenting this subject before the readers of the *Banner*. Far also be the desire to detract praise from those to whom it is due. The Quakers—those long tried philanthropists—were the first as a body in this country to act efficiently on this subject, and exclude from their connection the dealer in human chattels. But the desire of the writer is to call the more serious attention, not only of the members of our own church, but if possible the serious attention of every one in this land, who loves the Lord Jesus and the extension of his kingdom, to this momentous subject. Slavery is no doubt the greatest obstacle which now opposes itself to the spread of the gospel. May God, then, incline the hearts of all Christians to unite in its speedy overthrow, and thus mightily assist in hastening on the period when the whole earth shall shine with His glory. S.

MISSIONARY INTELLIGENCE.

LETTERS FROM THE PUPILS IN THE ORPHAN SCHOOL, IN SAHARUNPUR.

The following letters are written by two of the pupils in the Orphan School at Saharunpur. They will be read with grateful emotions by every one who has an interest in the Institution. When we remember that only five years ago these boys were wholly ignorant of the English language, and unable to write their own, and that they had no knowledge whatever of the Christian religion, we may well wonder at the progress they have made. The penmanship of their letters is very good, and the

composition (which is entirely their own) far better than could have been at all expected. These young men are both 17 years of age, and have been for some time members of the mission church. In a few years they will be qualified to act as assistants to the Missionaries, the great object contemplated in the original formation of the institution. We hope whenever the proper time arrives, the church will furnish the means necessary for this object.

Saharunpur 5th of September, 1844.

My dear and affectionate Friend.—I am happy to give you a short account of the wonderful love of God towards me. Through his goodness and mercy, I have been so far spared and blessed with health, for which I very much desire to be thankful. How many among my countrymen are suffering various kinds of diseases, and many I have heard and seen cut off for ever without hearing a single word about their salvation. While I am enjoying very good health, and getting along with my studies without the least interruption, I am at a loss to express how it is that God deals so kindly with me. What, is it because I love him more than others? No, but because he loved me more than others. I often think how many persons are around me who have no Bibles, no kind teachers, and never heard the joy of Heaven nor the pains of hell, and who never have been taught what they must do to be saved from the wrath to come. While he has permitted me to read and hear his blessed word which is only able to make us wise unto salvation. I know it by experience that it is not because I have deserved such kindness as He has bestowed upon me, but by his mere mercy and goodness. It seems a great while since I gave you a very imperfect account respecting my feelings, and probably you have some reason to think that I have forgotten you, or the great ocean which lies between us has withdrawn my affections from you. No, my dear friend, it is not the case. I daily remember you, especially in my prayers, and very much long to see you in this world, but this thought utterly disappoints me while on the other hand, my heart feels with exceeding joy and gratitude that we shall see each other face to face before our blessed Saviour if we are his true followers and love him as he loved us, whence we shall never be separated, but with one accord will sing the praises of the Lamb who was slain for our sins, and who is worthy to receive honour and praises. O what a delightful it shall be when we shall meet with each other, and will talk about the wonderful love of Christ who died for our sins, and is exalted on high at the right hand of God as a Prince and Saviour and makes intercession for his chosen people. With regard to my improvement, I hope, my dear friend, that by his grace I make some progression in divine life, the Bible appears more valuable, and I am enabled by his holy Spirit to draw more instruction from it than formerly, and also feel an increased desire to do what I can do for my countrymen. O my dear friend, I beg you with all humility, do not forget to pray for me when you draw near the throne of grace, that the Lord may be pleased to pour out his holy Spirit upon me that I may be enabled to make known the unsearchable riches of Christ before these people who never heard of a Saviour, but are sitting in the region and shadow of darkness, and are perishing for lack of knowledge. I hope you will not be disappointed with spending so much money for us poor orphans, who will never repay you. I am quite sure that you are gathering a great treasure above, where neither moth nor rust doth currupt and where thieves do not break and steal. Before I close my letter, once more, I beg to ask an inter-

est in your prayers continually, for I need it much. Accept my warmest wishes for both your temporal and spiritual welfare.

Yours most affectionately.

Rev. and dear Sir,—Through the mercy and goodness of our God, I am enjoying good health, and my gratefulness is always to your kindness, if I am so far from you, and a great Sea is rolling between you and me; now I wish to state my condition before you. When I was in my parents house there was a very severe dearth, and it was impossible for man to get any food in this case my parents were dead and I alone was left in my fathers family, and I was destitute of help and no means of relief; then I was forced to go out of mine abode and by a walk in the heat of the sun I was seized with a severe fever, and was unable to walk any more. I was lying on a river bank, and when men saw me there they were moved with compassion, and brought me into a hospital, and there I was a few days, and when I was recovered of sickness the owner of that place took me into his house and keeping me some days he sent me with other boys to the City of Saharunpur to Rev. James R. Campbell, and he received us with much affection and shewed his kindness in giving us food, raiment, and best of all, he placed us in school, where we are learning both the spiritual and worldly knowledge and where the holy word of God is daily read. God had done better for us in sending that famine in which we are collected to glorify our best creator, and hear that word which our fathers not heard, and be the instrument of spreading his word in which he has so loved this world that he sent his only begotten son, that whosoever believeth on him shall not perish, but have eternal life. We loved him not but he loved us, and known us by our names, and appointed a salvation. Many thanks to the Almighty God who has not left me to perish in my unnumerable sins, but inclined mine ears to hear in a discourse these words, that we have nailed on the Lord Jesus Christ by our own hands, and this verse perplexed me very much and I said that I never saw Jesus, how then I have killed him? and I asked the meanings from Rev. Mr. Campbell, and he told me that not by our hands, but by our evils we have killed him, and I was in the habit of enquiring more about these sayings, and when I was convinced I made a profession of repentance and faith in Christ Jesus. The people of God united me into the church of Christ which he has founded in this world, and redeems it by his precious blood from the power of the devil, and of the world, and now I know by the grace of our heavenly father, that I will never leave Christ nor turn from his religion, for there is not a religion like his, in which God himself descended from heaven to save the human race, and proclaims a free salvation and means of obtaining eternal life. Now dear sir, I am hopeful that if I see not your face in this world certainly in the world to come, and there we shall see each other face to face before the throne of the slain Lamb, and there he will give to them that love him and obeyed and suffered for his name persecution and every kind of affliction, eternal life and the fruit of the tree of life, and there the Righteous men will sing praises of his name and glory, may God prepare us for that place.

Believe me sir your most obedient servant in the Lord Jesus Christ.

Saharunpur 10th of September 1844.

MISSION BUILDINGS.

Our present number contains the view of the Mission premises, with the description of them, promised in our last. We thought it would be interesting and useful to make the appeal to the eye, and through the eye to the heart. The engraving is printed in such a manner, as that it may be taken out and framed by those who desire it. Extra copies of it on drawing paper may be procured by those who order them, at the rate of 12½ cents each. Mr. Campbell writes ;

The new mission premises where we are now situated, are nearly an English mile to the south of the city, and on the main road which leads out to the public offices and civil courts. They are handsomely situated, and the spot of ground is considered the most healthy, dry and airy of any at the station. A strong proof of this is found in the fact, that during the four years we have resided here, not a single death has occurred in the orphan school, and indeed, but little sickness of any kind. This, in itself, is a sufficient compensation for all the difficulties encountered in changing our situation. As it may be interesting to you, I now send sketches of our mission houses, which will serve to give you some idea of their appearance, but as this is the first time I ever attempted any thing of this kind, I must beg you will not severely criticize the manner in which the work is executed. The view is taken from nearly the centre of the western boundary of the premises. The houses, though comfortable, are in reality far from being so grand and magnificent as they appear to be in the views given. They are but a single story in height, consisting of six rooms, with pantry and bathing closets on the verandahs. The upper part of the buildings represent the actual size of the dwelling, the lower part, sustained by arches, being verandahs which to promote coolness in this burning clime, are essential to a house in India. All the inner walls, and so much of the outer as are not exposed to the rains, are built of coarse bricks dried in the sun, —the rest of burnt bricks and plastered with sand and lime. The inner walls are plastered with clay mortar, rubbed over with an article which need not be named, and then white washed. The flat roofed house is occupied by me, and covered with clay, the other, in which Mr. Craig resides, is thatched with grass. The Orphan Institution is to the south of my house. The little belfry rises from the roof of the Hindustani School Room. Their buildings consist of six rooms in one range, on the west side of the enclosure. All the doors are on the inside, and the rooms are ventilated by holes in the wall on the outside to the west. Each room is capable of accommodating four boys comfortably ; each lying on a separate bedstead, leaving a space in the centre for sitting, &c. On the east side there is a range of buildings, consisting of a cook room, a store room, and a room for retirement and prayer meetings among themselves. To the south, there is a verandah extending from the cook room on the east, the to sleeping apartments on the west, underneath which they eat their food. The hollow square formed by the buildings and the wall of the enclosure, is planted with toon trees, which already make a delightful shade, and under these in the hot weather, they place their little charpais, and sleep more comfortably than under any roof. Indeed the natives greatly prefer the coolness of the open air at night, and during the warm weather they usually sleep on the tops of their houses.

The Church Bungalow, stands at the entrance on the public road. It is surrounded by a verandah supported by wooden posts. Three-fourths of the building next the road, that is 40 feet by 22, is fitted up for public

worship, with chairs and benches to accommodate about 50 people. It is entered by two doors on each side, and one next the road. On the west end, there is a neat pulpit and desk. The ceiling is of coarse cotton cloth white washed.

The other part of the building, is occupied by the English school, superintended by Mr. Craig. In the centre, between the dwelling houses, there is a pillar supporting a sun-dial. Some offices also are seen in the prospect. The houses occupied by the Catechists, being on the other extremity of the grounds, could not be brought into the scene. Thus much for the *locality* of the Mission station at Saharanpur.

THE HINDUSTANI LANGUAGE.

As our Missionaries frequently refer to the Hindustani language, the following account of it, from a letter of Mr. Craig's, will not be uninteresting.

The language called Hindustani or Urdú is a compound of Persian and Hindee, the nouns or names of things being almost entirely Persian, and the verbs nearly all Hindee. The Persian nouns are also declined according to the idiom of the Hindee. This language grew out of the intercourse of the Mahomedans with the Hindoos, when the former first invaded Hindustan, and was called, *Oordoo*, or the language of the Bazar, being first contrived for the purposes of buying and selling between the two different classes who did not understand each other's language. This being the origin and design of the Urdú, it was never extended beyond what was necessary for the purposes of common conversation, and though it soon became the spoken language of both parties, it was never used as the written language of either, and to this day it is not taught in their schools, the one party studying Persian, which is not spoken at all, and the other Hindee, which is spoken only to a very limited extent. The spoken language therefore which is commonly called Hindustanee, is very limited indeed, and is often incapable of conveying the meaning of the plainest English sentence. Hence it is only those who have learned to read, and consequently have studied either Hindee or Persian, that can be taught English with any degree of facility. Some have tried to learn English in our schools who could not read any of their own languages, but their progress has not been encouraging. The only terms by which the meaning of many of the English words can be given being as little known to them as the English itself, there is no medium left through which to communicate new ideas to their minds. The learned among the Mahomedans who understand Persian sufficiently to carry on all their epistolary correspondence in it, have introduced many more Persian words into the Hindustani, as spoken by themselves, than are to be found in the conversation of the unlearned. This improved Hindustani is that into which the Missionaries have translated the Scriptures, tracts and other works which they have published. It has no characters of its own, but is printed in the characters belonging to other languages, chiefly the Persian, and latterly the Roman letter begins to be much used. This language was first committed to writing and printing by the English residents, and, with words taken from Persian and Arabic, Hindu and Sanscrit, it is comparatively copious. Those who understand it well, as all do who have studied the Persian, can easily understand a translation from the English on all common subjects; but scientific subjects if translated into it, are unintelligible to the best learned natives, owing to the number of purely Sanscrit, Persian, and

Arabic terms, which must necessarily be used in such a translation. In teaching the sciences, therefore, we cannot explain or give the meaning in Hindustani, but must demonstrate every thing by means of apparatus, or in the absence of these, by such other familiar methods as we can devise. Even English grammar cannot be explained by translating, as the natives never study the grammar of the languages which they learn, and so know none of the terms peculiar to it. The Hindustani being only used orally by the natives, has neither grammar nor any other book belonging to it, except such as have been prepared and printed by the Missionaries and other Europeans. Thus you see that teaching an English school here is a very different thing from the same employment in America. A knowledge of the native languages is an indispensable qualification for teaching our language to them, and even when this is obtained, the difficulties are far from being all removed. All these, however, must be overcome before we can cause the light of European science to shine upon the ignorant inhabitants of Hindustan.

IRISH ECCLESIASTICAL INTELLIGENCE.

As our readers generally regard with much interest the progress of truth in the Emerald Isle, we are sure they will read with satisfaction the following letter, containing so much and such important information on this subject. The writer of it has it in his power to do much to instruct and please us, in this western world. We hope he will favor us from time to time with similar communications. It may be proper to state that our friend is a member of the Eastern Reformed Presbyterian Synod of Ireland.

After some remarks of a private nature he proceeds to write :

Mr. Jacob Alexander has been ordained to the pastoral charge of the Derry congregation, and is now a member of the Western Presbytery. You are aware I suppose, that our ministers now constitute a *Synod* under the name of the "Eastern Reformed Presbyterian" and divided into the Eastern and Western Presbyteries. They held a very interesting annual meeting this year in Derry. Dr. Alexander has been appointed to deliver lectures on Divinity to the students in our connexion during their collegiate sessions, which will forward their studies very considerably, and render the usual visits to Dr. A. Symington of Paisley, unnecessary. Rev. Thomas Houston has published a new work on "Parental Duties" which has been very favorably noticed by some reviews. In his preface he intimates that it will be followed by *another* work! The *manes* of the defunct "Covenanter" have not terrified him. Dr. Paul has published part 2d. of his reply to the Synodical "Judgment," and in the conclusion has addressed a very severe letter to Dr. Stavelly. He is also preparing a Synopsis of the *distinctive* principles of Covenanters. This is particularly called for at the present time. Since the disruption by the Free Church of Scotland, the public mind has been greatly directed to the Headship of Christ, and the Presbyterian ministers in Ireland are beginning strongly to advocate, and *assume* it as *the* principle of their Church, while the small body who have so long contended and suffered for it in this country are overlooked. The Presbyterian Marriage Bill which has lately passed through both houses of Parliament, has produced great excitement in this country. It enacts that no marriage celebrated by a Presbyterian Clergyman will be legal, unless many specified restrictions be submitted to. The General Assembly have unanimously complied

with it excepting *four* ministers who have protested, among whom I notice Rev. Mr. Fullerton who left the "*Residuary*" Synod of the Covenanters here. No marriage will be valid unless the names of the parties be proclaimed three Sabbath days in succession, *unless* a license be purchased from a minister appointed in each Presbytery, who will sell such license for 5s. A "Registrar General" (likely Dr. Cooke) will keep an account of all such marriages, and receive £1000 per annum for such service. The sale of indulgences is thus commenced by parliamentary enactment. It has been thought that the good order of society requires hasty and irregular marriages to be prevented by three days proclamation. The British Senate pass a law to enforce this, but at the same time grant a license to *violate* this law for 5s.! Dr. Paul, and some others of our ministers think this bill when it comes in force will deprive our church of the right to celebrate marriages between *members* of our own and *another* communion. If such be the case it will very much affect the welfare of our church in this country. It will be degrading to our ministers. There are eight students at present under the care of our Synod. At the last meeting in Derry it was proposed and left for consideration, that a Sustentation Fund should be raised for the support of our ministers, as in the "Free Church." A very gratifying letter was also received from Dr. Chalmers, acknowledging the receipt of the address from our Synod to the "Free Church." At the meeting of that Assembly in Edinburgh he said, that from the twenty-three addresses which had been forwarded from various religious bodies, he had selected three to read to them, "as being eminently calculated to encourage them in their present struggles." Of these ours was the first which he read. A letter on Covenant Renovation was transmitted from the Residuary Synod in Ireland to the Covenanting Synod in Scotland this year, but it appears that this body is not quite unanimous as to that matter. I am glad to find that the Scotch Synod are so active on the subject of Missions. They have agreed to form a new Mission to the Jews in addition to their other schemes, and have ordained Mr. Inglis to go out to New Zealand. Their funds are in a prosperous state. You have perhaps seen a recent edition of Dr. McLeod's Lectures on the Revelation, with an introductory essay and *biographical sketch* of the author, by Dr. Bates of Glasgow. The late movements of the Free Church of Scotland have given a wonderful impulse to religion in this country. The money contributed to its various plans during last year amounted to £240,000 for churches; £32,000 for missions; £70,000 for ministers; and £52,000 for education. These efforts are really astonishing, and perhaps unequalled, and other communities look with surprise at a Christian liberality which they scarcely hope to rival. A union has been proposed between them, and the Synod of original Seceders in Scotland, which Dr. Candlish declares "to be neither hopeless nor distant." The principal barrier in the way of their incorporation seems to be that the Seceders insist upon the Free Church emitting a testimony and adopting the Covenants, which they deem "inexpedient" at present. The Covenanters still keep aloof from all connexion, determined to maintain their distinctive standing. Considerable excitement has been produced by a new work of Dr. Wardlan's, in which he rejects the doctrine of a *special* atonement, as irreconcilable with the *universality* of the gospel offer. A controversy on this subject has been carried on between him, and Dr. Wm. Symington, through the medium of periodicals and reviews, and his sentiments are spreading rapidly amongst the congregationalists in Scotland and England. Puseyism is gaining ground fast. It is losing its

character of Anglo-Catholicism, and will shortly merge into open and avowed Popery. A crisis is thought to be approaching when the Evangelicals will dis sever themselves, as in Scotland, from the corrupt, and corrupting establishment. Popery is beyond doubt advancing in its efforts to attain supremacy in these countries. Its adherents, strangers to liberty, are either despots or slaves—they meanly crouch or tyrannically rule, and I should dread the consequences to religion of their increasing power and influence. The missions to the South of Ireland are prospering. I would that I could say that our little body were doing something in the same work, but really they are discouraged from exerting what strength they have by the smallness of their numbers and the weakness of their resources. We are not able to originate any enterprise of *our own*, and many of our people contribute to other and more flourishing societies. Dr. Henry's congregation in general subscribe to the London Society, and to the Scotch missions, but have lately formed a society for the immediate benefit of our own church, which I hope will prosper. We have two Sabbath schools in connexion with our church here, which are doing much good; at one of them we have above thirty children of Roman Catholic parents, receiving instruction in the Scriptures in opposition to the express injunctions of the priests. One poor girl who renounced the Romish faith and joined our congregation, received very cruel treatment from her relatives, but continues to adhere to her new profession.

LATEST INTELLIGENCE FROM INDIA.

By the letters received from India since the date of the communications published in our last number, we have learned that three more of the orphan children, or rather young men, have been admitted to the church. Their names are Samuel B. Wylie, Gilbert McMaster, and John Alexander. In our next we expect to give more full information of this pleasing event.

MISSIONS.

If you keep out of sight the more important ends subserved by the disclosures of the Bible, there would be no single gift for which man stood so indebted to the Almighty as for the revelation of himself in the pages of Scripture. The great engine of civilization is still the written word of the Most High. And if you visit a tribe of our race in the lowest depths of barbarism, and desire to bring up the debased creatures, and place them on their just level in the scale of existence, it is not by the enactments of earthly legislation, any more than by the tyrannizings of earthly might, that you may look to bring speedily round the wished-for result. The effective machinery is christianity alone. Propagate the tenets of this religion, as registered in the Bible, and a mighty regeneration will go out over the face of the long-degraded community.

We need hardly appeal, in proof of this assertion, to the records of the effects of missionary enterprise. You are all aware, that, in many instances, a great change has been wrought, by the labours of faithful and self-denying men, on the savage clans amongst which they have settled. We omit, for the present, the incalculable advantages consequent on the introduction of christianity, when another state of being is brought into the account. We consider men simply with respect to their sojourning upon the earth; and we contend that the revolution effected in temporal

affairs, should win, even from those who prize not its disclosures in regard to eternal, the warmest admiration for the Bible. There has succeeded to lawlessness and violence the beautiful scenery of good order and peace. The rude beings, wont to wander to and fro, alternately the prey and the scourge of neighboring tribes, have settled down to the quiet occupations of industry; and, gathering themselves into villages, and plying the business of handicraft or agriculture, have presented the aspect of a well-disciplined society in exchange for that of a roving and piratical horde. And when a district which has heretofore, both morally and physically, been little better than a desert, puts forth in all its outspread the tokens of a vigorous culture; and the Sabbath-bell summons from scattered cottages a smiling population, linked together by friendship, and happy in all the sweetness of domestic charities; why, the infidel must be something less than a man, if, with all his contempt for the Bible as a revelation from God, he refuse to admire and esteem it as a noble engine for uplifting humanity from its deep degradations.—*Melville.*

For the Banner of the Covenant.

THE SIXTY-SEVENTH PSALM.

Lord visit us in kindness,
And bless us with thy love,
Remove, O God, our blindness,
Shine on us from above.
And thus to every nation
Thy way shall soon be known,
And thus thy great salvation
To ev'ry land be shown.
O! let the nations praise thee,
Let ev'ry one rejoice,
Let all the people bless thee,
Bless thee, with cheerful voice.
For all men thou shalt govern
And rule with holy laws,

Thou shalt decide as sov'reign,
With justice, every cause.
All shall be glad before thee,
And sing in joyful lays,
All nations shall adore thee,
In songs of grateful praise.
With plenty then shall flourish
The land which we possess,
Rich crops then shall us nourish,
God, our God shall us bless.
Yes! God will give his blessing
And all shall love his name,
Mankind his grace possessing,
His glory shall proclaim.

DIFFERENT IDEAS OF HEAVEN.

"My chief conception of heaven," said Robert Hall, "is *rest*." "Mine," replied Wilberforce, "is *love*; love to God, and love to every bright and holy inhabitant of that glorious place."

Hall was an almost constant sufferer from acute bodily pain; Wilberforce enjoyed life, and was all amiability and sunshine: so that it is easy to account for their respective conceptions of the future state.

What a mercy that both these conceptions are true! The union of *rest* and *love* perhaps conveys, within a small compass, the most correct idea of the heavenly state.

Has any one wounded you with injuries?—Impatience and hasty words will rankle and make them deeper. But soft language dresses the wound; forgiveness cures it, and a kindness done in requital takes away the scar. An eminent christian observed, "I have ever found that words spoken in meekness of wisdom, and not from an angry spirit, are most piercing to an adversary, and most comfortable to myself."

THE Banner of the Covenant.

MARCH, 1845.

THEOLOGICAL ESSAYS.

For the Banner of the Covenant.

CHURCH AND STATE.—No. 3.

II. We now propose to give a brief analysis of the principal ingredients, entering into the constitution of an ecclesiastical establishment.

1. The *first* of these is *an assumption*, on the part of the establishing power, *of infallibility*.

A particular creed, is a necessary part of a religious establishment. Now the creed so established should be *the truth, the whole truth, and nothing but the truth*. Should there be any error intermixed with it, it ought not to be established. This would be to establish iniquity by law. The very attempt is arrogant. The Author of the Mosaic Institute was absolutely perfect and infallible; and, of course, the whole of that establishment was perfect and obligatory on those to whom it was given. But can any human establishment lay claim to this attribute? To whom has God delegated this authority? To a King? To a President? To a Parliament? To a Congress? To a Pope? To a Pope and Council? No! to none of them. The fallibility of all these has been too lamentably ascertained to require any proof. But, until this infallibility shall have been attained, and the establishing power be vested with perfection, religious establishments will be an unholy and audacious assumption of the prerogatives of Jehovah—Infallibility and Perfection. Popery is consistent in this blasphemous audacity. It claims and asserts this infallibility—while Protestantism, equally delinquent, but not altogether so impudent, inconsistently disclaims it, while the establishing power acts as if it possessed it. Hear the Earl of Chatham's remark on this point, when speaking of the difference between the Anglican and Romish churches: "The church of Rome is *infallible*, and the church of England is *never in the wrong*."

2. A second ingredient in the constitution of an ecclesiastical establishment, is *an assumption of lordship over the conscience*. This is a usurpation of the supremacy of God. He alone is Lord of the conscience, and to none else can it owe allegiance. It is his vicergerent in the human breast, and fails not to acquit or condemn, according to its perception of right or wrong. In the exercise of this lordship over conscience, what human being has the audacity to act as the head of the church, prescribe creeds, suppress heresies, reform abuses, convoke synods, and exercise discretionary supervision over them! All this grows out of, and belongs to, civil establishments of religion, even in Protestant countries. The Pope and his less honorable

compeers, arrogate this headship of the church. *Less honorable*, did I say? Yes. For he claims possession of the requisite infallibility and perfection; while they claim the headship, and yet—modestly, no doubt—refuse the infallibility, though absolutely necessary to the discharge of its transcendent functions. Even Protestant England retains so much Popery, as to avow this royal headship, denominating the King the supreme head on earth, of the church of England and Ireland. In accordance with this, the late Doctor Claudius Buchanan concludes the memorial addressed by him to the then reigning monarch, with regard to establishments for India, in these words. “To your majesty, as the supreme head of the church, your Indian subjects look up for these blessings which are in your right hand to bestow.”

What a principle of arrogance is involved in this usurpation of Messiah's headship! The establishing power takes the place of the Lord Jesus Christ, sits in the temple of God, and dares to prescribe creeds and confessions of faith! such prescriptions are an outrage on human rights, and as repugnant to the intellectual character of man, as they are a daring invasion of the prerogative of the Redeemer. They trench upon the right of private judgment! Yes. The usurper, whoever he may be, saves his votaries the trouble of thinking for themselves, kindly takes charge of their consciences, which they are too indolent or too ignorant themselves to discipline, and thus fits them for becoming the veriest slaves. And as such, the more ignorant, the better. Ignorance is the mother of devotion. Their intellectual perfection consists in their credulity, or in their being capable of believing any thing whatever, that may be prescribed to them, although contrary to *sense, reason and experience*. Yes, though manifestly absurd and impossible. Witness the doctrine of transubstantiation.

3. Religious establishments involve, moreover, an assumption of preeminence above God himself. God is a God of truth. Every thing emanating from this centre must be consistent. All his words and his works are in perfect harmony. But these establishments appoint a creed, determine its truth, command its belief, under the sanction of pains and penalties, pronouncing all others erroneous; and yet, notwithstanding, these same establishments blasphemously authorize by statute, by an act of toleration, all kinds of deviation from it! This is exercising a prerogative which the great God himself could not do. He could not by law *sanction and authorize* error and falsehood. But this very thing is done by legislative enactments, wherever the injustice of religious establishments is alleviated by authoritative toleration. This toleration, therefore, so much boasted of in Protestant countries, involves in it a principle of monstrous impiety, in assuming a supremacy over God, over his law, over his truth. How horrible must be that system, from whose oppressive operation, such an audacious assumption brings relief to the dissenter! Can any thing more forcibly show the absurdity of the union of church and state, than the very fact that even the *criminal* relaxation of its own enactments brings an alleviation of its injuries! Toleration, therefore, and intoleration, are equally incompatible with justice and the rights of man. What! must I obtain permission of a poor worm of the dust like myself, to worship the great God, in the way that the conscience he has given me, and placed in my bosom as his vicegerent, dictates to me, as being most acceptable to him! We have rights antecedent to all human laws—rights which we hold directly and immediately from the Author of our being. These are too high and too sacred to be chartered. They laugh at the audacity of the poor presumptuous wight, who would attempt to confer what does

not belong to him, but is already possessed as by the free born of the God of nature. Hence the excellency of our American Government. Here there is neither toleration nor intolerance. No *grant* of rights of conscience, but only a mere recognition of their antecedent existence—as things which no earthly government can have any right either to withhold or to bestow.

4. Every religious establishment involves in it a principle of persecution. Every establishment of religion either tolerates other sects, or it does not. If it does not tolerate, then there must be persecution, of course. And in that case, the mildest form will be banishment. But even should other sects of Christians be tolerated, still, the principle of persecution will be carried into operation, with more or less severity. It will show itself under various species of injustice and tyranny, as—

(1) In the infraction made by the establishment on the *sacred rights* of conscience. In these, by the establishment, they are injured by the prescription of a creed, to be embraced with certain worldly advantages, or to be refused under certain pains and penalties. This is a daring interference between them and their God, coupled with a temptation to sacrifice conscience to worldly gain. What awful responsibilities are here incurred!

(2) But further, they are injured by being obliged to support and pay for what the *dissenter*, not only refuses to accept, but believes to be in a high degree deleterious to his present comfort and eternal welfare. This injustice is practised in the exaction of tithes, and taxes of whatever kind in support of a religious system which we disbelieve. The word tithes is of Saxon origin. Offa, king of Mercia, during the British Heptarchy, having treacherously murdered Ethelbert, king of the East Angles, and taken possession of his kingdom, to make an atonement for his guilt, gave the tenth of his goods to the church, and instituted the tax called *Peter's pence*. Ethelwolf extended it over the whole kingdom. That some of the Patriarchs observed this practice, has been already admitted: and that any one who pleases, may dedicate the tenth of all he has to God, the giver of all, we presume, none will gainsay. But it must be *voluntary*. Here is the *turning point*. Even under the Old Testament dispensation, this was the case. We might challenge our opponents to state a single instance of compulsion in the collection of tithes in all the Old Testament. The tithes of that economy obviously suggest to us as Christians, that, in the ratio of our prosperity, we are bound to contribute to the support of the Gospel. But the Gospel of Jesus Christ repudiates the very idea of compulsion for its support. Could there be any thing in its nature more unjust, than to oblige me by pains and penalties to pay for the provisions I not only refuse to purchase, but believe to be unwholesome and injurious to my own and my family's health? I ask the question, could there be any thing more unjust on the part of our government, than to form our manufacturers of flour into a national company of bakers, and compel the public to pay for what was offered to them, whether they received it, or turned away from it with dislike and disdain? Now, every principle of sound reasoning warrants the inference, that it is equally wrong, if not still more iniquitous, for the civil power to establish the creed of one particular sect of religionists, and uphold their cause, by forcing to pay for its support, those who deem it to be *unscriptural, false and pernicious*.

Let us, for a moment consider the operation of this system of injustice in poor Ireland. In that unhappy country, there are various ecclesiastical exactions. *First*, the tithes to the church of England, or the Episcopal es-

tablishment in Ireland. *Secondly*, another church cess for Presbyterian ministers, about \$ 375 per annum, for each. *Thirdly*, government raises another annual revenue for the Roman Catholic College at Maynooth! The *first* of these is called *tithes*, for the support of the established clergy, or the ministers of the church of England. The *second* is denominated the *Regium donum*—more appropriately, *Laudanum*, to be administered as a *soporific*, to compose to sleep the Presbyterian Dissenters! Thus their prayers, and their loyalty, and peaceful silence are purchased by government. They are lulled to quiet, and stoutly pray for the prosperity and success of the powers that be, in return for their bounty. What a farce! Whence does government obtain this money called the *regium donum*? Is it not raised, like all other monies, by taxation in some shape or other? And, as it is not applied to any legitimate end of civil government, it is nothing else, it *can* be nothing else, than a mere *legalized* robbery. Has the government any funds of its *own* at command? Are they not all wrung from the people! Have they got the purse of Fortunatus, or the lamp of Aladdin? and tribes of Genii to fill their treasury with money for these donations? No. A poor oppressed population must furnish all. The *third* unjust exaction mentioned is, a cess for the support of a Roman Catholic College at Maynooth. What! A Protestant population taxed to educate men to propagate a religion which England pays her own clergy of the Established church to cry down and pray against! Thus the several classes of Presbyterians, the Baptists, the Methodists &c., who have not yet sold their consciences for a morsel of bread, are really, in a moral point of view, robbed of their property by the three species of ecclesiastical exaction above enumerated. The same principle operates in Scotland. There, too, *Dissenters* must pay for the support of the *High Kirk*, as it is called! And these same Presbyterians, who are the *established pets* in Scotland, when they emigrate into England and settle *there*, must, in common with all other dissenters there, pay for the support of the clergy of that establishment! Can any thing be more repugnant to the principles of justice? or more opposed to the prescriptions of the Old Testament, and the injunctions of the New!

(3) This injustice and persecution is not confined to the robbery of property only; but extends also to *name*, and affects respectability. The established clergy take precedence of dissenters. Not only do the high dignitaries affect a superiority, as in the churches of England and of Rome; but even in Presbyterian Scotland, where the official equality of ministerial functionaries is *formally* recognized, the highchurchman looks down on his *dissenting* ministerial brother, as of inferior standing, and claims a distinctive precedence.

5. Another principle involved in the civil establishment of religion is a tendency to indifference or infidelity. It is a fact sufficiently notorious to supersede the necessity of proof that Harrington, Bolingbroke, Shaftsbury and David Hume, have all argued, and argued stoutly too, for religious establishments! Their reasons, to be sure, were different from those advanced by the Christian advocates of that doctrine. Their great reason was this, "The people will not be content without some sort of religion—That a state religion had a tendency to lull them into indolence—and, consequently, they would not be in so much danger of being unduly troubled with such absurd nostrums, as those which the Bible teaches." Its modern abettors say we must have an establishment, otherwise religion will go down: the Infidels say, we must have an establishment, otherwise religion will become *too prevalent*, and exercise too great and commanding an

influence over the social system. Both want an establishment. We leave them together on this point. We cannot agree with either. Yet we by no means view them in the same light. No. God forbid. In the church of England, in spite of all the evils of the establishment, there have arisen many excellent men, ministers of the Gospel, who have been burning and shining lights in the ecclesiastical hemisphere. We shall ever cultivate a grateful remembrance of her Newtons, her Lockes, her Boyles, her Barrows, her Charnocks, her Chillingsworths, and her Scotts, &c., as great benefactors of the Christian commonwealth. Yet, withal, there is some risk in denying, that the great indifference about scripture truth, and religious principle evinced by those, who have come under solemn obligations and oaths, to maintain the truth as it is in Jesus, furnishes some ground for this charge. But we wish it to be clearly and distinctly understood, that it is against the *system* of ecclesiastical establishments, whether in Protestant or Catholic countries, and not against the person of any individual, that we direct these animadversions. Among the Romanists, as well as the Protestants, there are to be found ornaments to society—men whom we admire and love, while we reprobate some of their avowed principles, which we are confident, from their natural goodness and humanity, they could never be induced to carry into practice.

But still, it may be asked, how can the system of ecclesiastical establishments have any tendency to, or be, at all, productive of infidelity? Let us inquire what would likely be the judgment of a person entirely unbiassed by prejudice, to either side of the question. Let us suppose, for example, an inhabitant of the Moon, or any other planet, to reach our earth in one of his excursions. Suppose him to be perfectly acquainted with our language, and be a person of good habits, and cultivated intellect. Let this person fall into conversation with some of our inhabitants, on the subject of religion. Should he be informed that, on our planet, some countries legally establish one form; others, another. That while they sanctioned, under certain pains and penalties, *one* form, many of them *authorized legally*, the very sects they had prescribed, and had excluded from the benefits of the establishment, to practise upon their own religious system. That they taxed—sometimes heavily—the *unestablished*, to support *established favorites*, in the maintenance of doctrines, and the observance of forms, most repugnant to their convictions—That these *unestablished*, were sometimes dragged to prison, because unable to pay the tax levied upon them to support a religion which they most *conscientiously* disbelieved. Should he be informed of the fact, that the establishing power, or the persons making these exactions, had no conscience on the subject; that they had no more regard for the *one*, than the *other*; that they could be equally conscientious in swearing to support and maintain them all—say, Episcopacy, Presbyterianism, and Popery; I ask, what would this stranger think, of the religious principles of these people? Yet, such are the genuine and legitimate effects of the union of Church and State; and such is literally the case in Great Britain! Her sacred majesty, the amiable Victoria, is bound by her coronation oath, to *support* equally Episcopacy in England and Ireland, Presbyterianism in Scotland, and Popery in Canada; and, at the same time, to protect all the authorized deviations embraced in the toleration act! I ask again; what would this stranger, as a rational being conclude respecting such establishments, and such tolerations? What else, so far as this evidence went, than that religion among us was a mere name; and that its principle and rationale, were but little felt, and very inadequately appreciated—that it was employed principally for State purposes. If

this is so, who could rationally deny, that the tendency of religious establishments is more calculated to promote infidelity, than either the feeling or the exercise of genuine Christianity. B.

(To be continued.)

For the Banner of the Covenant.

THE THREE BIRTH DAYS.

Psalm 87: 5. "It shall be said of Zion, this and that man was born in her."

This Psalm seems to have been composed after the return of the Jews from Babylon, and probably in reference to the building of the second Temple. By some, the first verse is considered a part of the title, which then reads "a song for the sons of Korah, when he laid his foundations on the holy mountains." The Jewish Captives who returned from Babylon were but few in number, and not, we have reason to suppose, the noblest or richest of their nation; but actuated by the spirit of true religion, one of their first objects was to prepare a habitation for the mighty God of Jacob. The second Temple, though of the same size as the first, yet wanted many of those things which had given the latter its chief distinction and glory. The ark, the schechinah, the sacred fire, the urim and thummim, and the spirit of prophecy, all these were absent; nor in the beauty of its architecture, and the splendor of its ornaments, could it be expected that it would equal that which had been erected by the richest and wisest prince who ever occupied a throne. Feelings of *sorrow* and *discouragement*, as well as of *joy* and *hope* were thus excited. Ezr. 3: 10.

To encourage them in erecting the temple, interrupted by the opposition of their enemies, God sent several inspired prophets, by one of whom perhaps this Psalm was composed. The writer of it refers to the love which God had for Zion beyond all other places, to the glorious things which he speaks of it, and to the destruction of those nations, as Rahab, or Egypt, and Babylon, which had persecuted his people. He then alludes to the great men whose names adorned the annals of other nations, and asserts that Zion, too, at present depressed, desolate, and ready to fall before her enemies, should boast her heroes. "It shall be said of Zion, this and that man was born in her." Her permanency and prosperity were certain, "for the Lord himself would establish her." Her dignity and honor should not escape the observation of her LORD, "for the Lord shall count when he writeth the people, that this man was born there:" and all this was a reason why her inhabitants should be joyful in their King. "As well the singers, as the players on instruments shall be there; all my springs are in thee."

But is this all the meaning of the sacred writer? Certainly not. The temple no longer adorns Moriah; Jerusalem has been ploughed as a field—the proud Moslem now rules over the city of David. We must look for another application of these predictions, and the tenor of Scripture shows that the whole church of God, frequently called Zion, is here referred to. To her may be applied all that is here said of the metropolis of Judea. God "loveth her;" "glorious things are said of her;" all her enemies have been or will be vanquished: however great may be the glory of the statesmen, or warriors, or sages of the world, in any age or land, she can point to names among her children more honorable than they all. "This man and that man has been born in her."

Zion, then, means the church: *to be born* is the commencement of

existence. We propose then to consider the various states of existence in which an individual may be said *to be born in Zion*.

In this sense a person may be said to have *three birth days*; a *natural*, a *spiritual*, a *celestial*.

I. *The Natural Birth Day.*

There is, we believe, no creature so helpless in infancy, as man. How feeble in body, how imbecile in mind! How unlikely does it seem that such an one could in time subdue the fiercest beasts, erect the loftiest edifices, draw down the lightning from heaven, or affect immortal mind in all ages by his genius.

But what is man's *moral* character, as he appears in this world, at his natural birth day? The Scriptures tell us that he is born in sin, and conceived in iniquity; that he goes astray from the womb, speaking lies as soon as he is born. Man is at his birth *depraved*: this the Scriptures leave us no room to doubt, and the universal preference which is given to evil above good, as soon as choice can be made, confirms the truth of the doctrine. Man is by nature a *sinner*, and this is the case with those who may be redeemed, as well as those who may not be—all are “by nature children of wrath.” We find infants, who have committed no actual sins, suffering the penalty of sin—which is *death*. On what other principle than that of their original depravity can this be explained. Suffering in all moral beings is connected with sin. It will not do to consider the sufferings of children in the same light as the sufferings of brutes—an immortal mind burns within them—they cannot be thus degraded. “*Death* hath passed on all men for that *all* have *sinned*.”

Now, one feature of *sinfulness* is *impotency*: that is, those who are sinners cannot by any efficiency of their own deliver themselves from sin. Such is especially the case with infants, for they cannot be made to understand their condition, or how to be delivered from it: yet we are not to suppose that all of them perish, for with God nothing is impossible. Many, no doubt, even of those who live to old age, are regenerated in infancy, as John the Baptist seems to have been. Perhaps *all* who die in infancy are, during that period, regenerated. But however this may be, their character is such that unless a change take place they must perish eternally. As regards their natural state, then, those who are born in *Zion*, are *sinners*.

But they are *elect* sinners. This is their condition as they came into the world. It seems to us so plainly taught in the Bible, and so accordant with reason, that God had a plan which he followed in the creation and government of the world, that we wonder any can doubt it. Believers are “elect according to the foreknowledge of God.” As in the case of Jacob, while yet unborn, before they have done good or evil, it is written of them that God has loved them. In consequence of this election they are made holy, being “called to good works, which God hath before ordained that they should walk in them.”

Election is not the *making a person holy*: it is merely the *purpose or intention* of God that sometime or somehow he should become so. Election takes place in *eternity*, while the believer is made holy in *time*. We think that if this were considered there would not be so much objection as is felt by some to the doctrine of *election*: what they would oppose would rather be *regeneration*, which is really the cause of the actual holiness which the believer possesses. The one is equally *arbitrary*, (*we* would say equally irresistible,) equally opposed to free agency, with the other. Indeed, they are so connected that they cannot properly be separated, and must stand

or fall together. Thus the Apostle says, "Whom he did foreknow, them he also called," &c. Rom. 8: 29.

A person, as regards his natural birth day, may be said to be born in Zion, if born *a member of the visible Church*. The church consists of believers and their offspring. "Their children are holy," says Paul—"the promise is to you and your seed," is the language of Peter. As the children of citizens of the State are born *citizens* in it, and need no new act to constitute them such, so children of believers are from birth citizens of Zion. They are not indeed, during minority, entitled, in either case, to full privileges, but yet when they arrive at a suitable age they may claim them as *free born*; they need not to be *naturalized* as if foreigners. We are aware it is said by some that *faith* is essentially necessary in all who are members of the church: we do not know that this can be shown to be required in the case of children; and if shown, we do not know that it can be proved that they may not exercise that grace in some degree or other. Faith is as essential for salvation as for membership in the church, and if infants cannot be members of the church without it, or cannot exercise it, they must be excluded also from heaven. Being members of the church by the fact of birth in it, children are baptized. This does not *make*, but *acknowledges* them members. They receive this sacrament because previously, from their parentage, they are members—they are then within the pale of the church, under her protection, enjoying her social privileges, to be admitted in due time to a full participation in all the blessings which the LORD has given her.

We have made these remarks in reference to *natural* birth, because all the things we have mentioned may exist and yet the person may be unregenerated. Before considering the *spiritual birth day*, we make some general remarks on the way in which the natural birth day should be regarded.

To the *Parents*, the moment when their child is born, must be one of deep anxiety. What is the character of their offspring in mind or body—what its prospective history. Is it maimed in body, defective in mind—will it be a blessing or a curse to its parents and society, will it be an heir of glory, or a son of perdition. While joy is felt that the family has received a new member, the world a new inhabitant—there should be gratitude to God; the child should be recognized as *his*; should be dedicated to his service, lent unto the LORD that as long as it liveth it might be the LORD's. Resolutions should be formed to train it up for heaven; prayer should be made for its preservation in life, and from sin, and to holiness, and frequently should the pious parent review the event, and repeat his solemn act of dedication, resolution, and supplication in reference to his child.

Nearly every one knows, and often adverts to his birth day. It is a custom with the young to observe it as a season of joy, and it is right that we should so regard it. Life in itself is a blessing: as birth day after birth day passes we should be thankful to God that he has spared us. Every year the number of those who came into the world when we did, is diminishing: it is only of divine mercy that we are spared. Life, however miserable or wicked, is a cause of thankfulness, for while there is life there is hope. But with all blessings there is increased responsibility—if our birth days are becoming more numerous, the question occurs, how are we improving our time? are we becoming better prepared for heaven?

These two ideas, then, suggest to us the proper way of keeping a birth day. It should indeed be a time of pleasure, but such pleasure as gratitude to God and holy love inspire. It should also be a time of self-ex-

amination, and renewed dedication to our Maker. It should be a time of solemn and sincere resolution to live for CHRIST, and seek for heaven. Children should be reminded of these things by their parents, embracing thus a most favorable opportunity to present and enforce important truths; and *adults*, too, should thus observe the day, as far as circumstances will permit. This will make the recurrence of the natural birth day as profitable as pleasant.

It has long been customary to commemorate the birth days of eminent men, and it is a custom in many respects worthy of approbation. The character of the persons who are thus honored is brought before the mind, and their example may serve to incite to the imitation of their actions. There is nothing of which a nation may more justly boast than of her great men. But the distinction to which we are referring, is the honor of only a very few. Among all the patriots, whose names grace our annals, but *one* has this tribute paid to his virtues. Among all our readers there probably is not one, whose birth day will be generally remembered a century after he has died. No! We may expect that we will all descend into the grave, soon to be forgotten, our memorial perishing with us, the places now knowing us, knowing us again no more.

Nor are these posthumous honors, which some so anxiously desire, of any value to the dead. They alter not their eternal state; and if known at all, probably add very little to their happiness, perhaps may even increase their pain. It is true that even in heaven it must cause joy to have left a name on earth which the good and wise will delight to honor, and in perdition it must add to the anguish of the lost, to think that their fellow men execrate the names they love. But those holy men who here were counted as the offscouring of all things, will not be less happy in heaven, because their names are on earth regarded with contempt. Nor will others who have drenched the world with gore, or poisoned souls with the doctrines of lies, or, by treacherous policy deceived and ruined confiding men, be less miserable because the blood-thirsty, the blinded, or the base may applaud their valor, or sagacity, or fraud. While, then, we may be pleased if God grant us the good opinion of our fellow mortals, let us not be disappointed if he withhold it; disregarding the praise of man, but ever seeking that honor which cometh from God.

True honor, however, is not to be despised. There is no one certainly, who would not feel pleasure in counting among his ancestors, those who are renowned for virtuous deeds. "The glory of children," says Solomon, "is their parents." Nor is there any one who would wish to leave a name at which his posterity should blush. Hence the promise that, "the righteous shall be held in everlasting remembrance—their name shall be honored among men."

Now, such a person is every true Christian—he is the *real hero*. Consider him in what light you please, you will find none more noble. Do we judge him by the enemies he has vanquished? What are all the armies of flesh and blood, which the valiant of the earth have conquered, compared to the antagonists he has subdued? Do we consider him in regard to his personal character? Does not his religion tend to make him magnanimous, kind, courageous, wise? Do we consider the honors to which he attains? What are the highest splendors of earth—its loftiest thrones, and heaviest sceptres, and brightest diadems, with the seat with JESUS on the right hand of the Majesty on high, which he occupies, the power and authority which he enjoys, the amaranthine crown of glory

which adorns his brows. The men of the earth may seek to record their birth days in the scroll of fame, it is enough for the believer if it has been written of him in heaven that he was born in Zion. O.

(To be Continued.)

From Fuller's Works.

SEEMING CONTRADICTIONS RECONCILED.

I please all men in all things.—1 Cor. x. 33.

If I yet pleased men, I should not be the servant of Christ.—Gal. i. 10.

Though both these kinds of action are expressed by one term, to *please*, yet they are exceedingly diverse; no less so than a conduct which has the glory of God and the good of mankind for its object, and one that originates and terminates in self. The first of these passages should be read in connexion with what precedes and follows it: ver. 31—33. *Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things; not seeking mine own profit, but the profit of many, that they may be saved.* From hence it appears plain that the things in which the apostle pleased all men, require to be restricted to such things as tend to their *profit, that they may be saved*. Whereas, the things in which, according to the latter passage, he could not please men, and *yet be the servant of Christ*, were of a contrary tendency. Such were the objects pursued by the false teachers whom he opposed, and who desired to make a fair show in the flesh, lest they should suffer persecution for the cross of Christ. Chap. vi. 12.

The former is that sweet inoffensiveness of spirit, which teaches us to lay aside all self-will and self-importance; that charity which *seeketh not her own*, and *is not easily provoked*; it is that spirit, in short, which the same writer elsewhere recommends from the example of Christ himself: *We then who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification: for even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee, fell on me.*

But the latter spirit referred to, is that sordid compliance with the corruptions of human nature, of which flatterers and deceivers have always availed themselves; not for the glory of God or the good of men, but for the promotion of their own selfish designs.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me.—Exod. xx. 5.

The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.—Ezek. xviii. 20.

Neither of these passages appears to be applicable to men, as the individual subjects of God's moral government, and with respect to a future world; but merely as members of society in the present life. Nations, and other communities, *as such*, are considered in the divine administration as persons. That which is done by them at one period, is visited upon them at another; as the history of the children of Israel, and of all other nations evinces. The effects of the conduct of every generation not being confined to itself, but extended to their posterity, would in proportion as they were possessed of natural affection, furnish a powerful motive to righteousness; and to them who sinned, prove an aggravation to their punishment.

This part of divine providence was objected to, in the times of Ezekiel,

as unjust. *The fathers*, said they, *have eaten sour grapes, and the children's teeth are set on edge—the ways of the Lord are not equal.* To this objection, two things were suggested in reply.

1. That though it was so that the sins from the times of Manasseh fell upon that generation, yet there was no injustice in it; but, on the contrary, much mercy: for what they bore was no more than what *their own sins* deserved; and its not having been inflicted before, was owing to divine forbearance. God might have punished *both their fathers and them.* Hence, *As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel.—The soul that sinneth, it shall die!* Which is as if he had said, I will no more forbear with you as I have done; but will punish *both father and son*, instead of the son only. Ezek. xviii. 1—4.

2. That if the sins of the fathers fell upon the children, it was not without the children having adopted, and persisted in their fathers' crimes. The visiting of the iniquity of the fathers upon the children, unto the third and fourth generation, is only *of them that hate him*; that is, where the fathers hate him, and the children tread in the fathers' steps. If Judah in the times of Ezekiel had been righteous, they had not gone into captivity for what was done in the times of Manasseh.

I have seen God face to face, and my life is preserved.—Gen. xxxii. 30.

Thou canst not see my face: for there shall no man see me, and live.—Ex. xxxiii. 20.

The difference here seems to arise from the phrase, *face of God*. In the first instance it is expressive of *great familiarity*, compared with former visions and manifestations of the divine glory: in the last, of a *fulness of knowledge of this glory*, which is incompatible with our mortal state, if not with our capacity as creatures. What Jacob said of himself, that he had seen God *face to face*, is repeatedly spoken of Moses, and as that by which he stood distinguished from other prophets. (Deut. xxxiv. 10.) Even in the same chapter wherein it is said, he *could not see his face and live*, it is said that Jehovah spake unto him face to face. (Exod. xxxiii. 11, 20.) He whom Jacob saw had at least the appearance of *a man*, who conversed and wrestled with him till daybreak. Yet before they parted, he was convinced that he was more than man, even God; who on that, as on other occasions, assumed a visible and tangible form to commune with his servants, as a prelude of his future incarnation. The *face* which was seen on this occasion was human; though belonging to one that was divine. Jacob said, *I have seen God face to face.* Thus, also, that which was beheld by Moses is called *the similitude of Jehovah*, (Numb. xii. 8) or a glorious divine appearance; of which, though we are unable to form an adequate idea, yet we may be certain that it came short of what he was afterwards told he *could not see and live.* Though, in comparison of other dark speeches and visions, it was seeing him face to face; yet, when compared with a perfect knowledge of the glory of God, it was but seeing what among creatures would be called a shadow, or at most *the back parts* of a great personage.

This is Elias, who was to come.—Matt. xi. 14.

Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.—John i. 21.

John the Baptist was not literally the person of Elias; and it was proper for him to say he was not, in order to correct the gross notions of the Jews on that subject. Had he answered in the affirmative, and had they believed him, he would have confirmed them in a gross falsehood.

Yet John the Baptist was that Elias of whom the prophet Malachi spake (chap. iv. 5.): that is, as Luke expresses it, he came *in the spirit and power of Elias* (chap. i. 17); and so it was, as it were, another Elias.

From the Scottish Presbyterian.

TEMPTATION

“ Watch and pray, lest you enter into temptation.”—MARK XIV. 38.

The term temptation, as used in this and many other passages of scripture, may be understood of any attempt, whether made by Satan immediately, or through the instrumentality of subordinate agents, to lead men into the commission of sin. Entering into temptation, is but another phrase for yielding compliance with the inducements to sin that are presented, or regarding them with such a favourable state of mind as renders compliance likely. Inasmuch as giving way to the commission of sin is exceedingly offensive and dishonouring to God, tells with a most injurious influence upon the condition of the soul itself, and exposes to the hazard of everlasting ruin; every one that values his own comfort, and would live in the experience of the divine favour, must fervently desire to keep from it. The fact, that Jesus who is the best friend of sinners, and who has given a proof of his concern for their welfare great beyond any parallel, calls his disciples to vigilance against the danger, should rouse from slothful or proud security, and constrain to wakeful circumspection. One important means of defence against temptation is an accurate acquaintance with those positions, and those states of mind which indicate a readiness to yield. By a knowledge of this, danger is discerned in its first approach; a sense of danger is awakened; measures of defence are timeously adopted; and much harm, that would otherwise be sustained, is prevented. Readers, permit me to address you in terms of much familiarity and plainness on this important subject, and to point out some positions of danger in regard to temptation, which have proved fatal to multitudes, in order that you may mark and avoid them.

When you listen to temptation, and to what may be urged on its behalf, you are entering into temptation. The word of God is your infallible and safe guide; in it instructions are contained which bear upon them the impress of divine wisdom and kindness, which relate to every situation in which you can possibly be placed, which render moral distinctions plain to him that understandeth, and which mark out the path of duty so clearly, that a wayfaring man, although a very simple person, need not err therein. It becomes you, as professed Christians, to remain continually convinced of this as the truth, that it never can be your duty to hesitate or inquire as to whether the course prescribed in God's word be wiser and better than what is urged from some other quarter; that, on the contrary, it is your wisdom to yield immediate, implicit, unceasing submission to the divine command, as entitled to a joyful preference. To sit in judgment on God's word, for the purpose of determining whether it ought to be obeyed or not is impious. It is alike your duty and your interest in every case to perform cordially what it requires. Whenever, therefore, any thing clearly at variance with the commandments of the divine law, or with God's word in any part of it, is proposed, so soon as your attention is called to it, and its claim to a careful examination is urged, what course ought you to adopt, if you would remain steadfast and uncontaminated? The path of duty is plain. Assured that what is recommended is at variance with the will of Jehovah, you are bound to meet it with an immediate and un-

hesitating refusal. Enough it ought to be for determining your minds against it, that it stands in contradiction of the Saviour's will, and would lead to views and conduct at variance with what he enjoins. If on any occasion examination be accounted necessary, how should that examination be conducted? Not by listening to the special pleading of its advocates, or with a view to ascertain whether it is better than what God's word commands, but by bringing it to immediate trial by the scriptures, and inquiring what the verdict of the Most High is concerning it. There is a native pride in some hearts which suggests that they ought to hear what can be said in behalf of every thing that is advanced, and which pronounces it timid and unfair to refuse this. They must hear both sides. In this way not a few are poisoned and perverted ere ever they are aware. Against this state of mind be ever watchful. Who, I ask, is entitled to a hearing on any point, after God has pronounced a decision? Is it not undeniably wicked after God has determined the character and claims of what urges your attention, to imagine that you must or may hear what others advance, ere your judgment can be formed, or your course determined? The Saviour when tempted did not wait to hear what Satan would urge in behalf of his unhallowed suggestions—he did not assume an air of affected impartiality and candour, as if ready still to weigh the matter—he did not invite nor even permit any argumentation on its behalf; he made his appeal directly to the Bible, and having obtained judgment from thence, without a moment's waiting, he gave the temptation a decided and indignant refusal. Once begin to listen, and tamper, and reason about what the Bible has condemned, and your fall is almost certain. The reasonings of Satan, distinguished for plausibility, are almost sure to prevail when addressed to individuals whose hearts display a favourable leaning to what he says. The great apostacy of our first parents, which has involved the whole human family in its disastrous consequences, began by listening to the enemy, who presumed to insinuate that there was no sin and no danger in doing what God had expressly forbidden, and what they knew he had forbidden under the dread penalty of death. The very presence of one who dared to contradict the Eternal ought to have been shunned as the pestilence—his doctrine should have been treated as assuredly false. Be it your care, therefore, as you value your purity and safety, never to be found, even for a moment, giving ear to what may be advanced in behalf of any *principle* or *action*, which you know to be pronounced sinful by the word of God. Turn away at once from all pleadings. Do it in *such a manner* as to manifest that your mind is fully made up to obey God. Rest assured that whosoever follows a different course is entering into temptation, and his overthrow is not far distant.

(To be continued.)

A WORD OF GOOD ADVICE—When your character is assailed by the tongue or the pen of calumny, and your plans for doing good are opposed and thwarted, instead of spending your time in fretting about your enemies, spend it in praying for yourself and examining your own heart. When the inner man is kept right, God always sees to the right direction of outward circumstances.—*Am. Messenger.*

THE HEART AND THE LIFE—It is extremely absurd for any one to say that he has a good heart, while he lives a wicked life, or does not bring forth the fruit of universal holiness in his practice.—*Edwards.*

 THE BANNER OF THE COVENANT.

 PHILADELPHIA, MARCH, 1845.

We return compliments to those of our contemporaries who have honored our periodical with friendly notices. In our intercourse with them, we hope to maintain such a course as will command their respect and secure their good wishes, even when we may differ from them. "*Be courteous*" is an apostolic maxim on which we wish always to act.

From several papers with which we have proposed an exchange we have, at the time this number is issued received no return. Among them, we may mention the Evangelical Guardian, edited by Dr. McDill, representing the Western Section of the Associate Reformed Church. An exchange is a civility, on which of course we would never insist, but as it may have been an oversight, we mention the subject, that, if they think proper, they may correct it, and in the mean time send them the present number. Had it not been that we supposed there might be some mistake, the matter would not have been alluded to.

We have just received a pamphlet by Rev. C. Webster, which will form the subject of an extended notice in our next number, being too late for any remarks in the present number.

Before the next number of the Banner reaches distant subscribers, several of our Presbyteries will have held their spring meetings: we hope that besides attending to the concerns of the churches within their own bounds, they will not neglect those subjects which interest the church generally. We allude, particularly, to the Mission in India, and the Theological Seminary.

Within a few years past, the Reformed Presbyterian Church has engaged in benevolent operations more *systematically* than before; the work to be done has been ascertained, the means for doing it, supposed to be best, adopted, and the particular part which each section of the church is to do,

has been assigned to it. The benefits of this have already been manifested, and will become more and more evident. Certainly when all know what is to be done, and who are to do it, duty must be clear, and responsibility must be felt. The Presbyteries, by request of the Board of Missions, distributed among the congregations under their care the amounts they were desired severally to contribute for the support of the brethren in India. The Superintendents of the Seminary have requested that a similar course should be pursued to raise the sum appropriated by Synod to its support, which, if not already done, will, we hope, be attended to as soon as possible. As the amount to be raised by each Presbytery is but small, and, as far as could be judged at the time, its equitable share, while if any neglect their part, it is not to be expected others will make it up for them; we hope all will feel their individual responsibility, and that the work will be done. We mention the subject thus early, that it may be attended to at the spring meetings of the Presbyteries. As some may not have seen the minutes of Synod, or the number of the Advocate containing these apportionments we, here subjoin them.

	Seminary.	For. Mis.
Northern Presbytery . . .	\$75	300
Philadelphia	75	300
Pittsburgh	50	350
Ohio	25	100
Western	25	150
Interest of S. Simpson's fund, as published by Dr. McLeod	60	

Total,	\$310	\$1200
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WHAT IS DONE WITH THE SURPLUS MONEY?

We received lately from the Secretary of a Missionary Society in one of our Western churches, (which in proportion to the ability of its members, has done as much, and perhaps more, than any other Society, either in East or West, and we hope will still maintain its present eminence,) a letter inquiring "as to the disposal of any funds that may be remitted over the sum required by Synod." In reply, we would state that all the sums sent by any con-

gregations are credited to the Presbyteries to which they belong, and the surplus contributed by any one Presbytery has gone to make up the deficiency of others, not so liberal or punctual; and that as yet the excess on the part of some, has not been equal to the deficiency on the part of others, so that there has been no difficulty heretofore in disposing of the surplus, inasmuch as there was none.

It may be well to take this opportunity to inform the members of our church of the plan on which the Board is acting.

1. The *first* object they have had in view has been to pay a debt due to the Presbyterian Board, for the salary of Rev. Joseph Caldwell, amounting to more than \$1200, all of which has now been liquidated.

2. After, or in connection with this they have been endeavoring to pay the annual salaries of Rev. J. R. Campbell, and Rev. Joseph Caldwell, amounting to \$600 for each. It was in order to do this that the apportionment was originally made, as it was hoped that surplus funds would come in from various sources, and enable us to do the former while doing the latter. The Eastern Presbyteries were requested to raise the salary of one, and the Western Presbyteries that of another Missionary. The Eastern Presbyteries have come up to the mark; on the part of one of the Western there has been a deficiency, which the small excess on the parts of the others (\$15 by the Ohio and \$29.05 by the Western,) does not cover by more than \$200. While, then, the Board still hold out the support of one Missionary, as the main object at which our Western churches, they hope, will aim, it may be expedient to make a new apportionment, which can now be done better than before. Wishing, however, to avail themselves of the best information, this probably will not be done till the meeting of Synod in May, when an opportunity will be afforded to consult with ministers and elders from all parts of the church. In the meantime, we think, there need be no fear of giving too much.

3. While the Board hold out the personal support of the Missionaries as the first and paramount duty, they by no means designed to confine their efforts to this single object. There are many other things ne-

cessary for the active and successful prosecution of the work:—books and tracts should be printed and distributed, churches should be built, schools should be established, a native ministry should be educated. To all these objects our church has contributed liberally heretofore, and we hope will do so still. We might add in conclusion, for the information of the Society already referred to, and some others, that besides forwarding the amounts assigned to them by their Presbyteries, they may contribute *specifically* for any of the other objects named, and that their contributions for such purposes, will be, as they always have been, faithfully appropriated; and that if the amount raised from the *whole church* for the support of the Missionaries be greater than necessary, the surplus will be appropriated to such other objects connected with the Mission as the Board may consider best. As this Magazine will contain a full statement of any thing of general interest in the transactions of the Board, or the operations of the Missionaries, those who will read our paper may obtain all necessary information. We would only add, that should any persons wish for more explanations or further information than we have now given, we hope they will imitate our Western Correspondent, and write to us. It is as much our pleasure, as it is our business, to answer such communications. The Board has been directed by Synod to attend to this subject, and they would far rather that their correspondence should become troublesome, which it never yet has been, than that any should continue in ignorance or misunderstanding of their operations.

From some unaccountable circumstance we have not received this month, our promised monthly communications from India. We hope to have a full supply of news in time for our next number.

We may again invite the ministers and members of our Church to furnish communications for our pages. It is the wish of the Board that this periodical should represent our whole church, and in order that this may be the case we hope that all parts of the church will speak through it.

MISCELLANEOUS COMMUNICATIONS.

 For the Banner of the Covenant.

PSALMODY.

In the last number of the Banner an account was given of the formation of the version of the Book of Psalms, generally used in our churches, and of those versions which preceded it. Since that time numerous other versions have been published, but none of them, if we except Tate and Brady's, and Watts', have attracted much notice, or obtained much circulation. Within a few years past attention to that subject has been reviving, and a number of versions, some possessed of considerable merit, have been laid before the public. Alterations, in some cases amendments, of versions in use have also been made, and more or less generally adopted. Among others a minister of the Associate Church is composing a new version, of which some specimens have already been given in the Evangelical Guardian, and a Minister of the Associate Reformed Synod of New York, has issued in a small pamphlet "Verbal Amendments," in which numerous alterations are proposed to the amount of more than a thousand, and in all the Psalms except fourteen. While all will admit that the version adopted by the Church of Scotland, and generally used in our Churches, is susceptible of improvement, or that, with the improvements of the age a new and better version might now be formed, it might be well to ascertain what is the state of public sentiment, in the churches which use this version, in regard to the present necessity and propriety of acting on this subject, and if these be admitted the best way of doing it.

All know how difficult it is to effect changes in modes of thinking or acting which have long prevailed. *Habit* has truly been called a second nature. We are informed, by tradition that when the version we now use was introduced it experienced great opposition, from many who had been accustomed to the one which was in use before it. And such opposition may be expected at the present time, and would probably be quite as great, if not greater than it was then. Our people have become habituated to the language of our present Psalmody; they have committed it in youth, they have made it their meditation in more advanced years of life; it is connected with some of their most pleasing religious exercises; it has served to suggest and embody some of their holiest emotions. It would be to many of them a hard struggle to give it up—like forsaking an old and dear friend. We would say, then, whatever may be done about our Psalmody, let our Psalm Books still contain the old version, that it may be equally convenient to use it or a new one, either in families or in churches. In the present edition we have two versions of several of the Psalms, some of them the older version generally used and admired, and others the then new version. It seems to us that it would be best to follow this plan still.

Among those who wish for an *improved Psalmody*, the general impression has been that it would be best to *amend the language of the old*. This appears to us like putting new cloth on old garments—the rent is made worse. Our modern fashions would sit badly on one of the old Round-heads or Covenanters, and our modern expressions sound strange from their mouths. Retaining partly the old, and introducing partly what is new, makes a ridiculous combination—any thing but an improvement. We might bring instances from the proposed amendments to establish this point, but the *principle* we present appears so obvious, that we consider it unnecessary. If we are to have an improved Psalmody, let us not *tinker*

with the old, but make a version entirely *new*. It will be more difficult to become accustomed to *partial* alterations, than to a version entirely new. In many congregations and families there are those who sing merely from *memory*: we may easily imagine the discord it would cause, the injurious effect it would have, if while those who have books sing the improved version, others are going on with the old. Would it not be better that the *old* version remain just as it is?

Before a new version of the Psalms be made, it might be well to discuss and determine some *general principles* which should be observed in making it. We presume all will agree that it should be made from the Hebrew original:—but, shall it aim to “give *word for word*, as far as possible a translation of the original, or merely to express *faithfully*, but *freely* the *ideas* of the inspired writers? In these two modes there is much difference. Such is the *idiom* of the Hebrew, and other oriental languages that a translation *exactly literal*, would to the ordinary English reader be unintelligible. For example: what would be understood by “a horn the son of oil,” Is. 5: 1? What idea would be conveyed by “the little man the daughter of the eye,” Ps. 17: 8? It has always been found necessary to vary the language to express the idea; and the idea may be thus expressed as *faithfully* and far more *clearly*. One reason of the uncouthness of many versions is no doubt owing to the attempt to observe exact literality, to the sacrifice of *perspicuity* as well as *elegance*. Might not the best plan be, that the versifier should possess himself as honestly and accurately as possible, of the *idea* of the Psalmist, and making it as it, were, his own thought, should express it as clearly and handsomely as he could?

Again: shall it be made to suit the prevailing fashion and taste of music, or, disregarding this, shall it be confined to the style and metres used in the old version, allowing precentors to attach their tunes to it the best way they can? The object of versifying the Psalms is to adapt them to singing—now we know that music has made such advances since our version was issued, that many tunes even of “grave, sweet, melody,” (and we wish to make no reference to the light and rattling airs which may be heard in some religious assemblies, and which are more suited to the ball room or theatre than the house of God), cannot be used without violence to the sense and rhythm of the words. We allude especially to what are called *repeating tunes*:—in these sometimes half a line, and sometimes the third, and sometimes the fourth line of a stanza are repeated, in many instances to the injury of the sense. Would it not be better, to accommodate the public taste in this matter, that the words should be repeated, to correspond to the music? Without, however, dwelling further on this subject, we would make merely one more suggestion: as so many churches use the Psalms of David, either exclusively or in part, would it not be well that all such should co-operate in the formation of a new version—one made by any particular section of the Church, it is probable, would not be readily adopted by other sections, without alterations, of some kind or other. If well qualified men, persons acquainted with the Hebrew, and of cultivated literary taste, were appointed by their respective Churches, and would meet together for this purpose, it is probable that some important and beneficial effects would follow.

OMICRON.

For the Banner of the Covenant.

DOMESTIC MISSIONS.

NO. I.—THE FIELD.

“The Field is the WORLD,” said the Saviour to his disciples, when he was explaining to them the parable of the sower. “The field is the WORLD,” is the maxim on which they acted in preaching CHRIST crucified to the Jews and Gentiles, beginning at Jerusalem. “The field is the WORLD,” is the principle on which the Church of the Redeemer is bound to act in all periods of her history, in all places of her existence.

The WORLD! What term could be more *comprehensive*, and at the same time more *definite*. It includes the heathen who have never heard of CHRIST, the infidel who rejects the offered salvation, the true believer who is hungering and thirsting for righteousness. It covers every object of judicious christian effort, whether for those abroad or for those at home. *Foreign Missions* must be cherished.—*Domestic Missions* cannot be neglected, if we remember that the WORLD is the object of our efforts.

The Reformed Presbyterian church has engaged with zeal and energy in the work of sending the gospel to the heathen. Three missionaries in her communion now labour in benighted India, supported in a great measure, though not entirely, by the contributions of her members. These brethren are dear to us: they deserve our esteem: God has blessed their labors. We would say not one word to discourage any from aiding them as much as they have done, nay, much more.

But can we not do something for *Domestic Missions*, also, without doing anything less for *Foreign Missions*? We believe that a zealous effort for the former, would benefit the latter. It would increase the spirit of liberality, and it would make our church stronger and more able. There are many who now give nothing for the promotion of the gospel, who, after they had begun to give for those around them, would go on to give for all the world. Feeble congregations, strengthened by domestic missionary efforts, would become able not only to supply their own wants, but to give some help to the heathen. Scattered families, united into churches, would soon begin to extend to the destitute in other lands, the blessings of that gospel for which they themselves were longing.

We believe that the Reformed Presbyterian Church has a great work to do in our own land. The principles which she has maintained, amidst persecution, and obloquy, for near two hundred years, are even yet but indistinctly known, and but limitedly embraced. If these principles are good, if they are adapted to all ages, is she not bound to announce them to others, as well as retain them herself? We believe that she maintains those particular developements of great christian truths which, if applied to existing evils in the United States, would go far to make this land the garden of the LORD. Those who know her principles may see how far she is ahead of the age on the subject of Messiah's Headship, Slavery, Free Masonry, church discipline, modes of worship and order, &c., &c.

Our design, however, is not at present to enter into this subject. We wish merely to advert to the field of effort which is open to her in this part of the “World.”

1. The *East*: the cradle and nursery of our church, by which the *West* has been fed, and by which it will be nourished for many years to come, until itself becomes the East, compared with lands beyond the flood—the river Mississippi. In the *East* there are numerous places where our members are destitute of preaching, and where by proper attention con-

gregations could speedily be formed. Reformed Presbyterians in the East may, as justly as any others, claim from their own church a supply of their spiritual wants. And let it be considered for a moment, how important it is that our church should be known and represented here, to receive the emigrant, as he lands upon our shores, and make familiar with our existence, principles, and practices, those of our own youth who may remove to the West. If our church be not sustained, and extended, in the East, the West must suffer: the whole body will receive an injury.

In some respects the East requires *more* proportional Missionary aid than the West. The state of society is different. In the West, if a minister is to supply a congregation, he mounts his horse, lodges with acquaintances, or christian friends on his journey—is often at no pecuniary expense whatever. In the East it is otherwise: every mile travelled, every morsel eaten, every chamber occupied, in nearly all cases, must be paid for. This does not arise from want of hospitality or Christian kindness in the East, but because the population is dense, living more expensive, travelling more general. It is proper that this difference should be understood.

2. *The South.* No part of our country possesses to us the interest which is connected with this. It is well known that “the peculiar institution,” so tenaciously cherished by Southerners, has been condemned by our church, and is not tolerated in any of her members. It perhaps is not so well known, that, notwithstanding, we have several congregations in the South, which though consistently and openly maintaining our principles, are unmolested, nay, even respected by the slaveholding population in which they are found. Conscientious adherence to principle, and prudent conduct in the practice of duty, have gained the respect of slaveholders, and obtained a powerful influence over them. Now, nothing is more certain than that slavery must perish—“*delenda est Carthago.*” We wish it to be removed peacefully, by the action of slaveholders themselves. To accomplish this object, it appears to us of the utmost importance to cherish our Southern churches. They lift a warning voice, they show a beacon light, they prove the possibility and the advantages of being free from slavery, whether as members of society, or as Christians—the South is a most important missionary field.

3. *The West.* What shall we say of the young, but giant West? So rapid has been its growth, and so great is its intellectual and physical condition, that it almost realizes the fable of Minerva issuing from the head of Jove. Its mighty rivers, its lofty and extensive forests, its far spreading prairies, its mineral and metallic treasures, its hardy men, its unsophisticated youth, its spirit of enterprise, its thirst for knowledge, its high estimation of religious ordinances—all give it a present and prospective importance which we cannot adequately express.

In the West, the Reformed Presbyterian Church has flourished greatly, and we hope will flourish more than ever. That section of the church has outgrown the others; but a great part of its growth has been from them. It is no wonder if the river widens and deepens as it recedes from its fountain; it is no wonder if the tree spreads out its branches as it rises higher and higher from the root. Not that all the waters which fill the channel of the river come from the little spring at its head; it receives accessions all along its progress. Not that all the fruit or foliage of the tree are derived from the root: these draw for themselves a great part of their nourishment. Not that the West has received every thing from the East; all will cheerfully award their due praise to those self-denying and diligent men, who have labored there so “abundantly” in the service of the Gos-

pel. All we wish is that the East and South should be cherished because they have been, and because they will be fountains and roots to supply the West.

It would occupy more space, Messrs. Editors, than you can spare, to describe minutely the various fields of Missionary enterprise which the West presents to us,—Iowa, Northern Illinois, Wisconsin, Michigan, as well as more Eastern sections. This, perhaps, may be done in our next number.

From the Testimony of the Ref. Pres. Ch. in Scotland.

THE SECOND REFORMATION.

A desire had long been entertained at court, to bring the Church in Scotland into the nearest possible conformity with the Church of England. At the same time, the measures pursued by Laud, seemed to indicate a no less vehement desire, to bring both into the nearest possible conformity with the Church of Rome. The success which had attended the efforts of Laud and Strafford, to rob the Protestant Church in Ireland of every vestige of liberty, emboldened the king and his councillors to adopt a similar line of policy towards the Church of Scotland. A book of ecclesiastical canons, and a liturgy, intended for that church, had been long under consideration; and, being completed, they received the royal sanction in the end of the year 1636. By the former of these, the whole structure of ecclesiastical polity hitherto observed in the Church of Scotland, and ratified by many laws solemnly made in the supreme court of the kingdom, was at once overturned; sessions and presbyteries were classed among conventicles, and all ecclesiastical causes were restored to the tribunal of the bishops. The Service Book was virtually a transcript of the liturgy of the Church of England, with a few alterations bringing it into nearer conformity to the Breviary, or Romish prayer book. It was proposed to introduce these impious innovations by royal proclamation alone, without deigning to consult either the church or the nation. The report of the intended overthrow of the church spread dismay and sorrow throughout the kingdom. It was well known that those who had forged these chains for Scotland, had been for many years compelling the people of England, by excessive violence, to drink a mingled cup of Arminianism and disguised Popery. Many who had borne without reluctance the yoke of a modified Episcopacy, were roused from their apathy by these outrageous innovations. The conduct of the people fully proved what a clear perception they had of the crisis to which they had come. They felt it to be a solemn alternative—to resist their king, or to rebel against God. There were still sufficient patriotism and piety in the land to guide them to the proper decision. They believed themselves to be bound by their duty to God, by their love to the church, by their regard to posterity, and by their solemn vow and covenant, to refuse to bend their necks to a yoke so grievous. The very first attempt made by the bishops to drag a few of the ministers into the High Commission Court, for declining to introduce the liturgy into their churches, placed the greater part of the nation in a posture of resistance. The nobility, the gentry, the ministers of the gospel, were actuated by one sentiment. Even those who had previously submitted to the bishops, and without scruple had conformed to the Articles of Perth, now took their stand with the old Presbyterians. They held frequent meetings for consultation. These meetings, which were often very numerous, embraced a great majority of the leading men of the nation. Yet there was no violence nor bloodshed; no attempt to retaliate, even on the bishops, who, for many

years, had oppressed the church, banished the most distinguished and beloved of her ministers, and troubled the nation at large. They proceeded in a calm and regular way, by complaint, remonstrance, and petition,—sometimes addressed to the executive government at home, and sometimes transmitted to court, giving the most earnest protestations of their desire to live in peace, and to yield such obedience to their king, as consisted with the preservation of their religion and liberty. Meetings to petition were prohibited as illegal, and pronounced conspiracies against the public peace. This attempt to rob the people of the last vestige of liberty, strengthened their conviction that the most vigorous measures in their own defence had become indispensable, and increased the multitudes that repaired to the capital. On one occasion, when it was computed that about sixty thousand people from all parts of the kingdom were assembled in Edinburg, the resolution was adopted to seek preparation for the crisis that seemed impending, by renewing the National Covenant. This was done on the 28th of February, 1638, with prayer and fasting. There were mingled emotions of joy and sorrow in that vast assembly, but all merged in one deep feeling of solemnity. Throughout the kingdom the people entered into this bond with the greatest cheerfulness, the Papists and a few adherents of the bishops being excepted.

It was at this period the National Covenant was enlarged, and received the form which it now bears, as usually bound up with the Westminster Confession. It obviously consists of three parts. The first is the original covenant, without alteration, framed and adopted in 1580, and several times renewed afterwards. The middle division consists of a specification of Acts of Parliament made in favour of the reformation. The measures which the Covenanters were compelled to adopt for the preservation of their religion and liberty, were stigmatized as rebellion. They felt it to be incumbent on them to refute this charge, and protested that they were unanimously and cordially disposed to yield subjection to their king, in the exercise of legitimate and constitutional authority. But they had the fullest conviction that the recent measures of government were stretches of arbitrary power, not warranted by the constitution; and whatever forbearance they might have exercised had their civil rights only been invaded, their duty to God would not suffer them to submit to the loss of their religious liberty, and the degradation and corruption of their church. The ablest lawyers in the kingdom were consulted, and gave it as their opinion that the proceedings of the Covenanters were strictly legal. To demonstrate to the world that the claims they were defending were explicitly recognized in the constitution, and secured to them by the standing laws of the kingdom, they insert a specification of Acts of Parliament, extending over a period of more than sixty years, by which these rights had been fixed and established. We do not understand this specification as homologating the laws enumerated; in other words, as binding those who embrace the Covenant to an approbation of these laws themselves; but as a refutation of the charges of disloyalty and rebellion brought against the Covenanters by the supporters of Prelacy and arbitrary power in both kingdoms.

The concluding division of the Covenant, beginning with the words, "We noblemen, barons, gentlemen," &c., was an additional bond, framed at the period now under review, and adapted to the circumstances of the church and nation. In it the Covenanters solemnly bind themselves to adhere unto and defend the true religion, as expressed in the National Covenant, and in the Confession of the Scottish Church, and to forbear the

practice of the late innovations, both in the worship and in the government of the church. They declare their belief that these innovations were without warrant in the word of God, contrary to their Confession, and to the Acts of Parliament enumerated in the body of the deed; that they tended "to the re-establishing of the Popish religion and tyranny, and to the subversion and ruin of the true reformed religion." They swear by the great name of the Lord, "to continue in the profession and obedience of the foresaid religion, to defend the same, and resist all contrary errors and corruptions, to the uttermost of their power." They renew their vows of allegiance to the king, "in the defence of the true religion, liberties, and laws of the kingdom;" and promise that "in public, in their families, and in their personal carriage, they would endeavour to keep themselves within bounds of Christian liberty, and to be good examples to others of all godliness, soberness, and righteousness, and of every duty which they owed to God and man."

The renovation of the Covenant proved, by the divine blessing, eminently beneficial. The ministers were stirred up to an uncommon degree of energy and faithfulness in preaching the gospel, and reproofing sin. Religion revived throughout the church. The Covenanters felt strong in their sacred union, and in their firm conviction that the cause they had espoused was the cause of God. Every attempt that was made to divide, intimidate, or divert them from their purpose, proved ineffectual. They persisted in their demands for a free and full General Assembly to redress the grievances of the church; and for a meeting of Parliament to inquire into the civil affairs of the nation. With both these demands the king was ultimately obliged to comply; but not until, by a course of shuffling and deceitful negotiation, he had entirely forfeited the confidence of the Covenanters.

The General Assembly met at Glasgow on the 21st of November, 1638;—an Assembly which, on many accounts, was one of the most memorable in the history of the Church of Scotland. The whole kingdom awaited its decisions with intense anxiety. The abuses of forty years required to be redressed; but they were abuses which Charles was disposed to defend as essential rights of his crown. Alexander Henderson, whose name is scarcely less illustrious in the history of the second Reformation, than that of Knox in the first, was chosen moderator. For several days the king's Commissioner* continued with the Assembly, to embarrass its proceedings as much as possible. But finding his efforts ineffectual, he dissolved the Assembly in his master's name, just as the court was about to enter on the trial of the bishops. A protest being entered on the records in behalf of the *intrinsic* power of the Church, derived from the Lord Jesus Christ, her sole King and Head, to hold her own Assemblies independently of the civil power, and the members being encouraged and animated by the moderator, in a seasonable and powerful address, the court proceeded deliberately with the business before it. Neither the departure of the Commissioner, nor a proclamation on the following day prohibiting the Assembly from proceeding farther under pain of treason, could deter them from the duty which they owed to a higher authority. The Assembly went on to sweep away the rubbish of the late innovations, by which the house of God had been so much deformed. The Five Articles of Perth, the Service Book, Book of Canons, Book of Ordination, the civil places and power of churchmen, the High Commission Court, and Episcopacy itself, as opposed to the word of God, and abjured by their Covenant,—were all condemned

*The Marquis of Hamilton.

together with those packed and corrupt Assemblies by which they had been sanctioned. The trial of the bishops was conducted in a very solemn and deliberate manner. They were all convicted of usurping an office which the Church of Scotland had utterly renounced, as "without warrant or foundation in the House of God;" and of practising tyranny in their High Commission Courts. Against many of them, charges of gross error in doctrine, and of scandalous immorality, were fully established. Sentence of deposition was therefore passed upon the greater part of them; and several of them were laid under the greater excommunication. The Presbyterian form of church government was restored in all its various judicatories. The intrinsic power of the church to convene in her General Assembly once every year, or more frequently as occasion might require, was explicitly asserted. To these were added many other excellent acts, for preserving order and discipline, for promoting education, for preventing the intrusion of ministers against the will of the people, and for carrying forward the work of reformation, now so happily begun. With joy and gladness, and many thanksgivings to God, was the work of this most important Assembly brought to a conclusion.

Whatever indignation these bold measures excited at court, the enemies of the church had at this period no power to overturn them. On two several occasions an army was brought down from England to crush the Covenanters; but, by the good providence of God, both expeditions were ineffectual, although one of them was led by the king in person. What was done in this Assembly was fully confirmed by subsequent Assemblies, and subscribed by his Majesty's Commissioner, who was present in them; and it was ratified by Parliament in 1640, with the concurrence of the king, who was personally present at the last session of that Parliament 1641.*

*Objections have been urged against the Act of Parliament, 1640, enjoining the subscription of the National Covenant "under all civil pains." We distinguish between the Covenantants themselves, and the means employed for securing their subscription. We are pledged to the former, but not to the latter. We conceive it due to the reformers, however, to subjoin the following remarks:—

1st. The renovation of the National Covenant by the people of Scotland was voluntary. That the zeal which was displayed in Edinburgh, at the commencement of this work, spread through the kingdom with amazing rapidity, is attested by some leading Covenanters of that period. "In this day of the Lord's power," say they, "his people have most willingly offered themselves in multitudes, like the dew of the morning. . . . No threatenings have been used, except of the deserved judgments of God, nor force, except the force of reason,—from the high respects which we owe to religion, to our king, to our native country, to ourselves, and to posterity."†

2d. Subscriptions in many cases were refused, both in Scotland and in Ireland. Of the former country, some of the leading men of the Covenant remark: "Others of no small note have offered their subscriptions, and have been refused, till time should try that they join in sincerity, from love to the cause, and not from the fear of man." When some ministers were sent to Ireland a few years after, to administer the Solemn League to the Presbyterians there, the only complaint was that they were "over-scrupulous" as to those whom they admitted to swear and subscribe. The General Assembly, 1649, Sept. 19th, enacted, that those who had violated the Covenant should not be admitted to renew it, until they had given evidence of their repentance after "exact trial."

3d. The Covenantants were employed as tests of attachment to the Reformation, and of admissibility to offices. At the present day it is judged proper to administer certain oaths to persons who are admitted to places of power and trust. It is altogether incredible that the men who passed the law usually termed "the Act of Classes," excluding the enemies of their religion and liberties from places of power, should have forced them to qualify for these places by imposing the Covenants on them "under all civil pains." We are not aware that it has been proved that, in the administration of the Act of 1640, any persons suffered by competent authority, any thing farther than exclusion from places of

†Life of A. Henderson, p. 259; and Stevenson's History, vol. 2d, pp. 294—296.

It is admitted that the king's consent was the fruit of detestable duplicity, and designed to subserve a political object. Yet the hand of the Lord was not the less conspicuous in this surprising revolution. Thus the complex yoke of prelacy and Erastian supremacy was broken. Many exiled ministers were recalled: the ordinances of religion were faithfully and regularly dispensed throughout the church; and many souls were gathered to Christ. To the Scottish Zion it was said, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

(To be Continued.)

PRISON DISCIPLINE.

We are indebted to a Western friend for a copy, of the "report of the Inspectors of the Western Penitentiary of Pennsylvania for 1844." As the subject of prison discipline is one which justly claims the attention of the humane and benevolent, especially if professed Christians, we have thought proper to call to it the attention of our readers.

The Pennsylvania System, it is no doubt generally known, is one of *solitary confinement*. Whatever *speculations* may be formed of the tendency of this system compared with that pursued elsewhere, its friends consider facts to be decisive in its *favor*. The number of prisoners in the Western Penitentiary on Jan. 1st, 1845, was 130, of whom 60 were received during the year. The number confined since the prison was completed is 1045. Among those confined during the year 6 died, two being sick when they entered and five dangerously ill at the commencement of the year. It would be inferred that the separate system is not injurious to *health*.

Other objections to it, have been advocated with much zeal. They are adverted to in the report of our esteemed brother the Rev. A. W. Black, the Chaplain of the Institution—extracts from which we subjoin; congratulating him on the interesting field of usefulness which he occupies in preaching "to the spirits in prison." May the blessing and approbation of him who says to his people, "I was sick and in prison and ye visited me," rest upon his labors.

"In discharging the duties of the office you were pleased to confer upon me about the middle of the year which is now closed, I have endeavored to keep this object steadily before the minds of the prisoners, viz; that sincere repentance on their part, associated with future good conduct, will invariably result in their restoration to the favorable consideration of the more intelligent and upright portions of the community; and that their degradation arises more from the perpetration of the crime that brought them here, than from the simple fact that they are *here*. Whenever I have succeeded in persuading a prisoner, that his *disgrace* consists more in *crime* than *imprisonment*; and that his elevation to an honorable place in society, lies, like that of a reformed drunkard, in his own power, and is power and trust, purely for refusing to subscribe the Covenant.* Nor does the case seem to have been different in regard to a similar Act, passed in 1644. The Commission of the General Assembly, in a remonstrance dated April, 1648, against a large declaration of the Parliament, remarks, "It would be inconsistent to desire the English Parliament to hold all refusers of the Solemn League as enemies to religion and their country, while no such penalty has ever been executed against the shifters of it in Scotland."†

*M'Crie's Unity of the Church, p. 162.

†See also Stevenson, vol. 3d. 1246.

dependent upon his own future good conduct, the most encouraging results have followed. Under the influence of this honorable ambition, to become again respected in society, the work assigned to the prisoner is cheerfully performed, the laws of the establishment carefully observed, and the means of moral and religious improvement greedily embraced; he lives within the walls of his solitary cell, cheered and sustained by the conscious hope that he will be, amongst men, a *man* again. I have, therefore, labored to produce this feeling of self-regard, based upon moral principles, in the mind of each prisoner. His reformation cannot be effected without it; and when the community at large shall regard, with more kindness and favor, the *repentant convict*, and when he himself is taught to know that without the walls of his prison, there are hands of kindness waiting to be extended to him and to aid him on in the path of rectitude, and that the frown of repulsion will not drive him back again to crime, then will this labor to produce permanent reformation among the prisoners be abundantly fruitful.

I have likewise endeavored to impress upon the minds of this unhappy class of the community, a belief in the truth and importance of the principles and duties of our holy religion. This has been done as well in the daily visitation amongst them in their cells, as the administration of divine worship, on the Sabbath, alternately in each corridor. I feel constrained to speak with caution in regard to the developement of religious principle, and the evidence of evangelical conversion to God amongst the prisoners; their professions in this, as in other things, are to be taken with many grains of allowance. There has been, however, a uniform and seemingly sincere attention to the preached gospel given by the principal part of them; and with many, there is an anxiety to converse on subjects connected with the salvation of their souls. In the case of one prisoner, (No. 989,) there have been exhibited such satisfactory evidences of sincere repentance for sin, and such devoted observance of the duties of religion, as to lead me to the conclusion that he is a truly converted man; there are others who show much concern on the subject of religion, about whom, however, I cannot speak with any degree of certainty.

In these efforts to promote the moral and spiritual welfare of the prisoners, I have derived much assistance from the library belonging to the prison. It is, indeed, but a small collection of books, comprising only about two hundred volumes, which have mainly been procured within the last six months: these have been freely circulated amongst the prisoners, and together with the Bible and Book of Common Prayer found in each cell, have contributed considerably to their moral and intellectual improvement.

When I commenced my labors in this place, there were six prisoners who could not read; two of these are middle aged men who are unwilling to be taught, the others are making good improvement in the art of reading.

Of the one hundred and thirty prisoners now in this Penitentiary there are thirty-one who acknowledged that they were Sabbath breakers of the most flagrant character. Their career of vice commenced with gambling and drinking on the *Sabbath*. A large majority of all the prisoners admit that they were utterly careless of the Lord's day, and were habitual drinkers, and most of them drunkards. Few were ever members of any christian church; nine out of the whole number professed to be Roman Catholics. The others profess to have been brought up in the faith of the various Protestant denominations.

The most serious objection brought against the system of "separate con-

finement" by its opponents, is laid in its reputed tendency to produce insanity. If such, indeed, be its tendency, the history of this prison presents a singular exception to this influence. Amongst the one hundred and thirty prisoners now incarcerated within its walls, there is but a single case of insanity, and this one is supposed to have been slightly deranged at the time of his first imprisonment; and during the eight years it has been under the supervision and control of the present Warden, there have occurred but two cases of mental derangement. It is passing strange that here, amongst seven or eight hundred prisoners, and during the long period of eight years, there should have been found but two instances of insanity, if the native tendency of solitary confinement is to produce it. Other causes must have operated to produce this fearful malady, where, as in the instance of the Rhode Island State Prison, out of forty cases in solitary confinement, ten have become insane; and under the congregated system three out of nineteen have exhibited symptoms of mental derangement. Under mild, affectionate and firm administration of government, such as distinguishes the present chief executive officer of this institution, supported by competent and kind overseers, there is no danger of insanity resulting from separate confinement. The facts in the case of this prison, for a series of years, prove conclusively that there is none.

It is likewise worthy of observation, as one of the excellencies of the solitary system over the other, and one of its great protections against insanity, that under it, more facilities are afforded for reformation. There is far more time for reading, and more opportunities, on the part of the Moral Instructor, to communicate instruction by personal intercourse. He has access to each prisoner at any hour of the day, and for any reasonable time. It is thus that a desire can be excited and cherished in the minds of the prisoners, to be restored again to respectability amongst men. The testimony of various individuals, who, since their liberation, have conducted themselves with becoming propriety, could be adduced in favor of the salutary tendencies of this system over the other. One, who had suffered imprisonment in the Ohio Penitentiary, declared that, had the same kind and considerate treatment been extended to him, in his first imprisonment, which he received here, he would never again have been guilty of a violation of the law. To the same amount is the testimony of many others, whose good conduct is now working out for them a character amongst their fellow-men.

I take pleasure in stating that the Warden and other officers of the Institution have afforded, most cheerfully, every assistance in their power, in all my efforts to promote the moral and religious improvement of the prisoners.

Allegheny, Dec. 28th, 1844.

A. W. BLACK,

Moral Instructor.

AFTER THOUGHTS.—When the veil of death has been drawn between us and the objects of our regard, how quick-sighted do we become to their merits and how bitterly do we then remember words or looks of unkindness which have escaped us in our intercourse with them. How careful should such thoughts render us in the fulfilment of those offices of affection which it may yet be in our power to perform—for who can tell how soon the moment may arrive when repentance cannot be followed by reparation—*Watch Tower.*

MISSIONARY INTELLIGENCE.

THE MISSIONARY FIELDS OF THE PRESBYTERIAN CHURCH.
THEIR EXTENT.

The Foreign Missions of the Presbyterian Church now occupy six general fields of labor, viz : Texas, the Indian Tribes, Africa, China and Siam, India and France. Of these countries the population may be enumerated as follows :

I. China,	360,000,000	} *	363,000,000
Siam,	3,000,000		
II. India,	.	.	150,000,000
III. Africa, Western and Central say	.	.	30,000,000
IV. France,	34,000,000	} . . .	38,230,000
Belgium,	4,230,000		
V. Texas, say	.	.	150,000
VI. Indian Tribes, viz : Creeks, Ottawas, Iowas, &c., say	.	.	30,000
Total,			518,410,000

According to Hassel's estimate, the Pagan population numbers 561,820,000 ; the Mohammedan, 120,105,000 ; the Roman, Greek and other corrupt oriental Christians, 196,744,000 : making a total of 878,699,000 of our race under the influence of Pagan, Mohammedan, Papal, and other corrupt Christian Systems. No true follower of Christ can contemplate the present condition and the future destiny of these vast multitudes, without having his mind filled with the most solemn emotions. We forbear attempting to describe them.

To "every creature" of all these multitudes, the Gospel must be preached ; otherwise, the express commandment of Christ will not have been obeyed. How great, then, is the work of missions !

That work is indeed great, beyond the conceptions of our minds, and it is attended with difficulties of the greatest magnitude. But the arm of the Lord is not shortened that it cannot save. The power of Almighty grace can remove every let and hinderance, provide the amplest means, or work with the feeblest, and finally crown the work of evangelization with complete success. In God is all our hope. If we were not assured that the work of missions is His work, we should at once abandon it as hopeless and visionary ; believing that it is surely God's work, we can have no misgivings as to its final accomplishment. But God works by means, by the instrumentality of his people, no less than by his holy providence, and the gracious influences of his Spirit.

Keeping these general truths in view, we have supposed that it might be useful to place before our readers the population of the different missionary fields, in which our Church is now conducting the work of evangelization. Perhaps few persons have duly considered the magnitude of the foreign missionary work of the Presbyterian Church. Her missions connect her members with two-thirds of the Pagan, Mohammedan and Papal inhabitants of the world—with more than five hundred and eighty millions of our race. This results from the fact that the missionaries are the representatives or agents of the Church, doing her work, in her name, at her charge, supported by her prayers ; to them and their labours does every

* Classed together, because the same religion prevails extensively in both, and because the Chinese now live in Siam.

member of the Church at once turn his thoughts, when in the hour of solemn self-review, he asks the question, What am I doing to obey my Lord's last commandment?

If the plan of the missionary enterprise included no more than the preaching, *viva voce*, with their own voice, of the foreign missionaries, the statement in the last paragraph might be liable to exception. It might then be alleged that the missions of the Church connect her members with those only whom her messengers, the missionaries, can actually address. But the aim of Christian missions is far wider than this. The missionaries do preach the Gospel themselves, directly, as opportunity serves; but they also translate and print, and send forth the Word of God, and they devote a large part of their time and strength to efforts whose object is to train up a native ministry, on whose labours, eventually the conversion of every heathen people must mainly depend. The missionaries put in motion principles, living and ever expanding; they sow the seed of life; they plant the leaven of divine truth. When they have done this, they may die and go to their reward, but their work shall live—God shall make it live and prosper. And every follower of Christ who has assisted in their support, by his prayers and his pecuniary offerings has been taking a direct part in the movement of that great system of means by which the Gospel shall be made to triumph in the world. Thus the humblest disciple may now, through these missions become a co-worker with his blessed Saviour in the salvation of men on the plains of India, in the crowded cities of China, in the heart of papal Europe. How great this privilege!

We could earnestly desire to see one more mission supported by our Church, a mission amongst God's ancient people, the Jews. And we shall not abandon the hope of seeing this mission yet established. In the mean time we avow the conviction, that our Church has been highly favored of God in the choice of her missionary fields. A nobler platform of missionary enterprise can hardly elsewhere be found than that which these missions afford. May God grant that, as a body of Christians, we may be found worthy of being called to so great a work!—*Miss. Chron.*

For the Banner of the Covenant.

OUR BANNER.

Up:—let this *banner* lead you on;
Come finish what your sires began,
Heed not fear, nor death, nor want.
Let its broad folds remind you when
Afflictions tried the souls of men,
“For Christ's crown and covenant.”

O'er Scotland's heaths both sire and son
Around this flag in days by-gone,
Firm on freedom's prize were bent.
But swords soon fail'd, their warrior fled;
“Now we can freely die,” they said,
“For Christ's crown and covenant.”

Sleep on in peace, illustrious dead,
Your child'n still your footsteps tread,
Your mantles fall'n zeal have lent.
Tho' troubles fresh press your loved land
Your sons have sworn—a noble band,
“For Christ's crown and covenant.”

Here far beyond the western main,
Your offspring, too, God's rights maintain;
Onward toiling, yet content.
Aloft their BANNER floats on high;
The day of triumph draweth nigh,
“For Christ's crown and covenant.”

THE Banner of the Covenant.

APRIL, 1845.

THEOLOGICAL ESSAYS.

For the Banner of the Covenant.

CHURCH AND STATE.—No. 4.

III. Some of the *natural and legitimate* consequences, arising out of the union of Church and State.

In the preceding analysis, we have found some of the most deleterious principles embraced in, and, in their operation, emanating from ecclesiastical establishments, such as *injustice, robbery, persecution*, and a tendency to infidelity, &c.; and that these are all distinctive features of the anti-christian system, foretold in the Scriptures, as about to arise, and which *has long since arisen* to a tremendous height in the world, cannot easily be denied. They are characteristic features of that church, which, in regard of adulterous fascination, is represented in the gaudy attire, and meretricious ornaments of a *lewd woman*, drunken with the blood of the martyrs of Jesus. Again to mark the force, power and vigorous perseverance, with which this same church prosecutes its schemes of iniquity, it is designated as the "Man of sin and son of perdition, as opposing and exalting himself above all that is called God, or that is worshipped as God, sitting in the temple of God, showing himself that he is God." 2 Thes. ii. 4. This horrible system is the genuine and legitimate offspring of the union of Church and State, and here, let us

1. Give some account of its origin. Its spirit began to work in the days of the Apostles. Paul informs us, (2 Thes. 2: 7,) that the mystery of iniquity was then at work, but was prevented from being completely developed. The corruptions of the human heart, *pride, ambition, arrogance*, with other evil passions, were then rampant, and impatient of restraint. The apostle informs us that, "he that letteth will let until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming." Now, the current of Protestant commentators understand by the expression, "He that letteth," the Roman empire in its imperial head, which was an effectual check to the arrogance and ambition of aspiring ecclesiastics. The emperors admitted no competitors in temporal power and dignity. During nearly three hundred years, the Church of Christ, so far from possessing temporal dignities, or state patronage, was often subjected to the most terrible persecutions; and her blood was poured out like water. But she was purified in the furnace, and emerged from it like gold tried in the fire. The more she was oppressed, the stronger she became. She fought her battles and made her conquests by the sword of the spirit, and not by the arm of temporal power, or civil establishments of her

creed. What a comment this, upon the unhallowed alliance of Church and State!

But a new era commenced on Constantine's profession of Christianity. No sooner did that primary founder of what are called "Christian ecclesiastical establishments," take the Church under his imperial protection, than her pristine beauty was marred, and her heavenly energies became paralysed. The corruption, the ambition, the pride, and other evil passions which had been, from their divided state, heretofore, comparatively weak, began rapidly to concentrate and embody themselves in the formation of the man of sin. He was, however, as yet, but in his infancy; yet, even then, he showed by his infantile grasp and dimensions, that the development would be gigantic. Whether Constantine were any thing more than a mere nominal professor of the Gospel, and a crafty politician, who perceived that he could seat himself more securely upon his throne, by instituting an alliance between his empire and the religion of Jesus Christ, I shall not pretend to determine. One thing, however, admits of no doubt, being proved by his tyranny and intolerance,—that he knew but little of the gentle and peaceable spirit of that most holy faith, to which he had declared his attachment. Mosheim observes concerning him: "he permitted the church to remain a body, distinct from that of the State, as it had formerly been; yet he assumed to himself the supreme power over this said body, and the right of modelling and governing it, in such manner as should be most conducive to the public good. This right," continues our historian, "he enjoyed without opposition, none of the Bishops presumed to call his authority in question." Let me quote his famous decree against Arius: "This also I enjoin," says Constantine, "that if any one shall be found to have concealed any writing composed by Arius, and shall not immediately bring it and consume it in the fire, *death* shall be his punishment."

During a period of nearly three centuries, by bold struggles—especially with his Constantino politan rival—and by vigorous perseverance, through numerous vicissitudes, this young giant reached the state of juvenescence. In the year 606, "the bishop of Rome, Boniface III," says Mosheim, "engaged Phocas, that abominable tyrant, who waded to the imperial throne, through the blood of the emperor Mauritius, to take from the bishop of Constantinople the title of *æcumenical*, or *universal bishop*, and to confer it upon the Roman Pontiff."

There was reciprocity in this favor. The Pontiff recognized the *centurion* Phocas, as emperor, and connived at and plastered over his inhuman butchery of his master, Mauritius, and his helpless children! The Pontiff, however, had not yet been invested with any temporal authority. His influence was entirely spiritual. This was rapidly increasing. He was advancing to maturity very fast. As the little horn of the prophet Daniel, he was preparing to pluck up and supplant the *three horns*, or the three Kingdoms that had been established in that territory, viz: (1) The Kingdom of the Heruli. (2) The Kingdom of the Ostrogoths, and (3) the Kingdom of the Lombards. These three horns, being plucked up by the roots, upon their disappearance, the little horn, or the power of the head of the Latin churches, became conspicuous. Pepin, the usurper, stepped into the throne of Childeric his master and sovereign, and was confirmed therein by Stephen II, the successor of Zachary, who absolved him from his oath of allegiance to Childeric; and to establish the usurper in the throne, by all the aid that superstition could bestow, Stephen anointed him and crowned him for the *second* time. Pepin, as a grateful son of the church,

granted the three above-mentioned sovereignties to the apostolic see of St. Peter; and thus was the Bishop of Rome raised to the rank of a temporal prince, and adorned with a *triple crown*. This constituted the maturity of the man of sin, in the year 756. These grants of Pepin were all afterwards confirmed with additions by his son, Charlemagne, that he might open for himself a passage to the empire of the West. Thus the church and state wrought into each other's hands, and having formed an unholy *alliance* in the days of Constantine, they *now* became united under one head. The Roman Pontiff became a temporal prince. Thus having reached majority and being accoutred with the most iniquitous panoply—"the deceivableness of all unrighteousness,"—he entered most daringly upon the work of destruction. To adopt the language of the prophet Ezekiel, "he became a young lion, and learned to catch the prey, and devoured men." Here we have the union of church and state completely established, and in it the consolidated maturity of the anti-christian system; and this constituted Daniel's little horn—the *Pope*.

2. It remains to specify some of the achievements of the man of sin—or some of the natural results of the union of church and state.

Their character in a moral and religious point of view has been already in part delineated in the analysis of the ingredients of the system. In the third verse of the eighteenth chapter of the Apocalypse, this connection is designated as *adulterous*; and, verily, the offspring has never belied the parentage. Previously to this unholy union, how lovely did the church appear, even her enemies being judges, even while all the hostility of the state was arrayed against her! Unsupported by the state, unpensioned by the civil power, her progress was rapid and irresistible. She marched on with undaunted boldness, in defiance of fire and sword, dungeons and death, till her doctrines pervaded the civilized world. She not only stormed towns, planted her banners upon the palaces of the Cæsars, but imbued the remoter rural districts with her precious influences. Pliny's letter to Trajan written about eighty years after the crucifixion, is proof of this. "Many," writes he, "of all ages and every rank, and of both sexes likewise, are accused and will be accused—of being Christians. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country." But no sooner had the unhallowed connection with the civil power taken place; no sooner did she begin to rest her dependence on the arm of flesh, than her beauty began to fade, and her strength began to decay. Her enormous wealth was followed by indulgence in luxury and worldly splendor, and by a complete departure from the simplicity of the gospel of Christ. Pride and pomp and worldly splendor; the purple and the diadem; rank and lordly distinctions of temporal sovereignty, and ecclesiastical dignities, all, all, usurped the place and totally banished the simplicity of the gospel, and the humility and meekness which ought to have marked and adorned the character of the servants of the meek and lowly Jesus. Ecclesiastical ambition became boundless and indefatigable in the struggle for aggrandisement. It was managed, also, with consummate address and policy. The hold which the Roman Pontiffs had upon the superstition and ignorance of the populace, enabled them to render eminent services to princes on critical emergencies, whereby their own power became greatly augmented, and so firmly established, that they could not only bid defiance to earthly potentates, but also dispose of crowns and sceptres at pleasure. In his transcendent kindness one of these ghostly fathers bestowed on *one* of his faithful sons, all the discoveries to be made Eastwardly of the Cape of Good Hope: to another, he gave all those that should be made afterwards

to the West of that meridian. They absolved subjects from allegiance to their lawful sovereigns, laid their kingdoms under interdicts, and reduced refractory monarchs to complete submission to their ghostly sway.

What a humiliating instance of pontifical tyranny have we presented in the case of Henry IV. Emperor of Germany! Pope Gregory VII. (Hildebrand) because Henry would not resign the right of investiture, excommunicated and deposed that monarch. Henry was obliged, in order to propitiate the haughty Pontiff, to pass the Alps in the vigour of a severe winter, in February, 1077, and came to Canusium, where the Pope was residing with the Countess of Tuscany, one of the most *tender* of his spiritual daughters. "Here," says Mosheim, "the suppliant prince, unmindful of his dignity, stood during three days in the open air, at the entrance of the fortress, with his feet bare and his head uncovered, with no other raiment than a piece of coarse woollen cloth thrown over his body to cover his nakedness. The *fourth* day he was admitted into the presence of the lordly Pontiff, who, with a good deal of difficulty, granted him the absolution he demanded." Many more instances of Pontifical arrogance might be mentioned, as the assumption of most blasphemous titles, such as the "Lord God the Pope," &c. &c. They dispensed with the sacred obligation of oaths, claimed a supremacy over the Divine law, so as to set it aside at pleasure: nay they virtually encouraged its violation by the operation of the blasphemous indulgences, which were peddled and hawked about, in the most barefaced and shameless manner, to replenish the treasury of the *Holy See*. Their character so completely accords with that of the *man of sin*, specified in the *second* epistle to the Thessalonians, that it is scarcely possible even for prejudice to mistake it. "He sitteth in the temple of God.—He opposeth and exalteth himself above all that is called God, and that is worshipped: showing himself that he is God."

3. Another legitimate consequence of the union of church and state in the consummation of the anti-christian system, was the general prevalence of ignorance. This prevalence of ignorance and frivolity, which prevailed for so many centuries, and procured for them the appropriate designation of the Dark Ages, owes more both for its existence and continuance to the priestcraft of the Roman Hierarchy, than to the desolating inundations of the Northern barbarians. The wealth and rich endowments conferred upon the church as a marriage dower, on her union with the state in the days of Constantine, and greatly increased by subsequent donations, were naturally productive of luxury and indolence. The priesthood became independent of the people. They felt no disposition to instruct them in any thing save the ridiculous legends of Saints: the supernatural virtue of relics; the belief in false miracles, and whatever might tend to augment their own influence over their purses and consciences. Nothing was more hostile to this system of iniquity, than learning and knowledge. Ignorance and her first-born, superstition, constituted the basis of their power and influence over the multitude, and secured their control over the conscience. This period was emphatically styled *THE DARK AGES*; for during this period, verily, darkness covered the earth, and gross darkness the people." Yet these were the halcyon days of the anti-christian system—the Augustan age of the church of Rome. But recently new light has burst upon the present generation in reference to this matter. Historians and the literary world in general, have been lately stigmatized as ignorant blockheads themselves, for even having associated the idea of *darkness* or *ignorance* with those ages of *light* and *intelligence*!—Hear the sentiments of a very learned and popular Reverend Doctor,

and itinerant lecturer on this subject, as lately presented in a public address. His theme was the defence of that period called the Dark Ages. He contended that there *had been no dark ages*—that the darkness lay in modern ignorance and weakness in not being able to comprehend the minds which shone in that period. He ridiculed, to use his chaste and elegant expression, “the *thick-sculled* lecturers of these illuminated modern days.” There is candour in the Doctor’s sarcasm. Verily, these gentlemen delight in such illumination as the dark ages presented—such light as shines in anti-christian establishments, where, in the words of the Arabian Patriarch—when speaking of the valley of the shadow of death—“the light is as darkness.”

Take a specimen of the barbarous hostility of the Roman hierarchy, even to the light of demonstration, in the case of the immortal Galileo. This speaks a volume in evidence of their ignorance and intolerance, at *that period*. Galileo had, by his discoveries in astronomy, and the legitimate deductions derived therefrom, demonstrated the truth of the Copernican system, to the entire exclusion of the Ptolemean cycles and epicycles. This was represented to Pope Urban VII. as a damnable heresy. A congregation of cardinals, monks and mathematicians are summoned; they examine his work, condemn it, and arraign Galileo before the tribunal of the inquisition—that court of infernal origin. After languishing some months in the dungeons of the *Holy Office*, his manly fortitude was so far broken down, that he submitted to the sentence passed, viz: to renounce, on bended knees, before an assembly of ignorant monks, with his hands upon the Gospels, the great truths he had maintained. The formula of renunciation was, “Corde sincero et fide non ficta, abjuro, maledico, and detestor, supradictos errores and hereses.” Immediately on arising from his knees, indignant of having sworn, in violation of his own firm conviction, stamping his foot he exclaimed: “E pur si muove,” *and yet it moves*. This occurred even after the revival of letters, on June 23d, 1633. Hereupon he was sentenced, for an indefinite length of time, to the dungeons of the Inquisition, and to repeat every week, for three years, the seven penitential Psalms of David. This was a legitimate result of the unhallowed connection of church and state.

But to cap the climax of ignorance and absurdity, such stupid decisions must be stamped with Pontifical infallibility. The Pope condemned the Copernican system of the earth’s motion around the sun, as *false*. All his decisions are infallible! Hence all intelligent and honest Roman Catholics are reduced to the dilemma of either *denying a physical truth*, scientifically demonstrated, and about which there is now no doubt; or of renouncing their belief in the Pope’s infallibility. It will be worth while to look at the apology made on this point by the Jesuits, Leseur, Jacquier in their commentaries on *Newton’s Principia*. Vol. iii. Glasgow Latin Edition, 1822. At the beginning of this volume, these commentators make the following declaration, of which we here present a *literal* version. “Newton,” says these gentlemen, “in his third book, assumes the hypothesis that the earth revolves. The propositions of our author could not be explained in any other manner, than by making this same hypothesis. Hence,” they continue, “we have been compelled to sustain another character. Yet having received from the sovereign Pontiffs, decrees against the motion of the earth, we *profess* to submit to them.” What a specimen of the accommodating ductility of Jesuitical principles! They Jesuitically disbelieve, upon *infallible* authority—that of the Pope—what they demonstrate with *infallible certainty*, and what they know *infallibly* to be true. Let those whose

consciences are not yet seared, pause for a moment and reflect upon the *moral* tendency of such principles, thus publicly and unblushingly avowed!!

4. To all this may be added, that the tendency of such Romish establishments is to generate an indifference about *vital* godliness, and if they fall short of infidelity, to produce a frigid formality, without the animating spirit of piety. Religion comes to be viewed as a mere matter of state. The enjoyment of its rights and privileges, where church and state are legally united, are mere matters of course. Without any regard for each other, the mutual necessity of services generates a reciprocity of courtesy; and by and by, (as in the great interests of the community, many of our legislators sacrifice them to the logrolling principle,) in process of time, the church becomes a mere engine of state, as is usually the case in Protestant countries; or the state the base, wicked tool, to execute the dirty work and deeds of blood, decreed by the church, as has been the case in Catholic countries. How strikingly are these principles of indifference manifested in the monarchs of Great Britain! By their coronation oath, as already stated, they are bound to maintain equally the establishment of Episcopacy in England; Presbytery in Scotland, and Popery in Canada. Now, as these are all not only different from, but in many things, incompatible with each other, charity will induce us to believe the good monarch views all these *differences* as to him a matter of *indifference*. No doubt, however, but that the *plastic* monarch is aware that the dowers conferred upon these *three* respective spouses—for in these cases polygamy is not prohibited—will tend to increase their attachment to himself and augment their fidelity to his government.

5. Another necessary effect of ecclesiastical establishments, is *persecution*. I have purposely confined myself to showing the tendency of the principles, instead of harrowing the feelings by the description of an *auto da fe*, or a delineation of a bloody massacre. Yet these are the true legitimate consequences of such a connection as has been already proved. What seas of blood have been shed by the operation of this unblest principle! How many millions of most valuable lives have been sacrificed to this hideous Moloch! I have no design to wound your sensibilities by dwelling on the direful sufferings of the Waldenses and Albigenses in their peaceful valleys, in the crusades directed against them by the man of sin. Nor shall I stay to delineate the horrible massacre of St. Bartholomew's, day in France, in 1572, in the reign of Charles the IX., in which, as historians affirm, more than 100,000 Protestants were butchered in the most shocking manner; and yet the Pope, on hearing that all this had been done by the command of the French king, decreed a procession to the church of St. Mark, and a *Te Deum* for the extirpation of the enemies of truth and the French Church. I pass over the thousands butchered by the Duke of Alva, in the Netherlands, that infamous tool of the bigotted Spanish monarch, and, if possible, the still more barbarous persecution of the Protestants which followed the revocation of the edict of Nantz, by Lewis XIV. I also omit mentioning the Smithfield fires of the bloody Mary, and the twenty-eight years savage murders of the profligate Charles II. of unblest memory; and James II., equally base. The mountains and the glens; the muirs and the fields of Scotland, drenched with the blood of the best of Caledonia's sons, retain engraved in imperishable characters a tremendous register of the unhallowed deeds of blood of these royal tigers.

But it may here be retorted: Did not the Protestants also persecute in their turn, while they were in power?

To this it is answered, yes ! But let us look at the difference. Here it is. Persecution on the part of the Protestants was merely accidental ; it was an abuse of their principles ; nay, was even in direct repugnance to them. It arose, not out of their principles, or any part of their system : whereas in the Papacy, it was a native production of, belongs unto, and grows out of, the very essence of their creed—*infallibility* and *supremacy*. Many Protestant governments have carried along with them out of the sink of Popish pollution, a portion of its filth and gangrenous ulcers ; for such is the union of church and state, out of which have grown all the religious persecutions that were ever perpetrated.

(To be Concluded.)

For the Banner of the Covenant.

THE THREE BIRTH DAYS.

(Continued.)

II. *The Spiritual Birth Day.*

A man may be said to “be born in Zion”—in regard to his spiritual birth, day, by which we mean the moment when he is regenerated by the Holy Ghost, when he is *born again*, or *born from above*. The Scriptures teach us that a change must take place in the character of all human beings before they can be considered to be believers. If the condition of man in his natural state, is that which we have described, if his condition as a child of God is, in many respects, the very reverse, then in the transition from the one character to the other a great change must have occurred. It is true that the *physical* state is unaltered. He has the very same body, and the very same soul : nothing is added to, nothing is taken away from either. Yet while this is so, the faculties of his mind, the members of his body are under new regulation—they are controlled by a new principle : his heart is directed to new objects, his will acts under new impulses. The change, therefore, is in his *moral* state. His relation to the law of God is altered. Before regeneration he was received as *guilty* and *condemned*, but co-instantaneously with that event, he is considered as a *justified* person. God sees in him no iniquity : the righteousness of Jesus clothes him, as a pure spotless robe ; he is without fault or blemish. He is *not under the law* in the same manner as he was before. He is still bound to obey it as the best rule for the government of all his actions, and as the will of his Heavenly Father, but he is not by any obedience to it to procure eternal life, or by any disobedience to incur eternal death. “Ye are not under the law, but under grace,” is the language of the Apostle. “CHRIST hath redeemed us from the curse of the law, being made a curse for us.”

This change extends also to his *disposition* and *inclinations*. He now loves God, he endeavors to make his glory the great object of his life. No new faculty of mind is given to him, but such a change takes place, as that all his faculties are directed to other and proper objects. He has been like some wandering star roaming through various systems, attracted one time by one object, another time by another object, but now placed in the proper orbit, and made to move around one centre of influence and control. His eyes are opened, his bands are untied, he receives new life and energy. He sees divine truth, he enjoys divine liberty, he runs in the way of the divine commandments.

The *agent* in producing this change is the HOLY SPIRIT. Believers are “born of the SPIRIT.” Secondary means may indeed be employed, as the

Word, administration of the ordinances, &c., but all the efficiency is of him. It is "not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Of his own will begat he us."

This great change takes place at some definite point of time. There must be some precise moment, when the new existence commences, though it is various in different persons; some are born again in infancy, some in youth, some in manhood, some even when the head is hoary with old age. The time may be *unknown* even to the individual himself, but the *fact* may be inferred from the exercise of the powers of spiritual life. Once he neither felt, nor saw, nor acted, now he does all these; the time when he commenced to do them was the time when he was born again.

If the spiritual birth day be known, either as to the precise time when it occurred, or even as to the simple fact that it has taken place, it will be a cause of the deepest joy and gratitude. It will never be forgotten by the believer. He will say, with the Apostle Peter, "*Blessed* be the God and Father of our Lord JESUS CHRIST, who according to his abundant mercy hath begotten me again." He will consider his condition, to ascertain whether he is making progress in holiness, whether he is enjoying and exercising his new life. He will regard himself as the property of his Maker by the most righteous and the strongest claims, and he will therefore dedicate himself renewedly and unreservedly to his service. While this is the way in which the person himself, who is born again, will view his spiritual birth day, there are others, too, who will not regard it with indifference. Fellow Christians, who know the value of the soul, and who love all the heirs of glory, will rejoice that one more has been ransomed from the power of Satan, that one more has been added to the family of CHRIST. They will rejoice that the lost has been found, that the dead has become alive. And, O, how especially will they rejoice who have been in any way instrumental in effecting this change; who may say of such an one, as Paul did of the Corinthians, that they have "begotten him through the gospel." O what rapture will fill the heart of the parent when he has good reason to believe that his beloved child has been born again; how must the heart of the brother or sister, or relation or friend, who realise eternal things, swell with holy pleasure to recognize in one they love the evidence of adoption into the family of God: the devoted Sabbath school teacher, the faithful minister of the gospel will feel delight beyond expression when they find those for whom they have been laboring and praying plucked as brands from the burning, to be made bright stars in the Redeemer's crown of glory.

Nor is it on earth only that the spiritual birth day is viewed with joy. "There is joy in *heaven* over one sinner that repenteth." Angelic beings are not indifferent to the affairs of the Redeemer's kingdom on earth. They appreciate far more than man can do the torments of perdition, the happiness of heaven; hence they rejoice when they find that any one has escaped the former, to become a partaker of the latter. God the Father rejoices that his purpose of electing love has been accomplished; God the Son that his atoning blood has saved another soul: God the SPIRIT that his divine power has given life to another who was spiritually dead. Does not God say to every such person, "I will rejoice over thee with joy, I will joy over thee with singing?" Zeph. 3: 17. "As a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Ps. 62: 15.

Who is there that would not desire thus to be born again, to be made a child of the eternal and all-blessed and all-blessing God, an heir of the incorruptible inheritance! O reader, seek that it may be thus with you.

"You must be born again," or perish forever. We "set before you life and good, death and evil, blessing and cursing: choose life, that you may live." Deut. 30: 15—19. O.

(To be Concluded.)

From the Scottish Presbyterian.

TEMPTATION.

(Continued.)

When, of choice, you are found associating with persons openly wicked, you are entering into temptation. I am persuaded that you all would account it a very hazardous matter to keep company with Satan himself, the great adversary of men, to be much in converse with him, and habitually to witness the spirit by which he is actuated, or the course which he pursues. You would avoid this with the most scrupulous care. You would tremble for the safety of any individual who should be so reckless as to indulge such unhallowed familiarity. But is there no danger in being much with those who are kindred with Satan in character—who bear his image—who are animated by his spirit—who zealously espouse his cause, and whom he employs as his agents in accomplishing the seduction and ruin of their fellow-men? That individual must be strangely infatuated who can say or think that there is not. Readers, there is danger in such associations on many accounts. In forming *voluntary* connections with the wicked, whether permanently or only for a short period, you are guilty of disobedience to the plainly expressed will of the Redeemer, for he says, "My son, if sinners entice thee, consent thou not"—"Go not thou in the way with them." You disregard *His* solemn warning uttered in the most emphatic terms—"A companion of fools shall be destroyed." You forget the announcement, "Evil communications corrupt good manners." You display a want of care to imitate the example of God's eminent saints, recorded in scripture for your instruction, and thus to become followers of them who through faith and patience are come home to their promised inheritance. Well, what is the legitimate, and to be expected consequence of such deportment? Because you presume to forsake that path by which the Redeemer has called you to advance, you forfeit all claim to the enjoyment of that sufficient grace which is assured for guidance, protection, and support, inasmuch as it is not assured and will not be conferred for the purpose of sustaining in a course of disobedience and rebellion. When precious grace is withheld, when you are thus cast upon your own feeble and scanty resources, in the midst of encompassing danger, how perilous your condition! How weak the resistance which you are able to present when temptation is urged! How certainly the enemy of souls, through the instrumentality of his servants, must prevail against you! Nor is this all; you not merely renounce the promise of sustaining grace, but in doing so, place yourselves habitually in contact with powerfully corrupting influences. The spirit of iniquity will be manifested in your presence; the language of iniquity will be uttered in your hearing; acts of iniquity will be perpetuated in your sight, and motives to iniquity will be frequently pressed on your attention through this continual intercourse with transgressors: remaining attachment to what is good will be weakened; moral principle will be undermined, and eventual conformity in character with transgressors be produced. You will, it may be insensibly, but surely, become like the individuals with whom you habitually associate; will enter into their modes of thinking, and become reconciled to

their practices. It is vain, utterly vain, for any one to contract intimacy with wicked persons, under the imagination that he will not learn their ways. Such a possibility is contradicted by all past experience, and is at variance with the express testimony of him who cannot lie, and who cannot possibly be mistaken. Whensoever, therefore, any of you is found contracting familiarity, and maintaining intercourse beyond the ordinary *civilities*, and *necessary business* of life, with those of notoriously unsound principles, of reckless speech, and improper behaviour, it may be pronounced with certainty concerning him that he is entering into temptation, and that however blameless he may hitherto have been, he will not remain long uncontaminated. The spirit of religion if it at all animate him, will languish, its duties will be forgotten, and an advance towards positive rebellion be effected. Ah! who is there among you that, in moments of calm observation, has *not seen* this verified in others? that has not *distinctly marked* companionship with evil-doers, as the first step in a course terminating in flagrant iniquity, and deep disgrace? And who, without the grossest presumption, can suppose that the same conduct in him will issue in a less calamitous result? Avoid, therefore, the intimacy of the wicked, as of persons diseased, and spreading around them their infectious malady. Know it as a certainty, that Satan employs the children of disobedience, in whom he energetically works, in seducing those who may not yet have turned aside, and that they, impelled by a malignant activity, are forward of themselves in such a service. They will compass sea and land to make one proselyte, and when they have prevailed, render him twofold more the child of hell than themselves. If you would remain pure and happy, become companions to them that fear and obey God, and show that your delights are in the saints, the excellent ones of the earth.

When you neglect the vigorous improvement of appointed means for your protection, you are entering into temptation. The country that allows its bulwarks to sink into a condition of decay—that fails to exercise its inhabitants to martial training—and that permits the armour of warriors to rust through disuse, while surrounding nations are threatening hostilities, or are known to entertain a settled grudge, may, in a certain sense, be regarded as on the very eve of war, because its peaceable and defenceless condition invites the assaults of its enemies. The best means of preserving peace is to be always in a state of preparation to meet and repel aggressions, and to have this so manifest that none can fail to observe it. Various are the means contributing to safety and stability, and bearing upon them the impress of Divine sanction, that ought to be employed. Indeed a punctual attention to every required duty is of advantage, although some duties exercise a more direct and powerful influence for good than others. *Prayer* is one eminent means of defence against temptation. In praying, the suppliant commits his cause to God, takes hold of divine strength, and regards with steadfast faith the promises of protection contained in the scriptures. The habitually maintained exercise of prayer enfeebles indwelling corruption, cherishes implanted grace, renders quicksighted in the discovery of danger, whatever the form it may assume, invigorates hatred at sin, and animates to a bold resistance of every attempt to remove from God's presence and fellowship. Never, I believe, will a Christian feel so resolutely determined against sin, and so powerful in resisting its allurements, as when upon his knees at a throne of grace; and never will Satan more entirely despair of success in his unhallowed machinations, than when he sees persevering continuance and fervent importunity in calling on God.

“Satan trembles when he sees

The weakest sinner on his knees.”

Reading the scriptures is another precious means of defence. In these the mind of God is plainly and authoritatively expressed. The various paths of error into which men are in danger of entering, are marked out with a solemn warning, to avoid them: the evil influences which would induce to the prosecution of these paths, and the quarters from which these mischievous influences may originate, are exposed with an emphatic call to observe them; the most powerful motives addressed to hope and fear are there introduced and variously urged; while immortal souls, undone by an everlasting destruction as the consequence of neglecting or refusing warning, are pointed to with the express assurance, that all who follow in their steps, shall inevitably perish. Converse with the scriptures informs the understanding, and fortifies it against the influence of error; keeps the heart vigorous in the exercise of holy affections by a constant supply of their appropriate nourishment; furnishes an answer to every lying invention, and maintains unimpaired the soul's power for resistance. The scriptures are a light to the feet, and a lamp unto the path, clearly indicating the way of duty, and causing in him by whom it is borne, a steadfast persuasion of duty as he advances. The scriptures are the daily food and nourishment of the renewed soul, by which its energies are preserved and increased for required service: for "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God," They are the storehouse whence believers obtain consolation and encouragement, amid all the trials to which their fidelity may expose them: "this word of thine," says David, "is my comfort in mine affliction." The scriptures are the armour of defence and assault, with which the Christian is furnished for the day of battle; and by the skilful use of which he achieves victory over every foe—the sword of the Spirit is the word of God. As therefore ancient Israel would almost certainly have strayed in the waste howling wilderness, and become entangled in their movements beyond the possibility of escape, had they disregarded the pillar of fire which led them; so must you wander from the path of duty, when you become inattentive to this light of divine truth, shining as in a dark place. As the individual left destitute of food becomes feeble, and in danger of complying even with sinful suggestions that promise supply; so are you in danger of failing in the performance of duty, and of closing with the insidious promises of spiritual enemies, if you do not esteem God's word as your necessary food—if you do not eat it and make it the joy and rejoicing of your hearts. As the man who has no comfort in his home and in his own calling, is almost sure to become the dupe of the designing and mischievous; so, if you do not habitually drink consolation from God's word, you will almost certainly seek consolation, however impure, from forbidden sources. As the man who advances through an enemy's country unarmed, provokes assault, and when assaulted must fall an easy victim; so shall you be easily overcome of Satan, if instead of taking unto you the sword of the Spirit, you cast it vilely away, or fail to exercise yourself to its skilful use. You may remember how Christ, the pattern of his people, had continual recourse to the scriptures when he was tempted—how he repelled every unhallowed suggestion, by reminding Satan of what is written. *Gospel ordinances* too are precious means by which the soul is strengthened, and its perception of truth and duty rendered more accurate, by which it is apprized of threatening danger, and continually plied with motives to fidelity. Time permits not to wait in mentioning other means of protection that might be specified. Take these as an example. From all this the conclusion is this, that by a vigorous constancy in waiting upon such means, you will

dwell in comparative peace and safety—your character will command respect—your enemies will be awed to a distance, or their poisoned arrows when directed against you will fall powerless. If, however, prayer become formal and unfrequent—if the reading of the scriptures become a matter of drudgery, or is altogether abandoned—if the ordinances of God's house are neglected, danger is certainly impending. These things demonstrate grace to be in a languishing condition, and point out the individual as a helpless, unresisting victim. The enemy of souls, who has been secretly fostering this neglect for the purposes of undermining and prostrating spiritual energy, will not fail to take advantage of the result produced. Neglect and formality are the very threshold by which men enter into temptation, The most gloomy foreboding may be entertained concerning those who are guilty. Multitudes have traced the commencement of their sins to the neglect of prayer, and ceasing to maintain converse with the scriptures of truth, when it had become impossible to remedy the evil produced.

(To be concluded.)

For the Banner of the Covenant.

SELECTIONS—No. 2.

The deliverances which God wrought for the Old Testament church, were types and figures of the great salvation by Christ; and if God will do the greater, he will not fail to do the less.

By the light of *nature*, we see God as a God *above us*; by the light of the *law*, we see him as a God *against us*; but by the light of the gospel, we see him as *Immanuel, God with us*, in our own nature, and (which is more) in our interest.

With Christ's name *Immanuel* we may compare the name given to the gospel-church. (Ezek. 48: 35.) *Jehovah Shammah—The Lord is there*; the Lord of hosts is with us.

Extraordinary direction we are not now to expect; but God has still ways of making known his mind in doubtful cases, by hints of providence, debates of conscience, and advice of faithful friends; by each of these, applying the general rules of the written word, we should, therefore, in all the steps of our life, particularly the great turns of it, take direction from God, and we shall find it safe and comfortable to do as he bids us.

It was a *mark of humiliation* put upon the Lord Jesus, that though he was the *desire of all nations*, yet his coming into the world was little observed and taken notice of; his birth was obscure and unregarded: herein he emptied himself, and made himself of no reputation. If the Son of God must be brought into the world, one might justly expect that he should be received with all the ceremony possible; that crowns and sceptres should immediately have been laid at his feet, and that the high and mighty princes of the world should have been his humble servants; such a Messiah as this the Jews expected, but we see none of all this; he *came into the world*, and the *world knew him not*; nay, he *came to his own*, and *his own received him not*; for having undertaken to make satisfaction to his Father for the wrong done him *in his honor* by the sin of man, he did it by denying himself in, and despoiling himself of, the honors undoubtedly due to an incarnate Deity; yet, as afterward, so in his birth, some rays of glory darted forth in the midst of the greatest instances of his abasement. Though *there was the hiding of his power*, yet he had *beams coming out of his hand*, (Hab. 3: 4,) enough to condemn the world, and the Jews especially, for their stupidity.

Nothing will awaken those that are resolved to be regardless.

Many times those who are nearest to the means, are furthest from the end. (Matt. ch. 8 : 11, 12.)

Extraordinary appearances of God in the creatures, should put us upon inquiring after his mind and will therein; Christ *foretold signs in the heavens.*

Those who truly desire to know Christ, and find him, will not regard pains or perils in seeking after him. *Then shall we know, if we follow on to know the Lord.*

Those who know *something* of Christ, cannot but covet to *know more* of him.

There is more gross ignorance in the world, and in the church too, than we are aware of. Many that we think should direct us to Christ, are themselves strangers to him.

Those in whose hearts the day-star is risen, to give them anything of the knowledge of Christ, must make it their business to worship him.

Carnal, wicked hearts, dread nothing so much as the fulfilling of the scriptures. A.

BIBLICAL CRITICISM.

From Fuller's Works.

SEEMING CONTRADICTIONS RECONCILED.

By the works of the law shall no flesh living be justified.—Gal. ii. 17.

Was not Abraham, our father, justified by works?—James ii. 21.

PAUL treats of the justification of the *ungodly*, or the way in which sinners are *accepted* of God, and made heirs of eternal life. James speaks of the justification of the *godly*, or in what way it becomes evident that a man is *approved* of God. The former is by the righteousness of Christ: the latter is by works. The former of these is that which justifies: the latter is that by which it appears that we are justified. The term justification, in the first of these passages is taken in a primary sense: in the last, it is taken in a secondary sense only, as in Matt. xi. 19, and other places.

Ask, and it shall be given you: seek and ye shall find: knock, and it shall be opened unto you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.—Matt. vii. 7, 8.

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.—Luke xxii. 24.

Some have supposed a difference in the latter passage, between *seeking* and *striving*: as though it were not enough to seek, without striving, even to an agony. But this does not reconcile the two passages: for seeking in the first is connected with finding, whereas in the last it is not.

The distinction appears to lie in the time and nature of seeking. Seeking, in Matthew, refers to the application for mercy through Jesus Christ, in the present life: but in Luke it denotes that anxiety which the workers of iniquity will discover to be admitted into heaven at the last day. The *strait gate* in this latter passage does not mean an introduction to the kingdom of grace, but glory; and *striving*, or agonizing to enter in at it, does not describe an exercise of mind which is necessary to conversion, but to final salvation. The striving here exhorted to, is the life's work of a Christian, in order that he may enter into the kingdom of heaven at last. All this is

manifest from the context, which determines it to refer to what shall take place at the great day *when the master of the house is risen up, and hath shut to the door, and sinners shall begin to stand without, to knock at the door saying Lord, Lord, open unto us; and he shall answer and say unto them, I know ye not whence ye are; depart from me, all ye workers of iniquity.*

There is therefore no contradiction whatever in these passages. Every one that seeketh mercy in the name of Jesus, while the door is open, succeeds; but he that seeketh it not till the door is shut, will not succeed. *Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.*

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.—Matt. v. 16.

Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.—Matt. vi. 1.

This is another of those cases in which the difference lies in the *motive*. It is right to do that which men may see, and must see; but not *for the sake* of being seen by them.

There are, indeed, some duties, and such are prayer, and the relief of the needy, in which a truly modest mind will avoid being seen: but in the general deportment of life no man can be hid, nor ought he to desire it. Only let his end be pure, namely, *to glorify his Father who is in heaven*, and all will be right.

Jesus straitly charged them, saying, See that no man know it.—Matt. ix. 30.

Jesus said unto him, Go home to thy friends, and tell them what great things the Lord hath done for thee, and hath had compassion on thee.—Mark. v. 19.

The foregoing remarks may be of some use here. Our Saviour did not wish his miracles to be utterly unknown; for then God would not have been glorified, nor the end of establishing the truth of his Messiahship answered; but neither did he wish to make an ostentatious display of them. First: Because he had no desire of vain glory about him. Secondly: He did not wish to give any unnecessary provocation to his enemies, which might have hindered him in the execution of his work. Thirdly: Where there was no danger from enemies, yet such was the eagerness of the people to see his miracles, that they flocked together from all parts of the country, thronging and hindering him from preaching the gospel. To the first two of these causes the injunction of secrecy seems to be attributed in Matt. xii. 13—20: and to the last in Mark i. 4. which is the case in question, as related by Mark. We are there informed that, owing to the leper having *blazed abroad the matter, Jesus could no more openly enter the city; but was without in desert places*, which was a serious injury to that work which his miracles were intended to subserve.

But in the country of the Gadarenes, the case was different. He was there in no danger of being hindered from his great work by the thronging of the people: on the contrary, they were afraid, and *prayed him to depart out of their coasts*; and he did depart. In such circumstances, let not the story of the destruction of the swine be the only one in circulation: let the deliverance of the poor demoniac also be told; and let him be the person who should tell it. Let him leave these people who want to get rid of the Saviour, and go home to his friends, and tell how great things the Lord had done for him, and had had compassion upon him. Luke tells us that he published it throughout the whole city. Chapter viii. 39.

THE BANNER OF THE COVENANT.

PHILADELPHIA, APRIL, 1845.

The notice of Mr. Webster's late publication has not been received in time for the present number of this Magazine. It may be expected in our next.

This is probably the last number of the Banner which will reach our distant subscribers, before the next meeting of the General Synod of the Reformed Presbyterian Church, which takes place in this city on the fourth Thursday of May. We avail ourselves, therefore, of the present occasion, to remind them of the favourable opportunity for remitting payments for the Magazine, or donations for Missionary purposes, by the delegates to the Synod. We hope our agents will immediately take measures to collect the subscriptions of those persons who have not already paid, and send them in the manner stated.

We hope that the delegates to the Synod, from the western part of our Church, will bring on with them the money collected for the Seminary, or for the support of the Mission in India. We are aware that our Western friends are obliged to do much for domestic missions, and that some of our churches there are comparatively small and feeble. Yet we are sure that they will lose nothing by what they do for the heathen. A spirit of greater liberality and zeal will be excited, and the divine blessing more abundantly enjoyed. Let the East aid the West in domestic operations, and let the West do something for Foreign Missions, as well as the supply of her own wants. Will it not be better that all give something for both objects, than that either restrict their liberality to one? Is there any one in our Church who would not wish to aid in the support of the brethren in India; is there any one who is not anxious to have some part in the great work of evangelizing the heathen? Let no one abstain from giving, because he can give but little. "It is

not by might or by power, but my SPIRIT, saith the LORD." The poor widow cast more into the treasury than all the wealthy Pharisees. Let *every member* of our Church, young and old, give something, no matter how small a sum.

The Rev. J. R. Campbell writes from Saharunpur, on the 4th of September:

"You will be glad to hear that on the first Sabbath of last month, I had the sincere pleasure of baptizing three of the young men now in the boarding school, on a profession of their faith, and of administering to them, the same evening, in connection with the other members of the native church, the emblems of our Saviour's dying love. It was truly an interesting and joyful season to us all. These young men, now about the ages of sixteen or seventeen, have been under our care and instruction for nearly six years past, and during the last three years they have been interesting and regular inquirers on the subject of religion. For more than a year they were anxious to join the church, but were kept back in order to have a better opportunity of testing their sincerity, and to give them time to learn more about the religion of Christ, and to weigh well the importance of the step which they were about to take. After a long and close examination of their conduct, and a careful inquiry by the session of the church, as to their experience of religion, we came satisfactorily to the conclusion, that we ought not any longer to deny them the privileges of Christ's house; we felt something like the Apostle Peter, when he said, under very similar circumstances, "Can any man forbid water, that these should not be baptized?" They seem to be exceedingly happy since, and if you were to sit where I now write, and to hear, as I do, the voice of prayer and praise ascending from their apartments, I am sure you would rejoice with us in this work of grace. The six Christian boys all express a strong desire to engage in missionary work, when their education shall be finished, and hence their studies are now directed to that object."

MESSIAH'S HEADSHIP.

Our attention has lately been directed by a respected and beloved friend, to the following passage, contained in an article on "the claims of the Free Church in Scotland," published in the Princeton Review, for April last. The principle which it presents is one which the Reformed Presbyterian Church has ever held dear, and endeavored faithfully to maintain. It has of late attracted unusual attention from its connection with the recent dismemberment of the Church of Scotland. With that noble effort in vindication of their religious liberties, an effort worthy of the descendants of Knox, Melville, Henderson and Renwick, all Reformed Presbyterians have sympathized, and many of them have given their aid to sustain it. This piece, therefore, will be read with interest, and we hope with profit. We long for the time when such views as it expresses shall universally prevail.

"The principles then involved in this controversy are in the highest degree important. Christ has established a church and has given it a government distinct from that of the state, and its officers, in the administration of that government, must follow his directions and not the directions of men. The truth on which this doctrine rests, is essential not merely to the prosperity of the church, but to the vitality of religion. The soul must be brought under the conviction of its allegiance to Him that died and rose again that He might be the Lord of the dead and of the living. We must as individuals as well as a church, feel that Christ has a right to reign in us, and to rule over us; and that his will must be the rule of our conduct. It is this truth which the Free Church has so asserted as to bring it in living contact with millions of minds; and in so doing has conferred an inappreciable blessing on the world. We doubt not that the clear exhibition of this truth among our churches, by the Scottish delegates, will be a means of spiritual good, for which all our contributions will be a most inadequate compensation. Nay, were we to increase those contributions an hundred fold, we should still be their debtors, if they only make us feel more than we have hitherto done, that Jesus Christ is indeed our Lord. It is this, more than anything else, that has interested us in their mission. We have felt under some of their addresses as we never felt before; we have had clearer views of the intimate connection between the practical recognition of Christ's kingly office and the life of God in the soul; and we think we see one of the principal sources of that strength of character, elevation of mind, and constancy in trials, which Scottish Christians have so often exhibited. Let any man with this principle before his mind, read the history of Scotland, and he will have the solution of the mystery of servant girls and labourers dying on the gibbet or at the stake, for a question of church government. Let him contrast the bearing of Knox, Melville, or Henderson when they stood before kings,—we will not say with the slavish adulation of the unworthy bishops of king James, but with the spirit of such good men as Cranmer, and they will see the difference between believing that Christ is king, and believing that the king is the head of the Church.

This, therefore, is far from being an abstract principle, it is a truth of vital, practical importance; which enters into the religious experience and moulds the religious character of men. This immediate and constant contact between the soul and Christ, not only as its priest but as its sovereign, restrains

and elevates it. To serve God and to serve man are extremes separated by an infinite distance; and it is only when the service of men is considered as part of the service of God that it ceases to be degrading and withering; and when a case occurs in which the service of God conflicts with the service of men, then, if a man perceives the contrariety and yet chooses the latter, he is guilty of rebellion against God; and if he does not perceive it, when it actually exists, this wrong moral judgment is itself a sin, and its influence is evil and only evil on his own spiritual state. When our obedience terminates on men; when we violate the scriptural rule which requires us to do service as to the Lord and not to men, then we sin against our souls, we withdraw ourselves from the elevating presence and service of God, to bow at the feet of man the lowest of his rational creatures. If this is true even in reference to the external service due to magistrates and superiors, it is preeminently true when such superiors pass beyond the limits of their legitimate authority. There is nothing more degrading, nothing more hurtful to the religious feelings, than to yield obedience to men in those things which God has reserved to himself, that is, matters of faith, of conscience, of worship, of church order and discipline. This has long been one of the most fruitful sources of heresy and irreligion in the church. As a living principle, therefore, as a source of inward spiritual life, as a necessary element of all true elevation and independence of character, and as a divinely appointed means of securing a real and practical adherence to the scriptures as our rule of faith and practice, the distinctive truth for which the Scottish Church is contending, and which by her testimony has been brought to bear with increased force on so many minds, is of the utmost practical value and importance.

If this truth is important to the individual Christian it surely is to the church, which is but the community of Christians. And it is important to the church, not only as a means of elevating the piety of her members, but to direct her action as a society. Unless she practically recognises the principle that Christ is her head, that her authority is derived from him, and must be exercised in obedience to his word, she sinks from a divine institution into an engine of the state; from being the family of God, to being one form of the world, governed by worldly men and worldly principles. As soon as it is admitted that the world, that is, the mass of society in its organized capacity as the state, and through its constituted authorities, may decide what the church must teach, what must be its terms of ministerial or Christian communion, whom it must admit and whom exclude from ordinances and office, in a word when it is admitted that the statute-book, and not the Bible, is to be the rule of teaching, government and discipline of the church, then the great distinction between the church and the world is done away, and the divinely appointed security, for purity of doctrine and discipline is destroyed.

When Henry VIII. chose to renounce the authority of the Pope, the whole nation did the same; when he commanded them to believe and teach the doctrines of Rome, they obeyed; when Edward VI. proclaimed the protestant faith, people and ministers made haste to profess it. When Mary ascended the throne they became Romanists, and when Elizabeth succeeded her, they became Protestants. In all these changes, there were many who remained steadfast, but the mass of the people and clergy changed as the court changed. This right of the state in its representative authority to decide what the church must believe and teach, the Stuarts attempted to enforce in Scotland, and there the battle for the independence of the church, that is, for its right to regulate its faith and practice by the word

of God, was fought, and has again been asserted. This is a right essential to the church's accomplishing her vocation, a right which she is not at liberty to surrender. Though we may think that this is a matter about which we are secure, it is not the less our duty and privilege to aid those who suffer for its assertion. And it is by no means certain that we shall not be called upon ourselves to contend for this same principle. However that may be, it is certain, on the one hand, that our Scottish brethren are now suffering for the truth, and on the other, that it is a truth essential to the purity and prosperity of religion, and consequently their cause is the cause of Christ.

We have also felt more deeply than ever before, the connexion of this doctrine of the headship of Christ, of the direct allegiance of the soul to him as the person on whom our obedience should terminate, with all true and secure liberty, civil as well as religious. What is commonly called the spirit of liberty in the world, is rarely anything more than a compound of pride and malignity. He only is a freeman who serves God rather than man, and who obeys men as doing service to the Lord, and the only true spirit of liberty is the determination to be in that sense freemen. All history, and especially the history of Europe, teaches us that when the spirit of liberty is disconnected from religion, when it does not arise from a sense of our relation to God and a determination to obey him rather than men, it becomes little better than a proud estimate of ourselves, and a malignant hatred of our superiors; a spirit which strives to pull down what is above, and keep down what is below us. There is no liberty either secure or blessed which God does not give, which does not flow from a purpose to call no man master but Christ. To bring the great truth of Christ's authority over men, clearly before the public mind, and to impress it upon the heart of Christians, is, therefore a signal service, even in relation to civil liberty and the permanency and well-being of our civil institutions. If the people could only be brought to feel that they are bound to obey all lawful enactments of men out of a regard to Christ, and bound, as part of their allegiance to him, to disregard all human enactments which conflict with his revealed will, we should then have a firm foundation laid for all our liberties. This practical recognition of the kingly office of Christ has very much declined among us. We receive the doctrine but we do not live by it. It is not his will, but expediency, or right, or usage which is commonly consulted. If the truth, which we admit as an article of our creed, can be turned into a principle of life, we shall be unspeakably the gainers. And we firmly believe that this is an effect which the addresses and sermons of our Scottish brethren are eminently suited to produce. We doubt not, therefore, their visit will be a blessing to the country.

Our first and great reason then for believing that the cause of the Free Church of Scotland is the cause of Christ, and therefore entitled to the sympathy and support of all Christ's people, is that they are simply asserting Christ's right to reign; they are maintaining the obligation of Christians and Christian churches to make his revealed will the rule of their conduct; they are enforcing and exemplifying the duty of obeying him rather than men, and in despite of the commands of men to the contrary. We wish to have a part in this testimony; we wish to be on their side; to share in their struggles; to participate in their reproach and bear their burden; we wish to acknowledge their Lord as our Lord. When men are contending for so great a truth and at so great a sacrifice, we cannot but think it to the last degree narrow and contracted, to quarrel with their saying *sibboleth*, instead of *shibboleth*, on the abstract question

of the duty of the state to sustain Christianity. Every man who holds that religion should be taught in our public schools, goes the whole length with the Free Church, as far as the principle involved in the question is concerned. That constriction of the throat which makes men strain at gnats is apt to be a fatal disease.

We have spoken of the great truth of Christ's right to reign over his own people, and to rule in his own church, as the one that exerts an effective influence in the formation of religious character. We see its power in every part of Scottish history, and its efficacy is now again exhibited in the character and conduct of the Free Church. We very much doubt whether the world has seen for two centuries such a revival of genuine religion as is now, and has been for some years in progress in Scotland; and we should be greatly at a loss to point to any church on earth, which is now exhibiting such an amount of Christian energy and excellence. Where is the church of which it can be said that all its ministers and all its members are submitting to daily self-denial for the support of the truth and the extension of the gospel?"

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

DOMESTIC MISSIONS.

NO. II. THE MEANS.

In our last number, reference was made to the various fields, for domestic missions, open to the Reformed Presbyterian Church. We had designed to give in the present number a more particular account of some places, which appeared especially to invite our efforts and promise abundant success to reward them. This, however, is postponed for the present in order to obtain more accurate information. In this number the attention of our readers is invited to the proper means to be used to accomplish the object in view.

How very much depends on a judicious selection and employment of means! The same resources which accomplish little or nothing, while disposed in one way, may be exceedingly powerful if disposed in another way. "Wisdom dwells with prudence and finds out knowledge of witty inventions." One of the most excellent features of the Presbyterian system, is the provision it makes for wise council and harmonious co-operation. The direction of those who labor in word and doctrine is not committed to any one individual, nor are their movements left in their own control: there is no Episcopacy, there is no *vagum ministerium*.

In devising the best system of means, it seems proper to consider, first, the principles on which we should proceed, the object which we have in view. All that is done should tend to promote these objects, should accord with these principles.

With regard, then, to the *services* to be rendered by those employed in domestic missions, the object should evidently be to secure the *greatest amount*, and to provide for their *equitable distribution*. Such measures should be pursued as will bring into action *all* who can work efficiently; sometimes a minister who has charge of a congregation may be able to perform missionary service, by having his place supplied by others who have not the care of a flock, and yet are so situated as that they cannot themselves engage in this work.

It was said in our last number that no one part of the church should be

neglected in order to supply the rest. All should receive an equitable proportion of the disposable missionary labor. The *distribution* of this in such a way as to give all their portion of meat in due season, requires much consideration, and great prudence. Very much depends on it. If the merchant does not invest his capital in proper objects, however great it may be, he will soon find all is lost. If the husbandman does not sow his seed in a suitable soil, he will find that a harvest will not reward his labors.

To secure the greatest amount of *funds* to carry on these operations is another principle which should not be lost sight of. While as a general thing those who enjoy the services of a preacher will give him an adequate support, there are many instances where this is not the case. "To the poor the gospel is preached." As in the early ages of christianity, those who were able contributed of their substance to send the gospel to those who were not able to sustain a preacher themselves, so is it now. Regarding the gospel as a free gift, not as a thing to be valued in money, to be bought and sold, the idea is not to be entertained for a moment that a congregation may claim just as much preaching as they pay for, or that they are bound to give nothing more than is regarded as a pecuniary equivalent for what they receive. In some parts of the country the expression is heard that a minister has been *hired* for such a time, just as a teacher or even as a common laborer. However able to give more than the stipulated sum to support him comfortably, no obligation is felt by most persons to do this: and if at the end of the specified period, they can drive a better bargain with some other person, they will do it.

The proper principle undoubtedly is, that all are bound to give of their substance to the support of the gospel, according to their ability, independently of the circumstance of their enjoying it themselves. A man who is able to give a certain sum when he has a minister of his own, is, other things being equal, as able to do it when he has not, and, in the sight of God, equally bound. The fact that he does not enjoy the services of a minister himself, is no reason why he should cease to contribute to the same amount to the cause of CHRIST. "*Freely ye have received, freely give,*" was the language of the Saviour to his disciples, and it applies to all his people.

All should give, and all should give *according to their ability*. In securing the necessary funds to sustain domestic missions, this principle should be presented and enforced.

The proper direction of these services, and disposal of these means, is a third principle which must not be violated, a third object which should be promoted. As has already been said, this resides in the various Presbyteries within their respective limits, and in the Synod for the whole church. No Presbytery, we presume, would permit any one to labor in their bounds whom they did not approve, or to labor in a manner which they considered inexpedient. The jurisdiction of Presbyteries, we would suppose, covers not merely the *doctrine*, but also the *labors* of those who are employed within those regions of which they have the oversight. While a board of missions may collect funds and may suggest and advise, yet the final decision of a case, it appears to us, should be left with the Presbyteries.

(To be Concluded.)

From the Testimony of the Ref. Pres. Ch. in Scotland.

THE SECOND REFORMATION.

(Continued.)

The happy effects of the deliverance wrought for Scotland were in a short time extended to neighbouring nations. It has been already stated, how remarkably the cause of Reformation prospered in the north of Ireland in the early part of this century. This good work, however, was in a great measure arrested in the year 1634; and, for some time after, the small band of witnesses there was called to endure a great fight of affliction, by the oppression of the bishops, under the administration of Strafford. All the more faithful Presbyterian ministers were chased from their flocks. But, in the adorable providence of God, the people who were left were appointed to pass through a fiery trial of a still more tremendous character, by which multitudes reached the crown of martyrdom. This was the indiscriminate massacre of the Protestants by the Papists, in 1641, who, under the instigation of the priests, and without provocation from most of those who became victims of their fury, prosecuted the work of slaughter with frantic ferocity, for several months, and to an extent which has few parallels in the annals of history. In this dreadful emergency, the Scottish Parliament offered to send an effective force into Ireland, to assist in stopping the effusion of blood; but, from the misunderstanding between the king and his English Parliament, the execution of this benevolent design was unhappily delayed. The tardiness or reluctance of Charles, in every measure proposed for the suppression of that rebellion, or the punishment of the murderers, had a decisive effect in alienating from him the minds of multitudes of his subjects.

In England, the tyranny and misrule of the king and the bishops were becoming every day more intolerable. Men of the most despotic principles were preferred to the highest dignities in the church, and these, by degrees, gained possession of the most important offices in the state. Practical religion was discountenanced. Sports and revels on the Lord's day were authorized by royal proclamation, and recommended by the clergy from the pulpit. For testifying against these enormities, many excellent men were not only stripped of their property, and thrust into prison, but maimed and mutilated in their persons, in consequence of sentences of the High Commission Courts and Star Chamber. From the beginning of his reign, Charles had evinced the strongest dislike to meetings of Parliament, on account of their tendency to limit his own authority. When an exhausted treasury compelled him to convoke that Assembly, his only design seemed to be to obtain pecuniary supplies. But when the Parliament showed a determination to inquire into the grievances under which the nation groaned, it was repeatedly and abruptly dissolved. The crisis at length arrived. The English Parliament being met, voted itself permanent, until the grievances of the nation should be redressed. A civil war between the king and the Parliament speedily followed. This was a critical conjuncture to the Scottish nation. Their whole history proves that their attachment to a limited monarchy, and to the house of Stuart, was excessive. Yet on this occasion, their love to religion and liberty predominated. Their first effort was to effect a reconciliation between the king and his Parliament, on equitable terms. Commissioners were despatched to England for that purpose. But the temper of the king was too inflexible, and the aspect of his affairs at that time too flattering, to admit of their mediation. They were soon convinced, that, should he prove

successful in the struggle with his Parliament, his former violent measures would be resumed, and that the first use he would make of his recovered power, would be to wrest from his Scottish subjects those precious privileges they had so long laboured to secure.

In proportion as the knowledge of the Scottish Reformation was diffused throughout England, the number of those who longed to see a similar Reformation in that country was increased. The English Parliament, from its first sitting down, manifested a determination to employ every legitimate means for effecting a substantial reform in the church. At first they earnestly sought the king's concurrences in this design; but when the breach became wider, they prosecuted this important work themselves, with much energy. The High Commission Courts and Star Chamber* were abolished; the bishops were expelled from the House of Lords, and their power to oppress the people was extinguished. Wherever the authority of Parliament extended, the public profanation of the sabbath, and the Popish rites recently obtruded on the churches, were interdicted. Immoral and scandalous ministers were ejected, and the pulpits assigned to those ministers who had been silenced for non-conformity, or to other qualified persons. It was also explicitly avowed to be the design of Parliament to remove the hierarchy, "as offensive and burdensome to the kingdom, and a great impediment to reformation;" and to substitute such a government in the church, as should be "most agreeable to God's holy word," and calculated to bring the church into "a nearer conformity with the church of Scotland, and other reformed churches abroad." For the better effecting of this design, it was resolved to convene "an Assembly of learned, godly, and judicious divines, to consult and advise of such matters and things—touching the premises—as should be proposed to them by both, or either House of Parliament, and to give their advice and counsel therein—when required." The ordinance of Parliament provided, that the Assembly should consist of one hundred and twenty-one divines, and thirty lay assessors, who had an equal power of debating and voting with the divines. The assistance of Commissioners from the Church of Scotland was also sought with much importunity. This assembly met at Westminster on the first of July, 1643. It was evidently not a national synod, nor invested with any ecclesiastical authority, but a council summoned by civil authority alone, to give advice and assistance which the state of the kingdom, and the desires of good men, so urgently demanded.

These auspicious beginnings having been made in England, a most important step was taken for uniting it in a closer conjunction with Scotland, and for establishing the religion and liberty of both kingdoms on a more

* The same authority exercised by the Court of High Commission in ecclesiastical affairs was possessed by the Court of Star Chamber in civil matters; and its methods of proceeding were equally arbitrary and undefined. The origin of this court is said to have been derived from very remote antiquity; and at no time was its power controlled, or its mode of procedure directed by any precise law or statute. It possessed an unlimited discretionary authority, of fining, imprisoning, and inflicting corporeal punishment; and its jurisdiction extended to all sorts of offences and disorders that lay not within the reach of the common law. It consisted of members of the Privy Council, and the Judges; and when the Prince himself was present, he was sole judge, the rest being permitted to interpose only with their advice. By this court the severest restraints were laid upon the press, and the most wanton and shocking cruelties exercised upon offenders. Calculated at all times to prove an instrument of terrible oppression in the hands of a tyrant, its power was exercised under the infamous administration of Laud to an extent which could no longer be endured; and, along with the Court of High Commission, this tribunal of cruelty and terror was abolished by Act of Parliament in 1641.

solid basis. In the month of August of that year, a Commission was sent into Scotland, consisting of members of both Houses of Parliament, and of the Assembly of Divines. These Commissioners were instructed to represent to the General Assembly of the Church of Scotland, and to the Convention of Estates, both of which were at that time sitting in Edinburgh, the various steps of reformation which had been already effected in England, with the earnest desire of Parliament to advance that work; and the extreme danger that existed, unless prompt assistance were afforded from Scotland, that the good work would be arrested, and the full tide of former corruptions and oppressions rolled back upon both kingdoms. Committees were appointed both by the Convention of Estates, and by the General Assembly, to consult and treat with the Commissioners from England. The result of their deliberations was a unanimous agreement, that the most effectual means for preventing the dangers of the present crisis, was, that both nations should enter into a mutual league and covenant, embracing the interests of the three kingdoms. The draft of "the Solemn League and Covenant, for reformation and defence of religion, the honour and happiness of the king, and the peace and safety of the three kingdoms of England, Scotland and Ireland," prepared by Alexander Henderson, passed the General Assembly, and Convention of Estates, on the same day. Being despatched to England, it was deliberately examined and debated in the Westminster Assembly, and, with some slight alteration, it was adopted. In the church of St. Margaret's, Westminster, both Houses of Parliament being convened, and the Assembly of Divines, with Commissioners from Scotland, the Covenant was read over, article by article, and each person standing uncovered, worshipping the great name of God with his right hand lifted up to heaven, swore to the performance of it.* The bond was afterwards subscribed by both Houses of Parliament, by the Assembly of Divines, and, generally, by persons of all ranks throughout the kingdom, with the exception of those who had espoused the cause of the king. In Scotland, the Covenant was received with every demonstration of religious joy, and cordially subscribed by the great body of the population. In Ireland, too, although from the disorganized state of the government, and the lamentable distractions of the country in general, it could not possibly obtain the same sanction which it received from the legislative assemblies in England and Scotland, yet it was welcomed by many Protestants in the south, and almost by the whole body of the Protestant population in northern counties. It was ratified by Act of Scottish Parliament in 1644, and afterwards renewed in Scotland, with an acknowledgment of sins and engagement to duties, in 1649. By these measures Scotland declared that she regarded the deed as a national one, and permanently binding on her, however others might act who were originally brought under the same bond.

The object of the Solemn League was to promote uniformity in the profession and practice of the true religion in the three kingdoms, and to unite them in the maintenance and defence of all their civil and sacred privileges and institutions. A foundation was laid for this important measure in a treaty between the kingdoms of England and Scotland, begun at Ripon in 1640, and concluded at London in the following year. The ninth article of this treaty expressed the earnest desire of Scotland for "unity in religion and uniformity of church government, as a special means for preserving of peace betwixt the two kingdoms." The answer given by the king, in conjunction with the English Parliament, cannot fairly be interpreted

* Baillie. Aikman, vol. 4th, p. 117.

otherwise than as a virtual assent to this article: "That his Majesty, with the advice of both Houses of Parliament, doth approve of the affection of his subjects of Scotland, in their desire of having conformity of church government between the two nations; and as the Parliament hath already taken into consideration the reformation of church government, so they will proceed therein, in due time, as shall best conduce to the glory of God, the peace of the Church, and of both kingdoms." The treaty was fully ratified by the king, with the consent of both houses of Parliament, in August, 1641.*

The Solemn League was in perfect accordance with the provisions of this treaty, and may be viewed as an advancing step in the prosecution of the objects of it. Many entertain the opinion that the English would have been satisfied with a civil league; but the Scottish Reformers, ever zealous for the interests of Christ's kingdom, were anxious that the nations should enter into a Covenant having a religious as well as a civil character; and in this they were successful. The parties who embraced the Solemn League bound themselves, "in their several placings and callings, to endeavour the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the word of God, and the example of the best reformed churches:—the extirpation of Popery, Prelacy, superstition, heresy, schism, profaneness, and whatsoever shall be found contrary to sound doctrine and the power of godliness:—the preservation of the rights and privileges of the Parliaments, and liberties of the kingdoms, and of the king's person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms." The fourth article respects the discovery and punishment of incendiaries; the fifth, the preservation of peace among the three kingdoms; and the sixth contains an engagement to union, steadfastness, and zeal in prosecuting the ends of the Covenant. The calumny sometimes circulated against the Covenant, that it sanctioned persecution, requires no other refutation than a reference to the language of the deed itself, by which it appears very distinctly, that it is principles, not persons, which the Covenanters engaged to extirpate.

The Commissioners from the Church of Scotland, so earnestly desired in England, took their seats in the Westminster Assembly in November, 1643. Of the eight individuals who had received a commission, five were ministers, and three ruling elders.† In all the more important labours of that Assembly, for a period of nearly five years, they deservedly held a very conspicuous place. Their eminent abilities, their intimate acquaintance with church order, and above all, their extensive and accurate knowledge of the Scriptures, rendered them an invaluable accession to the Assembly. They appear, moreover, to have been instrumental in diffusing throughout England, and particularly in the city of London, more correct views of the independence of the church, as the spiritual kingdom of Jesus Christ, and of the Presbyterian form of church government, than had hitherto prevailed in that country.

In conformity with the engagements entered into between the two kingdoms, an effective military force was sent up from Scotland, about the

* Stevenson, Book iii., Chap. 5.

† Their names were, Alexander Henderson, of Edinburgh; Robert Douglas, of Edinburgh; Samuel Rutherford, of St. Andrews; Robert Baillie, of Glasgow; George Gillespie of Edinburgh.—*Ministers.* John, Earl of Cassilis; John, Lord Maitland, afterwards Duke of Lauderdale; Sir Archibald Johnston of Warriston.—*Ruling Elders.*

beginning of the following year, to assist the English Parliament in their struggle with the king. In mercy to the three kingdoms, it pleased God to crown the efforts of the united armies with success. In a series of decisive engagements, the troops which the king had raised for the overthrow of the constitution, and the establishment of an arbitrary despotic power, were wholly discomfited.

In prosecuting the design of the Covenant, the Westminster Assembly continued their endeavours, with unceasing prayers and labours, to construct the platform of religious reformation and uniformity for the three kingdoms. They compiled a Confession of Faith; a Larger and Shorter Catechism; Propositions for Church Government; and a Directory for Public Worship. The metrical translation of the Psalms of David, commonly used in Scotland, was principally composed under the superintendence of that Assembly. In these works they have left imperishable monuments of their own piety, discrimination, and fidelity; and furnished the church with the most admirable summaries of religious doctrine, which uninspired men were ever honored to inscribe on the pillar of truth. All these were received and approved of by the Church of Scotland, as parts of the covenanted uniformity of the three kingdoms. To guard, however, against construction being put on certain passages, which might seem to question the intrinsic power of the church to manage her own affairs, independently of the civil power, the General Assembly, in their Act, 27th August, 1647, approving the Confession, accompanied the reception of these passages with an explanation of the sense in which they were adopted. And as the Presbyterian form of church government is not specifically laid down in the Confession, they insert in the same Act the following declaration:—"That the not mentioning in this Confession the several sorts of ecclesiastical officers and Assemblies, shall be no prejudice to the truth of Christ in these particulars, to be expressed fully in the Directory of Government."

SCOTTISH ECCLESIASTICAL INTELLIGENCE.

At the last meeting of the Reformed Presbyterian Synod in Scotland a deputation from the Free Church presented itself, and was cordially received. We find the following account of this interesting occurrence in the Minutes of the Synod.

The Clerk having intimated that he had received an extract of the appointment of a deputation from the General Assembly of the Free Church of Scotland, to wait upon this Synod, and that, if it be agreeable to the Synod, the deputation will wait upon them this evening at seven o'clock, it is agreed to adjourn the business of the Court to receive the deputation.

The following deputation from the Free Church of Scotland are introduced to the Synod:—The Rev. Henry Gray, the Moderator of the Free Church, the Rev. Messrs. Burns of Kilsyth, Begg of Newington, King of St. Stephens, Glasgow, Wallace, and Brown of St. Bernards; with William Howison Crawford, Esq., of Crawfordland, and James Bridges, Esq., W. S. Ruling Elders.

The Moderator, and other members of the deputation address the Court, and express how much they were gratified to meet, in such circumstances, with the representatives of a body of Christians, so respectable as those of the Reformed Presbyterian Church—that they appreciated very highly the sympathy that had been shown, and the assistance that had been giv-

en to them by this Church, in their difficulties, both before and after the disruption—that the Reformed Presbyterian Church was endeared to them by the noble and successful struggle she had all along maintained in defence of evangelical principles, and the glorious doctrine of Christ's Headship over the Church and the nations—that many of the members of the Free Church were daily becoming more and more attached to the principles held by this Church, the obligation of the Covenants, and the necessity of placing the magistracy, as well as the ministry, on a scriptural basis, for the good of the community—that they were very desirous to co-operate with this Church in every good work, earnestly hoping that, by the proper use of all appointed means, they might soon "see eye to eye"—and that their earnest prayers and best wishes were for the peace and prosperity of the Reformed Presbyterian Church.

It was resolved unanimously by the Synod, that we express our cordial satisfaction in receiving a deputation from the General Assembly of the Free Church of Scotland, and our sense of the respectful and christian manner in which they have addressed us—our continued sympathy with the Free Church in the steps they have lately taken, and in the efforts they are making to extend the gospel of Christ at home and abroad—our readiness to correspond and co-operate with them, and other christian communities, in promoting the cause of our common Christianity, in every way, not involving us in any inconsistency with the position which we still deem it our duty to occupy—and our hope that the late events, and present state of the churches, shall be over-ruled for ultimate deliverances in mount Zion, and for the good of our land and of the world.

The Moderator of the Synod conveyed to the deputation the cordial sympathy, and hearty congratulations of the Court, and addressed them in terms of high esteem, and kind and brotherly love; after which, one of the deputation, Rev. Mr. Burns, was requested to conduct devotional exercises. After prayer, and singing a part of the cxxii. Psalm, the Moderator pronounced the blessing, and the Court adjourned.

LATEST NEWS FROM INDIA.

The steamer Cambria has brought communications from our Missionaries, some extracts from which are subjoined. The annual reports may be expected in our next number.

In Camp, Dourallah, 65 miles from Saharanpur,

Nov. 13, 1844.

My very Dear Christian Brother,—We are thus far on our way to attend the annual meeting, where we hope to arrive to-morrow. As I have an hour's leisure now in tent, and expect to have none after I arrive, I shall employ it in writing a hasty letter to you. I wrote several letters last month to friends in Philadelphia, by which you would learn that we were all in good health at that time—the most sickly month in the year. I am glad to say, that we have all continued in the best of health since, while many hundreds, if not some thousands, have been carried off by fever, which has raged as an epidemic in the city. Thus, the Lord has preserved us in mercy, in order, I hope, to make use of us in his service, and in making known his gospel to the millions around us perishing in their ignorance and in their sins. Mrs. Campbell and our children are still in London, and do not intend coming down until after I arrive at Saharan-

pur. Mr. and Mrs. Craig travel in company. As we march along we have been laboring to distribute tracts and scriptures at the towns where we halted, but have not been so successful as on some former occasions—though a good many have been given away. I left the orphan boys all in good health and spirits under the care of our catechist, Mr. Coleman. The larger boys, and particularly the Christian boys, are now able to manage, in our absence, and to have an oversight over the younger. Indeed, I have left Theodore and Elisha in charge of my house, and feel that all will be kept in safety.

Mr. Morris is now about leaving Lodiana on his way home, his health having entirely failed. It was only a few weeks ago that his return was decided upon. Since that time I have been endeavoring to make some collections for your Missionary Museum, and have succeeded in making up *three* little boxes, which I have now with me, and which Mr. M. will take with him as he passes through Merath. I hope they may serve to create a deeper interest in the minds of the rising generation, in the Hindus, and in this land of primitive habits.—What a state of excitement you must have been in during the riots. We could not have supposed that the quiet and orderly Philadelphia of our day, could have so far forgotten her character and her name, as to become the scene of such outrages.—I have been much engaged lately and since I commenced this march in making out my accounts as Treasurer of the Mission, Reports, &c., for the Board. As the Reports are generally published in the Chronicle, and as they contain all the particulars of our labors for the past year, it is not necessary to repeat them, or to enter into details of our missionary affairs. In general I may say, that they were never, on any former occasion, more interesting or encouraging.—It is my intention, as soon as I return home, to try to obtain a suitable site, and to build an Hindustani Church in the city of Saharanpur, where the gospel can be regularly preached, and where we hope to have hearers and inquirers to listen respectfully to the gospel. I have now obtained from friends in this country nearly 1500 rupees for this object, and I expect still more. Our church collections this year at the monthly concerts amount to 170 rupees.* This sum has been devoted to aid in building the church.—Let me now close by telling you something of our mode of travelling, and how we are occupied through the day. We generally start a little before daylight, and after a march of from 12 to 15 miles we get up to our tent about 8 o'clock to breakfast. On arriving we have family worship, and breakfast—afterwards we take a walk through the bazars of the town to give away books and talk with the people. On these occasions we give an invitation to all who can read to come to our tents and obtain books. The remainder of the day is occupied in reading or writing, and in attending to the calls for books. Indeed, sometimes the demand is so great that little else can be done than attend to applicants, and keep up conversation with them. Since I commenced this letter, I have been up many times attending to such applications.

Dec. 18th.—I had written the above the evening before I reached Merath. During the week the meeting lasted, I had not a moment of time left, and so failed in getting off this letter, as well as our reports and accounts to the Board. In the mean time your kind letter of 13th Sept. arrived on the 21st Nov.—in a little more than two months! I thank you heartily for it, and for all the interesting information it contains. It is cause of much thankfulness to hear of the harmony and prosperity of our church, and above all, to hear of the missionary and benevolent spirit which pre-

* A rupee is equal to half a dollar.

vails in her midst. We are glad to hear that a Committee of Synod has been appointed to correspond with us. We anticipate much pleasure and profit from such correspondence. It will serve to keep fast the bonds of Christian friendship. I am thankful to say we are all in excellent health now. Mrs. Campbell and our children have returned quite restored; but alas! we are not sufficiently thankful to God, for his goodness to us. It is now more than *nine* years since we parted, and oh, how many tokens of the Divine favor have we experienced since. While *many* missionaries have fallen, we are still spared! Pray that we may be more faithful and useful in time to come. How often we think of you all, and how much we love you! I hope we will meet in heaven at last to excite each other in the praises of redeeming love—in hallelujahs to *Him* who loved us and washed us in his own blood.

Ever yours in Christ,

J. R. CAMPBELL.

IRISH ECCLESIASTICAL INTELLIGENCE.

The following extract from a letter, written by a Minister of the Presbyterian Church of Ireland, will be read with much interest by many of our subscribers. We hope to furnish from time to time accounts of the Missionary operations of the Irish Churches, both at home and abroad.

I am very happy to see it is well with your Missionaries in foreign fields. You no doubt hear from friends how ours get on. In Katiawar the brethren have been lately called to baptize two other converts, and I trust the Government proclamation of intention to give encouragement to the educated, will lead the natives to seek more after our schools. Dr. Duff seems to calculate on great good through this means. I have lately had a little experience myself in our Home Mission field. I spent a few weeks lately, by order of our Mission Board, itinerating in the west of Ireland, where the fields are indeed white unto the harvest. I preached sometimes thrice in the day in different places, through Roscommon, Galway, King and Queens County, Westmeath, &c., and had every where very great encouragement indeed. It is greatly to be regretted that our means will not enable us to send a greater number of laborers into that field. The Lord "has set before us a wide door, and there are many adversaries." Had we suitable men at our disposal, and could we support them for a little, there is scarcely a district in the south and west where we might not calculate on speedy and abundant success. There is evidently a great movement going on in the Roman Catholic mind in this land, and a strong inclination often shown to look to our church for spiritual help. We are at present engaged in attempting to erect a new college in Belfast, where our students may be taught for the ministry, free from the contamination of Arianism, which has so frequently swamped us in the old institution. We have engaged to raise five thousand pounds for this scheme. Well nigh to three thousand has already been raised, chiefly by Mr. Morgan. The government was pledged to do something for education in Ireland this session, and we hoped would have helped us. They have, however, trebled the grant to the Roman Catholic college at Maynooth, and refused entirely to assist us. They seem bent on giving their power to the beast. Let the Lord arise and vindicate his own cause. He will do it in his own good time and accomplish it gloriously.

THE Banner of the Covenant.

MAY, 1845.

THEOLOGICAL ESSAYS.

For the Banner of the Covenant.

CHURCH AND STATE.—No. 5.

(Concluded.)

To bring this discussion to a conclusion, it may be asked what have we Americans to do with these matters? We have no union of *church* and *state*—we have no religious establishments—we never can. Our Federal Constitution, while it shall exist, precludes any establishment of religion. Nay more, many of the wise and intelligent of the community allege, that such of course will be the effect of our free institutions, that the baneful tendency of Roman Catholicity will be arrested, and its poisonous principles be neutralized by the salutary influences of these same free institutions, so as to become harmless, and finally be entirely extinguished. That such will be the tendency of the spirit of liberty, and of the rapidly advancing intelligence among all ages and classes in this land of liberty, will readily be admitted. But when we consider the prodigious influx of emigration from Catholic countries; the swarms of Jesuitical priests accompanying them; their efforts to engage in and control the education of our youth; their insinuating address; their indomitable spirit of proselytism; their exhaustless zeal; their indefatigable perseverance, and the pecuniary subsidies annually derived from foreign societies for the express purpose of propagating Romanism; and add to these considerations the *fact* that they stick at nothing, for with them, the end justifies the means: I say, when all things are taken into view—is there not danger, lest, instead of Popery becoming itself neutralized, the very reverse may be the consequence. The apathy which has heretofore marked the Protestant public, is rather ominous, and augments the danger; “while men slept, the enemy sowed tares.” It is like sleeping on the top of a mast, regardless of the yawning gulf beneath.

Again, this danger is greatly increased by the fact that, so far from endeavouring to promote political sympathies with the citizens belonging to other denominations of Christians, their prelates strenuously oppose the very incipient steps of political amalgamation. Witness the late movements in a neighbouring city respecting the distribution of the school fund, and the efforts made to control or influence the election. Add to this the fact that these prelates cannot themselves become *bona fide* citizens of these United States, as must be obvious from the very tenor of the Catholic Bishop's oath. He, as an ecclesiastical functionary, is under a most solemn oath of allegiance to a foreign prince. Witness the oath itself. The whole is too long for insertion here: but it contains such declarations as these.

(See the *Roman Pontifical* published at Antwerp, 1758.) The person to be consecrated swears, "to defend the *regalia*, or royal prerogatives of his Lord the Pope." Again, "as far as possible I will *persecute* (persequar) and *attack* (impugnabo) all *heretics*, *schismatics* and *rebels* against our said Lord or his successors." After these declarations, on his knees, before the consecrator, the Bishop touches the Gospels with both his knees, and says, "So may God help me and the holy Gospels of God." The recent demonstrations already alluded to, present a comment on this oath that will not soon be forgotten.

Let none then, say, there is no danger to be apprehended from the malign influence of Popish principles; or flatter himself that the bland milk of freedom will so far dilute the baneful poison contained therein as soon to render them wholly innoxious. To such, I would put the question which the prophet Samuel once put to King Saul, "what meaneth, then, the lowing of the oxen in mine ears, and the bleating of the sheep which I hear?" By supineness and indifference in this great cause; by sleeping on our posts, we should prove recreant to the great cause of civil and religious liberty. The tendency of Popish principles is, by their blighting and withering influence, to extinguish the sacred flame of freedom; and reduce the human mind to a state of vassalage; to bring back the thralldom of the *dark ages*, when Romanism revelled in ignorance, and shone forth in all its glory. "All the world wondered after the beast." Let facts bear witness of the blighting influence of this *simoom*. Look at the condition of the fair Spanish Peninsula. When having caught the flame of freedom, and endeavouring to burst the bonds of slavery, how her efforts were baffled by the base machinations of an insidious priesthood. Look at the Southern republics of our own hemisphere, all whose political constitutions have been nothing better than a rope of sand, because Priestcraft had interwoven intolerance in their formation and structure. The spirit of the Papacy and the spirit of liberty have uniformly been perfectly antipodal. Their ingredients are perfectly heterogeneous, and can never amalgamate. Popish ascendancy and political freedom can no more subsist together, than can *fire* and *water*. Let us, therefore, be vigilant, constantly on the alert, and be on our guard against principles so repugnant to our free institutions. These principles are, and ever have been, inimical to liberty. Consult the annals of history, and your observation and knowledge of the condition of the great mass of the population of Catholic countries, and reflect, that this hostility to liberty is not something merely *accidental*, but the native and necessary result of the Catholic system, the twin sister of that spiritual despotism which has ever characterized the Roman Hierarchy, and the legitimate offspring of the union of church and state, wherever Popery has the ascendancy. We feel persuaded that thousands of those who nominally belong to the church of Rome, are not aware of the tendency of their principles, and are friends to liberty in despite of them. These only need to be enlightened on the subject, and they will abandon their present connection. Yes, there *have been* and there *are* honorable exceptions in Europe and America. Who would not revere the memory of the Massilons and the Fenelons; the Varins, the Carrols, and the Careys? These were an honor to humanity, and ornaments of our race.

In a word, while by indolence and injudicious security we have every thing to fear: by a proper jealousy of our rights; by vigilance in our duty at the polls; by a strict scrutiny of the conduct of our public servants; by a selection of men of principle, irrespective of party, to fill the public places of trust; by treating our Catholic brethren with kindness and re-

spect, testifying that we love their persons, and cherish their best interests, though we dislike their principles; and finally, by imploring the blessing of Almighty God upon our honest endeavours, we have nothing to fear. No! God forbid, that the country of the immortal Washington, the land of the free—the home of the brave—the asylum of the persecuted and distressed of all lands, should ever be doomed to sectarian intolerance! No. This cannot—must not be. The multiplication of intelligence of every kind, the growing acquaintance with human rights, and the rapid approach of the glorious millennium, all encourage us to hope, that these United States shall never be doomed to such moral degradation. Only let us be at our posts, and be vigilant. The recent demonstration, just mentioned, may be turned to good account. It was, on the part of its promoters and abettors, rather premature. It was a sort of prelude to the developement of their purposes, before their schemes were properly ripened. The *tocsin* was sounded by one of themselves, however undesignedly it might have been. The alarm was heard throughout Protestant America. The New Yorkers, jealous of their rights, hastened to the charge. They crushed the cockatrice's egg ere it could be completely concocted into a fiery flying serpent. The alarm having been given, the mighty sovereignties of this vast confederacy are awake. We are thankful for the seasonable warning. The very alarm by this incipient attempt to unite *church* and *state*, in trying to obtain for one denomination *peculiar* favours, put us on our guard. Great Rome, the mistress of the world, was once saved by the *cackling* of a *goose*. The Romans honored the goose afterwards, and carried it in triumphal procession. Although we will not go so far, yet we feel grateful for the timeous alarm, whether from that fowl, or from whatever other quarter it come.

Let us confidently hope, that through the blessing of Almighty God, our free republican institutions shall be perpetuated to the latest generations—and that the star-spangled banner, surmounted by the evangelical Dove, shall wave its ample folds over our cities and our hamlets; our mountains and our valleys; from the blue wave of the Atlantic to the shores of the great Pacific; and from the Gulf of Mexico to the frozen regions of the arctic zone.

May God grant that our Union may never be dissolved, but that these United States may remain *one* and *indivisible*, that our REPUBLIC may be, as it ought to be, the model of imitation for the ONE GRAND CONFEDERACY of NATIONS around the whole habitable globe; when the kingdoms of this world shall have become the kingdoms of the LORD and of his CHRIST. AMEN.

B.

For the Banner of the Covenant.

THE THREE BIRTH-DAYS.

III. *The Celestial Birth Day.*

The existence of man does not terminate when the soul is separated from the body. It is true that the form, once animated by life, is now cold clay, soon to be dissolved into its congenial elements; the soul is now no longer recognised as acting by it, and as far as any impression on the senses is concerned, the dead man will soon be as if he did not exist. But the immortal part yet remains, lives, feels and acts. Death cannot destroy the soul. It does not *destroy* the body: it merely dissolves its particles, so that they enter into new combinations and form new substances; but not one is annihilated, not one is lost. Now death cannot act thus on the

soul, for it cannot be dissolved into material particles. Death may take away the frame in which the soul dwelt, and by which it acted on external objects, but it can do no more. The soul, then, still continues to exist. The commencement of this new existence is a birth day, and to the believer in JESUS CHRIST, a *celestial birth day*.

Some have supposed that the soul is *unconscious* while separated from the body, because all the impressions which it receives in our present state of existence are received through the body. This idea, however eminent the men who may have held it, has little foundation in natural reason, and none in Scripture—both are against it. While on earth, it is true, the soul is affected through the senses, but where and how is the connection formed between matter and mind? To us, it seems as reasonable to suppose that external things might act on the soul without the instrumentality of the body, as to admit that the impressions made on the senses are transmitted to the soul; and as regards the intercourse of mind with mind, it appears to us far more reasonable to consider it to be direct and immediate, than through the intervention of material things. We would acknowledge, then, no foundation for supposing that the soul cannot act or be acted upon when separated from a material organization, and hence we could not admit that it is in a state of unconsciousness when separated from the body. But what saith the “more sure word, to which we would do well to take heed.” Would we infer that the soul was unconscious after death from the Saviour’s language to the repenting thief, “*To-day shalt thou be with me in Paradise?*” Is this idea suggested by the language of the Apostle Paul, when he said “to be absent from the body was to be present with the LORD.” Is it thus that John the Divine represented the souls of believers whom he saw in holy vision in heaven? No! In the other world the soul possesses consciousness as much as it does here.

Some again have said that the souls of believers at death, enter upon a state of purification by suffering, called *Purgatory*. All believers, we admit, must pass through a purgatory, but it is *in this world*. It is *here* they undergo that which will purge away their sin, the application of the blood of CHRIST as the cause of their legal righteousness, the sanctification of his SPIRIT, as the cause of their personal holiness. But of a purgatory in the other world, the scriptures are silent. Indeed they teach us plainly by such passages as those above cited, that the souls of believers are at once admitted into heaven. “To depart” from earth, is “to be with CHRIST.” To leave this world to endure the fires of purgatory were not to be desired, it would not be “gain.” Some modern errorists have justified praying for the dead on the ground of their being in a state of *imperfect happiness*, and that whenever we pray for the coming of CHRIST, which will bring them into a state of *perfect* happiness, we are in fact praying for the dead. The happiness of the departed it is true, is *incomplete*, inasmuch as it is, and ever must be susceptible of increase. No *creature* can possibly possess a happiness *absolutely* perfect. Yet some may and do and will possess a happiness which is *relatively* perfect, that is a happiness as great as it is possible for them, from their nature, to enjoy. In this sense their happiness is perfect. The language of our catechism is correct, “the souls of believers are at their death made perfect in holiness, and do immediately pass into glory.”

At death the soul is separated from the body. The bonds which fastened it to earth are severed; it issues from its prison-house, completely purified from sin, and then, with such change produced as is necessary for its action and enjoyment in its new state of existence, it is conducted, probably by an angelic retinue, to the presence of JESUS CHRIST and glorified saints and

holy angels. O what a place is that which it then enters! There is happiness to the sanctified soul on earth from the works of nature or of art, from the ties of kindred or of grace, from the society of the wise and good, from the performance of religious duties, but how superior in every respect is the happiness of heaven. Beautiful indeed is the scenery of earth,

“——The sweet approach of e’en or morn,
Or sight of vernal bloom, or summer rose,
Or flocks or herds or human face divine.”

But far more beautiful is the scenery of heaven. It is pleasing to some to walk the streets of the bustling city, to mingle in its crowds, to admire its works of art. How much more delightful to tread the golden streets of the New Jerusalem, to form one of its happy throngs, to admire its glorious edifices. Some delight to contemplate the smooth, unruffled face of ocean; how much more pleasant to behold that sea of glass where God’s redeemed are standing. The tree of life affords more pleasant fruit, and more grateful shade than any tree on earth. The river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb, is more lovely, and more refreshing than any stream that winds its course amidst the most delightful regions of the world.

Sweet is it to meet on earth with relatives and friends—how much to be preferred is the holy brotherhood of heaven. We love to have intercourse in this world with those who are eminent for knowledge and holiness; how much more gratifying will it be to meet with such in heaven. The communion of saints on earth is pleasant; how much more delightful to sit down in heaven at that table which shall never be removed. Even with all the dimness and darkness which now rest upon our minds, prayer and other religious exercises afford us delight and pleasure; how shall it be then, when we shall see face to face, and shall know even as we are known. Fellowship with the FATHER and the Son JESUS CHRIST is delightful on earth; what shall it be in heaven, when we are admitted to their immediate presence, when we shall be like them, for we shall see them as they are. What human power can describe the happiness of heaven? After all is said that can be said, it must be added, “Eye hath not seen, ear hath not heard, nor have entered into the heart of man to conceive what things God hath prepared for those that love him.”

The commencement of this new existence is the believer’s *celestial birth day*. It begins the very moment when he leaves this world. O what a thought is this—the day of his death is really better than the day of his birth! He ceases to live on earth—to begin to live in heaven. His *death* as sinful and suffering, is his birth as glorified and holy. Often, then, will this birth day be referred to, and often will the ascription of praise be rendered to Him who has loved the sinner, and washed him in his own blood, making him thus meet for the inheritance of the saints in light.

But, omitting very much which this interesting subject suggests to us, we must hastily close our remarks on it; and we do so by asking our readers to consider whether they are desiring that happiness which we have been endeavoring to describe? whether they have any right to hope that it is in reserve for them? Now is the time to secure it, through faith in CHRIST. Now, then, let that faith be exercised. O let us give earnest heed to the things which we have heard, lest at any time we should let them slip, for how shall we escape if we neglect so great salvation?

From Fuller's Works.

SEEMING CONTRADICTIONS RECONCILED.

If I bear witness of myself, my witness is not true.—John v. 31.

Though I bear record of myself, yet my record is true.—John viii. 14.

Our Lord, in the first of these passages, expresses what was to be admitted as truth *in the account of men*; in the last, what his testimony was *in itself*. Admitting their laws or rules of evidence, his testimony should not have been credible; and therefore in the verses following, he appeals to that of John the Baptist, and the works which he had wrought in his Father's name, which amounted to a testimony from the Father. But though he in a manner gave up his own testimony, yielding himself to be tried even by their forms of evidence, yet he would not so far concede as to dishonour his character. He was in fact, whatever they might judge of him, the Amen, the faithful, and the true witness; and as such he taught many things, prefacing what he delivered with that peculiar and expressive phrase—*Verily, verily, I say unto you!*

Who through faith—obtained promises.—Heb. xi. 33.

And these all—received not the promise.—Heb. xi. 39.

The *promises* which were obtained by faith, refer to those which were fulfilled during the Old Testament dispensation. It was promised to Abraham that he should have a son; to Israel, that they should possess the land of Canaan for an inheritance; to David, that they should return from the Babylonish captivity, &c., and by faith each of them in due time obtained the promise.

But there was one *promise* which was of more importance than all the rest; namely the coming of the Messiah. In the faith of this the Fathers lived and died; but they saw not its accomplishment. To see this was reserved from another generation. Hence the words of our Saviour to his disciples:—"Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

It is thus that God has wisely balanced the advantages of different ages. The fathers obtained much, but not all. In respect of the blessings of Messiah's kingdom, they sowed, and we reap; they laboured, and we enter into their labours. Thus it is ordered that *they without us should not be made perfect*. The fulfilments of our times must come in to answer the faith, and complete the hopes of those who have gone before us.

Jesus saith unto Mary, Touch me not: for I am not yet ascended to my Father.—John xx. 17.

Then sayeth he to Thomas, Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing.—John xx. 27.

It is manifest from these and other passages, that the reason why Mary was forbidden to touch her risen Saviour, was not because the thing itself was *impossible*. Indeed, if it had been so, the prohibition had been unnecessary; for we need not be forbidden to do that which cannot be done. There might, however, be an *impropriety* in her using the same freedoms with him in his immortal state, as she had been wont to do in his mortal state. It might be proper to touch him at his own invitation, and so to answer an important end, (See Luke xxiv. 39,) and yet improper to do so without it. By comparing the passage with Matt xxviii. 9, 10, it appears that Mary Magdalene, and the other Mary who was

with her, *did touch him*; for they are there said to have *held him by the feet and worshipped him*. There is reason to think, therefore, that the words, *Touch me not*, in John, were used merely to induce her to *desist* from what she was doing; and that on account of his having more important employment for her—*Go, tell my brethren!* This agrees with the reason given in John—*Touch me not; for I am not yet ascended to my Father, &c.* This was as much as if he had said, ‘You need not be so unwilling to let go my feet, as though you should see me no more: I am not yet ascended, nor shall I ascend at present. Yet do not imagine that I am raised to a mere mortal life, or am going to set up a temporal kingdom in this world. . . . No. . . . *I ascend unto my Father, and your Father; and unto my God, and your God.*’

The Gentiles, which have not the law, do by nature the things contained in the law.—Rom. ii. 14.

Among whom we all had our conversation in times past . . . and were by nature the children of wrath, even as others.—Eph. ii. 3.

The term nature in these two passages, is of very different signification. In the first it stands opposed to the written law of God, or the light of revelation. In the latter it is opposed to custom, education, or any thing merely accidental. In the one case, it is expressive of their want of external means; in the other, of the inward disposition of their minds. The phrase *by nature* in the former, refers to the *rule* of action; but in the latter, to the *cause* of it. All arguments, therefore, against the total depravity of human nature, or in favour of a natural disposition to virtue, drawn from the first of these passages, are entirely unfounded.

From the Scottish Presbyterian.

TEMPTATION.

(Concluded.)

If you begin to excuse and palliate any sin that is committed, you are entering into temptation. Christians, although chosen and called out of the world which lies in wickedness, are still in the world, and are placed under the necessity, however painful, of seeing and hearing much that is improper. Much is done by God, through means of his own appointment, to affect the souls of his people with a just sense of sin's enormity, and to cause them to regard it with steadfast abhorrence. By these it is placed under the reflected glory of the divine perfections—it is made known as the source of all the dishonour and trouble to which men are subjected—it is exhibited in connection with the cross, and proclaimed to be the cause of all the humiliation and sufferings which Christ endured—it is urged upon the attention as kindling the flames of hell, and exposing men to ceaseless misery. Nothing can be conceived more fit than the means which God has employed to make all regard sin as exceeding sinful, and to cause them abstain from all appearance of evil. On the other hand, a multitude of influences are incessantly at work to counteract the happy effect of these means—to hide sin's vileness from the view—to make its dread consequences forgotten—to persuade men that it is a very small evil, and, in certain circumstances, perfectly allowable. Sin will sometimes become so common as to involve multitudes in guilt and to secure general sympathy on its behalf. Sin will sometimes insinuate itself among the relations and into the very families of Christians. It will be found cleaving to those who are very tenderly beloved, or taken under the patronage of individuals whom it is esteemed dangerous to displease. Sin will, on

many occasions, so place itself in the path of believers, that, judging from appearances, desired good cannot be attained, and painful calamity cannot be avoided, unless by yielding to its demands. It becomes so interwoven with truth and duty—so entwined with the framework of society and the procedure of ordinary business, that every attempt at separation must be baffled. When placed in such circumstances, readers, you are encompassed and pressed with very serious dangers. You are in hazard of imagining that whosoever speaks in unsparing condemnation of the sin, traduces the friends and relations in whom that sin is found; and not merely so, but casts injurious reflections upon yourselves, through your connection with them. You are in danger of being urged by a principle of natural attachment, and by a feeling of wounded pride, to undertake the defence of these erring friends; and, in conducting that defence, to vindicate them from all blame, or very materially to palliate the undeniable evils with which they are chargeable. Under this special pleading sin begins to appear no sin at all, or, at most, but an amiable weakness—an excusable infirmity. There are persons, too, who are ambitious to have a character for charitableness and liberality, and who falsely imagine that these consist in not thinking evil of any, however flagrant and undeniable their iniquity may be—in scarcely attaching blame to their most enormous offences—in calling their sins by gentle names, calculated to pacify the minds of men generally towards them, and in tracing them up to amiable, although mistaken feelings as their source. By proceeding thus, you place yourselves in fearful jeopardy—you are breaking down the fences by which the boundaries between good and evil are marked out and protected—you are smoothing away whatever difficulties are experienced at the commencement of that down-hill course which terminates in utter perdition—you are drawing a veil of concealment over sin's enormity and hideousness—you are making it appear to your minds less revolting than it really is—you are awakening something like sympathy in your bosoms on its behalf. Your safety from temptation, or your vigorous constancy in resisting it when urged, depends, to a large extent, upon the prevalence of correct views and feelings in regard to sin in your minds. It is of the utmost importance that you look upon it with continual fear and boundless abhorrence as an inexpressible evil—utterly defiling the soul—destroying its power for the performance of any thing excellent—rendering it incapable of experiencing satisfaction in spiritual good, although vouchsafed—awakening the fierce displeasure of God, and exposing to everlasting overwhelming misery in hell-fire. It is your duty and your interest to regard men as your friends just in proportion as they are on the Redeemer's side, and conform themselves to his law, even as Jesus himself did, when he said, "whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother." It becomes you to rest in the assurance that it is no charity, and no kindness, but a mischievous means of reconciling friends to that which shall prove their ruin, to assume a sparing attitude and to employ sparing words in regard to their iniquities. It is incumbent on you to abide always in the assurance that neither advantage nor honour can result from sin, however attractive its promises; that yielding to it cannot subserve the interests of truth nor render the performance of duty more easy; and that no circumstances which may be urged in palliation can abate from its intrinsic, indelible, everlasting vileness. Then will your souls be filled with startling apprehension at the very mention of its name—then will you feel prompted to assume an attitude of resolute opposition upon the news of its most distant approach—then will you employ with care all the means of defence, and reject with firmness every

plea that can be urged on its behalf—then will you, like the virtuous captive in Potiphar's house, meet every sinful suggestion with the unanswerable demand, "How can I do this great wickedness and sin against God?" and feel prepared like Moses, "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin which are but for a season." Whosoever, therefore, readers, any of you is found striving to abate from the indignation with which sin is regarded—to make it appear less hateful than it really is—to reconcile men to its continued presence, calling it by kind names, attributing it to amiable causes, endeavouring to make it appear in the circumstances unavoidable, and deprecating all reproof or punishment as uncalled for severity, his own steadfastness may well be questioned. Gracious principle in his soul, if he be a partaker of grace, is sustaining serious damage. Satan, his watchful adversary, describes this state of matters from afar. By cunning address he justifies the course that is pursued, until, in an unguarded moment, he involve his prepared victim in actual transgression, and make him feel, what was scarcely believed, that it is an evil and a bitter thing to have departed from the living God.

Now, readers, before parting with you at this time, let me entreat you to view these matters, and to deal with them as directly bearing upon your safety and purity. Imagine it not to be enough that you read these remarks, and in the exercise of cool understanding admit their truth. Endeavour to feel and act in regard to them as truths in which you are deeply interested. Be humbled and alarmed at the thought that there are so many openings by which men may enter into the ways of iniquity and ruin. Fix in your remembrance indelibly those which have been now mentioned, by which multitudes, little dreaming of their danger, have crowded to perdition. Keep your eye on these, and determine never to approach them. While you open your ears to receive the instructions of heavenly wisdom, close them against the plausible entreaties that would gain you to sin. Hear not a word advanced in the cause of iniquity. Say firmly, and at once, to him who would presume to utter it, Get thee behind me, Satan. Fully aware how much a man is influenced, even contrary to his own design and wish, by the company he frequents, make it your study to have your associations of a hallowed description, by becoming companions of them who fear and obey God. Let your character and deportment say to sinners that would court your intimacy, as distinctly as if it were expressed in words, "Depart from me wicked men, for I have purposed to obey the commandments of my God." Grateful to God for having instituted means by which the souls of his people may be advanced in gracious attainments, and fortified against the approaches of danger, satisfied from the infinite wisdom and mercy of God that these means must be characterised by divine fitness, and instructed by the happy experience of advantage derived from them by saints in former ages, wait upon them with constancy, and improve them with prayerful diligence. Be ever careful to enter into the mind of God in regard to sin, as exceeding sinful. Study the manifestation of sin's hideousness, furnished by the agonies and humiliation of the cross, traced in characters of blood by the exterminating wars to which it has prompted men, proclaimed by the fiery judgments of God which have often desolated the earth, groaned forth in the calamities of suffering millions on earth, and vividly displayed in the unquenchable flames of hell, into which impenitent transgressors are cast. Habitually regard sin as the abominable thing which God hates, and shrink with horror from its contaminating touch. In a word, look upon all the various conditions against which you have been now warned as entrances to perdition; hear the

voice of a gracious God proclaiming in such accents as are fitted to secure your fixed attention and reverent obedience concerning each of them. Avoid it, pass not by it, turn from it and pass away. And fervently anxious to obey, while convinced of your inability to do so without the aid of promised grace, have it as your daily prayer, "Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way straight before my face." S.

For the Banner of the Covenant.

SELECTIONS FROM MATTHEW HENRY.—No. 3.

The slavery of sin is foolishly preferred by many to the glorious liberty of the children of God, only because they apprehend some present difficulties attending that necessary revolution of the government in the soul. Herod and Jerusalem were thus troubled, from a mistaken notion that the kingdom of the Messiah would clash and interfere with the secular powers; whereas the star that proclaimed him King, plainly intimated that his kingdom was heavenly, and not of this lower world. The reason why the kings of the earth, and the people, oppose the kingdom of Christ, is, because they do not know it, but err concerning it.

Many a good question is put with an ill design.

Christ will be a *Saviour* to those only who are willing to take him for their *Governor*.

It would contribute much to the increase of knowledge, if we did mutually communicate what we know. Men grow rich by bartering and exchanging; so, if we have knowledge to communicate to others, they will be ready to communicate to us; thus many shall discourse, shall *run to and fro, and knowledge shall be increased*.

Sinners are often tormented with secret fears, which they keep to themselves.

The greatest wickedness often conceals itself under a mask of piety. Absalom cloaks his rebellious project with a vow.

God can hide from the eyes of the church's enemies those methods by which they might easily destroy the church; when he intends to *lead princes away spoiled*, his way is to *make the judges fools*.

We must continue our attendances upon Christ, though we be alone in them; whatever others do, we must *serve the Lord*; if they will not go to heaven with us, yet we must not go to hell with them.

Extraordinary helps are not to be expected where ordinary means are to be had.

Those that act cautiously, and are afraid of sin and snares, if they apply themselves to God for direction, may expect to be led in the right way.

If we go on as far as we can in the way of our duty, God will direct and enable us to do that which of ourselves we cannot do. *Up, and be doing, and the Lord will be with thee. Vigilantibus, non dormientibus, succurrit lex—The law affords its aid, not to the idle but to the active.*

They who follow God in the dark shall find that light is sown, is reserved for them. Israel was led by a pillar of fire to *the promised land*; the wise men by a star to *the promised seed*, who is himself *the bright and Morning Star*. God would rather create a new thing, than leave those at a loss who diligently and faithfully sought him.

If we by faith eye God in all our ways, we may see ourselves under his conduct; he guides with his eye and saith to them, *This is the way*,

walk in it: and there is a day-star that arises in the hearts of those that inquire after Christ.

We cannot expect too little from man, nor too much from God.

None know so well as those who, after a long and melancholy night of temptation and desertion, under the power of a *spirit of bondage*, at length receive the *spirit of adoption*, witnessing with their spirits that they are the children of God; this is light out of darkness, it is life from the dead.

God is pleased sometimes to favour young converts with such tokens of his love as are very encouraging to them; in reference to the difficulties they meet with at their setting out in the ways of God.

All that have found Christ fall down before him; they adore him and submit themselves to him. *He is thy Lord, and worship thou him.* It will be the wisdom of the wisest of men, and by this it will appear they know Christ, and understand themselves and their true interests, if they be the humble, faithful worshippers of the Lord Jesus.

With ourselves we must give up all that we have to Jesus Christ; and if we be sincere in the surrender of ourselves to him, we shall not be unwilling to part with what is dearest to us, and most valuable, to him and for him; nor are our gifts accepted, unless we first present ourselves to him living sacrifices. *God had respect to Abel, and then to his offering.*

What God favors us with, we must honor him with.

Those that mean honestly and well themselves are easily made to believe that others do so too, and, cannot think the world is so bad as really it is; but the Lord knows how to deliver the godly out of temptation.

Those that are spiritually related to Christ by faith, have that communion and correspondence with Heaven to which before they were strangers.

God is acquainted with all the cruel projects and purposes of the enemies of his church. I know their rage against me, saith God to Sennacherib. How early was the blessed Jesus involved in trouble! Usually even those whose riper years are attended with toils and perils have a peaceable and quiet infancy; but it was not so with the blessed Jesus; his life and sufferings began together; he was born a *man striven with*, as Jeremiah was, who was *sanctified from the womb*. Both Christ the Head, and the church his body, agree in saying, *Many a time have they afflicted me, from my youth up.* Pharaoh's cruelty fastens upon the Hebrews' children, and the great red dragon stands ready to devour the man-child as soon as it should be born.

He that came to die for us, when his hour was not yet come, fled for his own safety. Self-preservation, being a branch of the law of nature, is eminently a part of the law of God.

God, when he pleases, can make the worst of places serve the best of purposes; for the earth is the Lord's, he makes what use he pleases of it: sometimes the earth *helps the woman*.

God foresees his people's distresses and provides against them beforehand.

If we and our infants be at any time in straits, let us remember the straits Christ in his infancy was brought into, and be reconciled to them.

Those that would make *sure* work of their obedience must make *quick* work of it.

Abundance encumbers a necessary flight. If rich people have the advantage of the poor while they possess what they have, the poor have the advantage of the rich when they are called to part with it.

Though we are far from the temple of the Lord, we may have with us the Lord of the temple. A forced absence from God's ordinances and a

forced presence with wicked people, may be the lot, are not the sin, yet cannot but be the grief of good people. A.

For the Banner of the Covenant.

THE SEMINARY.

The first Session of the Theological Seminary of the Reformed Presbyterian church has just closed, and it is proper that all who are interested in it should be informed of its condition and prospects. In the good providence of God both of these are highly propitious. Its commencement has been, to a very great degree, encouraging, and there is much reason to hope that its progress will be rapidly onward. The plant has taken root, and is beginning to grow. Let it be duly cultivated, and it will produce an abundance of fruit, in its season.

According to the requirements of the Constitution, the Board of Superintendants, met in the Lecture room of Dr. Wylie's church, on the first Wednesday of April. Dr. McLeod, Rev. S. Stevenson and A. G. Wylie were present, and nearly three days were laboriously occupied in examinations of the students, hearing the discourses which had been assigned them by the Professors, and in deliberation on the interests of the Seminary. We had the pleasure of attending the various exercises, and can bear testimony to the fact, that they afforded the most encouraging evidence of the ability, and assiduous attentions of the Professors, and of industry and proficiency on the part of the pupils under their charge.

The first examination was on the Hebrew language and literature. In this the students had been carefully instructed by Dr. Wylie, the Senior professor, according to the system which he has pursued so successfully for many years past. Several of the members of the class, were mere beginners at the commencement of the session, and yet all were able to read, analyse, and account for the language, its principles and idioms, in a manner most creditable to their instructor, and themselves. Dr. Wylie's system of instruction in the Hebrew and cognate dialects, is, we have long believed, the best that can be adopted for indoctrinating young men in that branch of sound literature. It is simple, natural, and attractive to the scholar. It does not keep him on the threshold of the temple until he is wearied. It does not confound him at the beginning with the minute intricacies of points, and grammatical peculiarities, which are at best but the mere trimmings of the language, but, (to resume the metaphor,) it takes him at once into the temple itself, shows him its grand proportions, and gives him a general idea of its uses, upon which he may subsequently improve for himself.

We take the liberty, in this connexion, to commend to the Doctor the publication of a Hebrew Grammar, embodying the system of philosophic instruction which he has so long used. It would be a most valuable contribution to the cause of sound learning.

To the examination on Hebrew, succeeded another on systematic theology. Lectures on this subject had been read to the class by Dr. Wylie, and written essays on the Divine attributes and kindred themes received from them at stated periods, during the session. The examinations on these points were thorough and satisfactory. All the great doctrines of salvation as taught in the subordinate standards of the Reformed Presbyterian Church were maintained and intelligently exhibited by the students.

Having completed the examinations on the above mentioned subjects, the superintendents proceeded to examination in the department of church

history, which had been superintended by the junior professor, Dr. Crawford. A valuable and highly instructive course of lectures had been prepared and delivered by him to the class. The fundamental principle of this system was that, the primary and original history of the church of God, is the Holy Scriptures of both Testaments, and he first very appropriately proceeded to verify that history. This led to the consideration of the authenticity and genuineness of the Scripture revelation, and opened a field of interesting preliminary investigation, which had been improved to good purpose.

On the evenings of the days during which the examinations were going forward, six public discourses were delivered by the students and made the subject of critical remark. They were all of a superior order, and furnished much encouragement as regards the future usefulness of their authors, should God be pleased to bring them forward to the public service of the Church.

Having classified the students according to their respective degrees of progress, and having given them advice as to their studies and conduct during the interval of the sessions, the Board of Superintendents adjourned, recommending this school of the prophets to the fostering care of Synod, and the whole Church.

During the past session, eight matriculated students and two resident licentiates have been enjoying the advantages of the Seminary. And the prospect is, that a much larger number will be in attendance at the commencement of the next theological year. The doors are open to young men of other Christian denominations, as well as to members of the Reformed Presbyterian Church, and all who will subscribe its constitution are invited to enjoy its advantages. We feel that we cannot urge too strongly upon Reformed Presbyterians, the value of their Seminary, and the duty of giving it an efficient support.

The youth of the Church are her hope. And when the youth are seen devoting themselves to the ministry, and coming forward by various stages of preparation to the service, it is an evidence that God is blessing her, and that he has much work for her to do in our apostate world. The progress of our own department of the Church has been greater for the last ten years, than at any similar period of her history. Ministerial service is demanded on all hands already, and if we mistake not the signs of the times, the demand for preachers of the gospel at home and in the heathen world will be greatly augmented, during the ten years that are to follow the present. We would ask Reformed Presbyterians, if the time has not come when a systematic effort should be made for an *enlarged church extension*? There is ample room in our large cities without interfering with existing organizations, and the country everywhere is open to becoming exertion. What may be the result of the efforts for union by the Convention of Reformed Churches is yet to be determined. We fear that the ministers and members of the bodies which it represents, do not *know* and *love* one another enough, to be at once amalgamated into one organic communion. But we trust that some definite plan of confederation, embracing the truth common to them all, will be devised and adopted, that they may be brought more into contact, converse and preach and pray and act more together, than they have ever yet done, and thus prepare the way for more intimate union, when the spirit of God shall baptize the Church with a greater measure of holiness than she now possesses. Union by confederation, is no new idea to intelligent Protestants whether in Church or State. "*E pluribus unum—*" *of many, one—has always been their motto.* But let the event as to union be as it may, the Seminary is needed. Let it prosper. N.

 THE BANNER OF THE COVENANT.

 PHILADELPHIA, MAY, 1845.

 NEW LIGHT — NEW SCHOOL — NEW
SIDE.

These terms are sometimes applied to the body with which this Magazine is connected, to distinguish it from those who separated about ten years ago from us, and who are called old light, old school, old side. As used by those who have thus "gone out from us," or by others of congenial spirit, we would not notice the subject, but we find some of a very different character employ it, supposing, perhaps, because we abstain from waging war with our former brethren, that we acknowledge the correctness of its application. It appears proper, then, to state, that the section of the Church with which we are connected occupies now precisely the same ground as that which was occupied before the division. So long ago as 1821 it was decided by the Synod that no connection, with the government was condemned which did not imply immorality. Sessions were authorised to act in cases according to their particular nature. There was no general restriction. The principle of our church has ever been, that no immoral government should be acknowledged: but whether the United States government were moral or not, was not decided. Those who thought it was, of course did not vote; and those who thought it was not, exercised that privilege. In assuming, then, new ground in this matter, that is, in making it a term of communion to condemn the government, our former brethren deserve the appellation which they attempt to fasten upon us; while, as having made no change in this respect, the body with which we are connected is, as it always has been, the Reformed Presbyterian Church; and if distinctive epithets be necessary, the old light—the old school—the old side.

 SCOTCH TESTIMONY.

We wish to call the attention of our readers to the article on the Second Reformation, in this number, extracted from the Scotch Testimony. It shows what are the

views on the mooted parts of the Confession of Faith, entertained by those to whose opinions we have always looked with respect, as the most intelligent and consistent descendants of the old Covenanters.

 SERMONS ON TRUE GODLINESS.

By a notice on the cover, it will be seen that this invaluable work has been republished, and is for sale at a cost which puts it within the reach of all. It is unnecessary to commend any thing which has come from the pen of Dr. Alexander Macleod, and we would only say that, of all his works this is probably the most valuable. We have had the pleasure of reading the introductory essay as it was passing through the press, and may inform our readers that the originality, vigor, and soundness of thought, which it displays, make it a valuable contribution to our religious literature, and will maintain the already high reputation of its author.

 REV. MR. WEBSTER'S PUBLICATIONS.

Divine and Human Rights.—A copy of this publication was handed to us, as the March number of this periodical was about to issue from the press. Without giving it more than a glance, we promised an extended notice in the following number, as the subject to which it referred was one meriting discussion. Finding on subsequent examination what kind of a production it was, we regretted that we had made such an intimation: unwilling to pay any attention to it ourselves, and finding none of our ministers who will do it, we pass it by without any further remark.

Presbyterian's Armory.—This is the title of a new monthly Magazine professing to be "devoted to the principles of the Reformation," and of which Rev. C. Webster is "Editor and Proprietor." We have received the numbers for March and April, and find them full of comments on various articles in this Periodical. The remarks of Mr. W. are of such a character, that we will not be provoked to pay any attention to them. Their tone and spirit, as well as their gross inconsistency with themselves, are such as to make it unnecessary to refute them.

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

AN ADDRESS TO SABBATH SCHOOL CHILDREN.

Children—Perhaps some little boy is saying to himself, we don't like to be called children. Now let me tell you there is no disgrace in being children, provided you are good children. Our Saviour did not think it a disgrace to be a child. He was the Son of God, and when he came into this world, he might have taken the form of a mighty king, if he had chosen; but he preferred being a little child. There are great privileges in being a child, and I would rather go back to my childhood, provided it was surrounded with such privileges as you enjoy, than to the highest station which can be enjoyed on earth. Do you understand me? I would rather be a child well instructed and established in religious principles, than a King or a President of the United States without. Now I suspect that you all disagree with me in opinion—you would rather be men and women, wouldn't you? Well, don't be out of patience with me, I'll give you my reasons presently. One of the greatest privileges which you enjoy is, the instruction which you receive in the Sabbath school. You are undergoing a training which is designed to make you happy and useful members of society when you grow up to be men and women. Do you recollect any passage of Scripture which speaks of training up children. Can you repeat the passage to me? "Train up a child in the way he should go?" Do you know what part of the Bible it is in? Proverbs—I shall not tell you the chapter and verse; I want you to try if you can't find out yourselves—I'll tell you this much, however, that the chapter corresponds in number with the date of Washington's birth day. I suspect you all understand what the word train means—can any of you give me an example of its use? You have seen a train of cars, haven't you? How nicely they go along! Can you tell me what makes them go along so handsomely? Some of you will say it is the steam. True, the steam carries them along, but they could not go so rapidly, so smoothly, nor so safely, if it were not for the rails which have been laid down for them to run upon. Suppose a train of cars were set agoing where no railway was provided for them, what would the consequence? Why it would not be safe for any one to go near them, much less to ride on them. They would run in any direction that circumstances might turn them. A little block or a little stone would alter their course, and then they would not only endanger the property and the lives of individuals, but would very soon destroy themselves. Hence, you see the great importance of having a way prepared for the cars to run in. And this way is constructed at great expense of time, money and labor, and is also provided with strong iron rails to keep the cars in the right direction. Now this is just the case with yourselves; you have spirit and enterprize enough to carry you along the journey of life, but you need to have the right way laid down before you; you are to be set agoing upon it, and the rails that are to keep you on the track are the strong laws of God. Did you ever observe the wheels of the cars when running along the road? If you have, you may have noticed that only part of the wheel rests on the rail, while a part projecting like the brim of a hat, runs along side of it; this prevents the cars from running off the track. Now what I want you to learn from this is, that while you should keep your minds fixed upon the laws of God, your conduct should correspond with it. You should not only think right, but act right; you should not

only understand what God requires, but do it. I'll tell you what I mean : Suppose a little boy has been receiving instruction at the Sabbath school—he is taught that the law of God requires the Sabbath to be kept holy. After school is dismissed, he sees a little boy with a stone or an oyster shell in his hand, making as though he would throw it at him—he looks around and there is a heap of rubbish close by—he feels that it is the Sabbath—what would my teacher say? Oh! he is not come out yet. I'll only throw one or two little bits of dirt; and now he jumps right upon the heap and fills his hand with dirt; but he is ashamed to throw, for he knows it is not right. What would you say of such a boy? I would say he is off the track, he is not in the way he should go. His duty had been plainly laid down before him in school; he knew it was wrong to break the Sabbath before he went out of the door, and after he got out he felt the law of God coming against his conscience, and it would have kept him in the path of duty if he had done what he felt was right. Such a boy's instruction is thrown away; he has much to answer for. Perhaps some of my young friends may think that it is no matter whether they do misbehave a little when coming out of Sabbath school, provided they behave well while under the teacher's eye. Now I want to show you that it is a matter much more serious than you imagine. Suppose some person should run and put a stone before the wheel of a steam car as it was coming along the streets; the car is thrown off the track, and running in a wrong direction, dashes against a wall, injuring every passenger on board—wouldn't you say it was a very serious matter? But the person who did it says, it was a very small stone that I put under the wheel, I did not mean to hurt the passengers, I only did it for fun. He only did it for fun! If you had been in the car, would you excuse the person for the injury he had done, because it was all in fun? See what a trifling thing turned the car off the track! It was only a little stone, but see what mischief this little trifle did! So a very little thing often turns a little boy or a little girl off the track and makes them forget all the good precepts and all the kind counsel which they have received in the Sabbath school.

To be continued.

From the Testimony of the Ref. Pres. Ch. in Scotland.

THE SECOND REFORMATION.

The interval between 1638 and 1649, has been commonly styled the period of the Second Reformation. We deem it proper to specify here some of the grounds on which we declare our approbation of, and adherence to, the Reformation.

1st. Care was taken to recover and restore the valuable attainments of the first Reformation, many of which had, for a time, been buried under a mass of unscriptural innovations.

2d. We admire and approve of the ready homage which was constantly rendered by the Reformers to the authority of Scripture, in rearing their ecclesiastical structure. In regard to doctrine, worship, discipline, and government, it was their fixed principle, to make human authority, antiquity, and apparent utility, to bow to the supremacy of the inspired record.

3d. Another great principle asserted and maintained by the Reformers at this period, was the supremacy and exclusive headship of the Lord Jesus Christ over the Church. They contended that by virtue of her intrinsic right, derived from her divine Lord, the church has power to convene her assemblies, and exercise her spiritual jurisdiction, independently

of the permission or appointment of the civil ruler. Although sincerely desirous to obtain the countenance and protection of their earthly king, in propounding and adopting measures for the advancement of the Redeemer's kingdom, they were far from regarding his presence or sanction as necessary to the lawfulness of their proceedings.

4th. This period is distinguished by the efforts made to preserve and establish the Presbyterian form of church government, and by the successful resistance made to the usurpations of Prelacy. At the famous Assembly held in Glasgow in 1638, the censures of the church were inflicted on those who had usurped or exercised Episcopal authority. Nor was Presbyterianism embraced and defended merely on the ground of expediency, as being more agreeable to the feelings and habits of the Scottish people than any other form of church government, and, on that account, better adapted to the circumstances of the Church in Scotland; but it was held to be possessed of divine right, inasmuch as its leading principles are inculcated in the word of God, and its rules exemplified in the conduct of the Apostles and primitive Christians.

5th. The sedulous care employed at that period to obtain for the church an efficient and well qualified ministry, demands our approbation. Salutory regulations were enacted and enforced, in regard to a course of preliminary study at the University; and it was required of expectants not only that they should give proof of their talents, learning, and soundness in the faith, but that they should be apt to teach, skilful in controversy, prudent and circumspect in their deportment, and ardently devoted to the great objects of the gospel ministry—the advancement of the cause of Christ, and the salvation of immortal souls. Special injunctions were laid on each minister, to be diligent and regular in visiting and catechising his flock, as well as in preaching the word; and Presbyteries were required to exercise a vigilant superintendence over their respective members, and call them to a strict account, for error in doctrine, remissness in the discharge of pastoral duties, or irregularity in their personal deportment.

6th. The Reformers of this period were equally zealous in their endeavours to promote Scriptural education. The establishment of schools in every parish, for the education of the young, had always been regarded by them as an object of primary importance; and vigorous measures were now adopted for the accomplishment of that scheme. It was ordained, that the schools should be placed under the management of able teachers, and that the children should be instructed in the grounds of religion, as well as in the elements of a secular education. To the successful efforts then made, we must, no doubt, chiefly ascribe the fact stated by a contemporary historian, when speaking of the period immediately antecedent to the restoration,—that in almost every part of the country, all the children of the proper age, were able to read the Bible. Care was also taken to have the different Chairs in the Universities filled with men not less distinguished for their piety, and soundness in the faith, than for their learning.

7th. We testify our high esteem of that Reformation, on account of the superlative importance which it attached to practical religion, and its singular efficiency in promoting it. That the power of godliness was at that period extensively prevalent throughout the kingdom, and the grosser immoralities, which now abound in society, of comparatively rare occurrence, are facts attested by well-informed and impartial historians. This was no doubt owing, in a great measure, to the diligence, fidelity, and zeal, with which the duties of the pastoral office, in general, were discharged, and particularly to the earnestness and assiduity with which the exercises of secret and family worship were inculcated; and to the faithful exercise

of discipline towards those who neglected these duties, as well as those who were convicted of overt acts of immorality.

8th. We avow our adherence to the Scottish Reformation, because it extended to the State as well as to the Church. According to the measure of their knowledge, the Reformers applied the standard of God's word to the civil institutions of the nation, as well as to the ecclesiastical. With most scrupulous care they laboured to fence the throne, the legislative assembly, and the bench of justice, with wholesome laws, excluding from places of power and trust the enemies of religion and liberty. It was their lofty aim, and in Scotland, at least, they were to a great extent successful in it, to render the civil authority at once effective for preserving the peace and external order of the community, and subservient to the interests of true religion; that the nation as such, might do homage and yield allegiance to him who is "the Governor among the nations," and "the Prince of the kings of the earth." This principle was distinctly recognized in the National Covenant of Scotland, and in the laws which were made for the maintenance and defence of the true religion.

Many of the Acts of the Scottish Parliament during the Reformation period, were, in our judgment, eminently calculated to promote the interests of true religion. As being of this character we would specify the legal sanction given to the Reformation in the year 1640; the cordial concurrence of the State with the Church in Scotland, and with the Parliament of England, in the Solemn League, and in the various steps of reformation in both kingdoms, which were consequent on that deed; the entire removal of the heavy yoke of lay patronage from the Scottish Church in 1649;* with a variety of Acts passed in that year for suppressing vice and profaneness, for excluding from places of power and trust, both in the civil and military departments of the State, men of immoral lives, or who were known to be inimical to the reformed religion. No relaxation of this rule was admitted even in regard to the supreme civil magistrate. Agreeably to the law then in force, no person could be advanced to the throne, whatever might be his claims or pretensions in other respects, who was not avowedly and cordially attached to the true religion.

To guard ourselves against misconstruction, we subjoin the following observations:—

We disclaim all design to represent the Scottish reformation as free from blemish or defect. Nothing could be more remote from the thoughts of the excellent men who were the principal instruments in effecting it, than such an unwarrantable claim:—a claim which forms so large a part of the impiety of the Church of Rome.

We do not declare our approbation of all the Acts of Parliament or Assembly, which were passed in that period, in reference to religion. Some

* "Considering that patronages, and presentation to kirks, is an evil and bondage under which the Lord's people and ministers of this land have long groaned, and that it hath no warrant in God's word, but it is founded only on the common law, and is a custom *Popish*, and brought into the kirk in times of *ignorance* and *superstition*, and that the same is contrary to the Second Book of Discipline, and unto several Acts of General Assembly; that it is prejudicial to the liberty and planting of kirks, and to the free calling and entrance of ministers into their charges; . . . that every thing in the house of God may be ordered according to his word and commandment," the Estates of Parliament "do therefore discharge for ever hereafter all patronages and presentation of kirks, whether belonging to the king, or any lay patron, *presbyteries*, or others within this kingdom, as being unlawful and unwarrantable by God's word, and contrary to the doctrines and liberties of this kirk: and that no person nor persons shall, either on behalf of themselves or others, procure, receive, or make use of any presentation to any kirk within this kingdom."—Act of Scottish Parliament, 9th March, 1649.

of the Acts of which we cannot approve, were, in fact, never carried into execution; and although much may be said in extenuation of their severity, from the very peculiar circumstances in which the Reformers were placed, and from the character of the enemies with whom they had to deal, we admit that some of them were unjustifiable.*

We shall only add here, that as some have, from ignorance, or from more unworthy causes reproached us as holding persecuting principles, we meet the charge with a calm but firm denial. We do not indeed exalt conscience to be a rival of the most High, nor recognize those presumptuous claims for it, which tend to abrogate his authority. But we distinctly teach, that God only is the Lord of conscience; and that to have recourse to a system of pains and penalties,—to employ civil coercion of any kind, for the purpose of inducing men to renounce an erroneous creed, or to espouse and profess a sound scriptural one, is incompatible with the nature of true religion, and must ever prove ineffectual in practice.

It has been urged, as an objection against the Westminster Confession, that certain passages in it are favourable to persecution, and would invest the civil magistrate with power to punish good and peaceable subjects for their religious opinions and practices. As this is a doctrine we disavow and detest, we beg to offer a few observations explanatory of the sense in which we understand those passages on which the charge has been founded.

*The formula of questions proposed to ministers at their ordination, in the Reformed Presbyterian Church, requires of them an acknowledgment of the Acts of Assembly between 1638 and 1649, *ratifying and approving the work of reformation*; but this is not understood by the church in Scotland as implying an unqualified approbation of these Acts individually. We desire to cherish a proper sense of the obligations we owe to the church judicatories of the Second Reformation, and particularly to the General Assemblies of that period, for their noble struggles against arbitrary power, and their successful endeavours to promote education and true religion; and more especially because their proceedings were stigmatized in language of strongest contempt, and, in so far as could be done by civil authority, were entirely cancelled at the Restoration; and also, because they were passed over in silence, and left under a load of obloquy, at the revolution. Yet we would not be understood as regarding the proceedings of either Church or State, during the reforming period, as free from blemish. We refer to some Acts of Assembly during that period, as specimens of Acts of which we do not approve.

Assembly 1638, Session 22d, Act 11th, in which it was enacted, "that all persons, of whatsoever state and condition, be obliged to swear and subscribe the Confession of Faith, and to frequent the word and sacraments in the ordinary diets and places."

Assembly 1642, Act entitled, "Overtures against Papists and non-communicants."

Assembly 1643, Act "concerning an order for using civil execution against excommunicate persons."

The Reformers lived in turbulent and trying times. The general character of their measures was *defensive* not *offensive*. Popery, Prelacy and arbitrary power, were in close conjunction against them. The massacre of the Protestants in Ireland, in 1641, shocked and inflamed the minds of Protestants throughout the three kingdoms. In that year, the English Parliament, in a remonstrance addressed to the king, employed these expressions: "Seeing the religion of Papists has such principles as certainly tend to the destruction of and extirpation of all Protestants, when they have opportunity to effect it,—it is necessary to keep them in such a condition that they may not be able to do us any hurt." In 1642, England was involved in civil war. It was understood that the king had given commissions to several eminent and known Papists to raise forces in his cause. Multitudes of them were in arms both in England and in Ireland. A plot of a very atrocious complexion was detected and baffled, which had been concerted by some of those desperate characters who then surrounded the king, the object of which was to cut off the leading Covenanters, and suppress the Reformation; and the plan proposed for effecting this project was, to bring over an army of Irish Papists, and unite them with the barbarians of the north. It was also fully ascertained, that before the end of the year 1643, the king had given his consent to the introduction of 10,000 Irish Papists in arms, of whom a considerable number were actually transported into Scotland, and composed part of that army which, under the Marquis of Montrose spread slaughter and devastation through different parts of the kingdom for many months.

The twentieth chapter of the Confession treats "of Christian Liberty, and liberty of conscience." In the second section it is asserted, that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it in matters of faith." The third and fourth sections are designed to define the bounds of Christian liberty, and to guard against the abuse of it,—to distinguish between liberty and licentiousness. "To practise any sin, or cherish any lust," is no part of Christian liberty. "And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church, they may lawfully be called to account, and proceeded against by the censures of the church, and by the power of the civil magistrate." The object of this section is to define the bounds of liberty of conscience, in relation to public authority. The Lord of conscience has instituted authorities in Church and State, and it were absurd to suppose that he has given to men a liberty to resist or condemn them, when they are exercised in accordance with his word. It is not asserted that good and peaceable subjects may be punished by the civil magistrate, on account of their religious opinions or practices; but such as, under the imposing but hollow pretence of liberty of conscience, "oppose lawful power, or the lawful exercise of it." And who will deny that there are opinions and practices so contrary to the light of nature, and the known principles of Christianity, and so injurious to society, as fully to warrant magistratical coercion and punishment?

Another passage that has been supposed liable to the same objection, is contained in Chapter xxiii., section 3d, where it is said, that "the civil magistrate hath authority, and it is his duty to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, and all corruptions and abuses in worship and discipline prevented or reformed." But how is he to effect these ends? Not by coercion, or any direct exercise of civil authority; for "the Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrates." In the section from which the quotation is made it is expressly said, that "the civil magistrate may not assume to himself the power of the keys of the kingdom of heaven," that is, authority in the church of Christ; and the close of the section indicates how he may lawfully endeavour to accomplish the important ends specified; namely, by the "calling of Synods," and using the influence of his high station, that through their instrumentality, disorders in religion may be rectified, and the interests of truth promoted.

Certain passages have also been objected to as conceding to the civil magistrate an Erastian power over the church. It is known that a few individuals in the Westminster Assembly held Erastian sentiments, and defended them with great learning and ingenuity. But their arguments were promptly and triumphantly refuted, and it is certain that their sentiments never acquired an ascendancy in that house. It is also a well known fact,

that the two Houses of the English Parliament, although exceedingly favourable to the Reformation in general, were disposed to retain in their own hands a control over the proceedings of the church, which was incompatible with her entire freedom and spiritual independence; and that, on this head, they were strenuously opposed by the Assembly. These facts render it highly improbable that the Assembly, after the fullest deliberation, and the utmost freedom of debate, should have given their sanction to Erastian principles. The section last quoted from the 23d chapter, with the view of obviating an objection of a different nature, has been supposed liable to the charge of Erastianism. Let the following principles, elsewhere laid down in the Confession, be duly considered. "There is no other head of the church but the Lord Jesus Christ."* He "hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed."† "It belongeth to Synods and councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same."‡ And even in the section to which the objection is made, it is distinctly asserted "that the civil magistrate may not assume to himself the administration of the word and sacraments or the power of the keys of the kingdom of heaven;"§ that is, power or authority in the church. We cannot conceive a more explicit or unequivocal condemnation of Erastianism than is contained in these quotations. Let the passage objected to be viewed in connection with these statements: the civil magistrate "hath authority, and it is his duty to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, and all corruptions and abuses in worship and discipline prevented or reformed." But what is the order he may lawfully take for effecting these purposes? He may not do it by his own proper authority, for "Christ, the head of the church, has appointed therein a government in the hands of church officers, distinct from the civil magistrate." It is, therefore, only by the instrumentality of proper church courts that he may lawfully seek to accomplish the objects here specified. "It belongs to Synods and councils ministerially to determine" such matters. It is farther said, in the passage objected to, that he "hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." This, however, cannot mean, in any consistency with the principles quoted above, that he may, in his official character, or by the exercise of civil authority prescribe or dictate to Ecclesiastical Assemblies, or sustain himself as judge of their decisions; because this would imply a palpable assumption of the keys—an express usurpation of the government, which the Head of the church hath placed in the hands of church officers.

In respect to the authority conceded to him both in this section, and in the second section of Chapter xxxi., that he may lawfully call Synods, or Ecclesiastical Assemblies, it may be remarked: 1st, that the Confession determines the purpose for which he may convene them, namely, that he may "consult and advise with them about matters of religion;" and, 2d, that the General Assembly of the church of Scotland, in their Act, 27th August, 1647, adopting and ratifying the Confession—an Act to which we adhere,—laid down the following limitation:—"It is further declared, that

*Chap. 25, sec. 6.

†Chap. 30, sec. 1, 2.

‡Chap. 31, sec. 3.

§Chap. 23, sec. 3.

the Assembly understandeth some parts of the second article of the thirty-first chapter *only* of kirks not settled, or constituted in point of government; and that although, in such kirks, a Synod of ministers, and other fit persons, may be called by the magistrate's authority and nomination, without any other call, to consult and advise with about matters of religion: and although, likewise, the ministers of Christ, without delegation from their churches, may of themselves, and by virtue of their office, meet together Synodically in such kirks not yet constituted, yet neither of these ought to be done in kirks constituted and settled."

For the Banner of the Covenant.

PROCEEDINGS OF A MEETING OF THE FRIENDS OF THE UNION OF REFORMED CHURCHES.

Massies Creek, March 7th, 1845.

Notice having been given, a convention of the laity of the Reformed churches met at the church of the Rev. Hugh McMillan, and was organized by calling Thomas Rough to the chair; and appointing Andrew Galoway and Joseph Kyle, secretaries.

The convention was opened with prayer by Joseph Kyle, Esq.

A committee of five was appointed, viz., Samuel Kyle, Alexander Townsley, Thomas Read, John Anderson, and David Jackson, to prepare the business of this meeting. They withdrew, and after a short absence, reported the following preamble and resolutions:

Your committee would with diffidence submit the following preamble and resolutions for the consideration of this convention. We presume it will not be thought arrogant or out of place for private church members to meet in a primary assembly, to ascertain in a cool, candid, brotherly and affectionate manner each other's views, what are our differences, and whether those differences (if any) can, or cannot be made matters of mutual forbearance, and also the propriety and expediency of expressing our desires (by memorial or otherwise) to our respective church judicatories, with our reasons therefor, that a union on a scriptural basis may be consummated. Such a meeting, when conducted under the law of brotherly kindness and charity, is the best calculated to excite, to foster, and to preserve that fraternal affection, without which the most perfect unity in doctrine, worship, discipline, and government, would be unpropitious. Your committee think it will be conceded, that one-half the members of the bodies represented in the convention of Reformed churches, know not, nor can tell, in what their difference consists. It is worthy of inquiry, whether such points of difference, which the bulk of common members cannot understand or appreciate, would not better be made matters of mutual forbearance. There is all that diversity of opinion to be found amongst the clergy and laity of each of those bodies, as to the points of difference, which is known to exist between the bodies as such. They have been for a series of years gradually and almost imperceptibly approximating each other, so that their difference is not so great as was at one time understood. Perfect unanimity of sentiment, in every particular, has never been attained by the church in this world, (even in the Apostles' days) nor is it probable that it ever will; some things always have been, and probably always must be, matters of christian forbearance. Unity of affection is essential to profitable church fellowship. If this be wanting, it is our own fault; it is a wilful disobedience of our Lord's express command "to love

one another." It is believed that little else is wanting to effect a union on a scriptural basis. No compromise of any principle in doctrine, worship, discipline or government is requisite: difference of opinion does exist respecting the form of expression; but none as to the matter or substance to be expressed. Such being the case, all the parties should show their magnanimity by expressing their *willingness* to yield their individual preferences, as to the mode or form of expression; provided the substance be there.—If one-half the time, labour, and substance had been expended in healing the divisions of those branches of Christ's church for the last half century, that has been exerted in *magnifying* their differences, in *proselyting* and over-reaching each other, a very different result in their extension and prosperity might have been expected. This spirit is happily subsiding; the disposition to treat each other as *heathen men and publicans*, is now a rare occurrence; hence, we infer, the present time is propitious, and we are encouraged to use every laudable effort to unite. None need to be told that "union is strength." "Divide and conquer," is our common enemy's motto. Nothing short of imperious necessity can warrant our continued separation. Therefore,

1st Resolved, That as there is no difference in the Churches represented in convention, in doctrine, worship, discipline, nor government, that should prevent their union, and that such minor differences as may or do exist, can, and should of *right* be made matters of mutual forbearance.

2nd Resolved, That perfect unity of sentiment in every particular has never been attained by the visible Church, (even in the Apostolic age,) nor do the scriptures warrant us to conclude that it ever will, in this imperfect state.

3rd Resolved, That unity of affection is essential to profitable church fellowship, and that we will endeavour by all due means to promote, encourage, and cherish that fraternal affection for each other, which the command of our Lord expressly enjoins.

4th Resolved, That schisms and divisions in the Christian church weaken the power of truth, and give the common enemy a great advantage, and from present indications there is a loud call for the Reformed churches to unite, and stand against the concentrating power of the common enemy.

5th Resolved, That it be recommended to the different sections of the churches represented in the convention, that the laity meet in their primary assemblies, and consider of the propriety and expediency of expressing their desire (by memorial or otherwise) to their respective church judicatories, that the union proposed in the basis laid down by the convention at Pittsburgh may be consummated, but this convention recommend that the subject of national covenanting be made matter of mutual forbearance.

All which is respectfully submitted.

The above preamble and resolutions were almost unanimously adopted after a free discussion.

Resolved, that the proceedings of this convention be published in all the religious periodicals represented by this convention by request.

Adjourned. Closed with prayer.

THOMAS ROUGH, *Chairman.*

ANDREW GALLOWAY, } *Secretaries.*

JOSEPH KYLE, }

For the Banner of the Covenant.

REPORT

Of the Board of Directors of the Missionary Society of the Reformed Presbyterian Church, New York.

The Board of Directors of the Auxiliary Missionary Society of the Reformed Presbyterian Church, New York, in presenting this their tenth annual report to the Society, would desire at its very commencement to return thanks to Almighty God for his goodness manifested towards us during the years of the past. Notwithstanding that some of those who assisted in first forming this Society have let their love wax cold, and many have fallen asleep, we nevertheless continue to have our organisation preserved, and maintain a visible existence among the benevolent associations of the day. In a few months it will be ten years since Mr. Campbell and his partner left us for their field of labour in the land of the heathen. After the time, money and prayers which we in common with our brethren have spent for their support, it is reasonable to ask what has been done? what are the results? are they such as to encourage us in continuing to devote our influence to the cause? We answer that we think they are; that our labour has not been in vain, and that our efforts for the cause have been owned and blessed by the God of Missions. In this time the language of the heathen has been learned—the church and the school house built—a printing press established, from which issue forth copiously publications on the great scriptural principles and doctrines of the covenanted reformation, that most pure faith of our forefathers, which we believe to be agreeable unto and founded upon the word of God. A congregation has been organised—a Presbytery formed—the Gospel is preached in the heathen dialects—converts made who bring forth the fruits of holiness—the sacraments administered, and thus a foundation laid which, properly improved, will be adequate to support a superstructure of great practical usefulness. The machinery is put into operation which, rightly conducted and supported, will be productive of great good to the immortal interests of our fellow beings.

At our last annual meeting the amount remaining in the hands of the Treasurer was \$51.38. Since then there have been collected \$179.39, making in all \$230.77. The disbursements during the same period have amounted to \$89.87 leaving a balance in the Treasurer's possession, subject to our order, of \$140.90. One hundred dollars of this will shortly have to be appropriated to pay Mr. Campbell's half year's salary—It will be understood that we are pledged to pay \$200 per annum, towards this specific object. Sixteen new members have been added to the society during the year, of which it is pleasing to perceive that a large proportion are females. The Board of Directors are authorised by the sixth article of their by-laws to request and receive the co-operation of females when they shall see fit, and although we have never formally availed ourselves of this privilege to any great extent, we feel gratified for the constant and liberal support they have given us. This is indeed as it should be. None experience more benefits from the exalting and improving influences of Christianity than females, and none should be more zealous in its support and dissemination. There are also some of the youth of the church who have enrolled themselves on our books as members. If there be any of them here, we would say to them that they have done well; the great God sees and remembers the kindness of youth, and it is peculiarly well pleasing in his sight. Having thus reported our condition it is not deemed necessary on the present occasion for us to occupy that time

which may be more agreeable and profitably employed by others. We know our duty, and it is at our peril if we do not perform it. We know that the heathen are perishing, and that they are perishing for lack of that knowledge which we possess, and which we have it in our power to send to them. The glorious heavens above them and the beautiful earth beneath and around them, speak to them of the existence of God, of his wisdom and his power, but tell them not "that God so loved the world that he gave his only begotten and well beloved son that whosoever believeth in him should not perish but have everlasting life," that God was manifested in the flesh; that he who was the brightness of the Father's glory and the express image of his person, became the child born, the son given, the man of sorrows and acquainted with grief; that he agonised at Gethsemane; that he was crucified at Jerusalem; was dead and buried, revived again and ascended to the throne of his glory, and that through him, and him alone, fallen, ruined man, totally polluted by sin, and depraved by moral evil, deserving of hell, and wholly unable to do aught towards his own redemption, is restored to the favour of his God, and permitted to hold communion with him in the institutions of religious worship on earth, and to enjoy him freely, fully, and forever in heaven. This neither the light of nature nor the works of creation and providence will make known to them; but *we* know and believe it, for God has been pleased to reveal it unto us in his most holy and blessed word, the Scriptures of truth, which, through faith in the same, make wise unto salvation. It is the preaching of this once crucified but now risen and exalted Jesus, that is the old, and the only way of converting the world. Let us then be co-workers with God; let us according to our several abilities do as much as in us lies to give to the heathen those outward and ordinary means of salvation which God has been pleased to appoint; let us have an holy zeal to extend the area of christianity—the boundaries of Zion. Let us consecrate to God's glory and the welfare of man, our time, our influence and our means; and by importunate fervent prayer, let us wrestle with the Angel of the everlasting covenant that he would take unto himself his great power and reign, and along with our prayers let us bring the tithes to God's store house, and see if he will not pour down his overflowing blessings. If, as we have been told, an enlarged christian benevolence will be a distinguishing feature of the millennium, let us in this particular endeavour to anticipate the event, and act ahead of the age in which we live.

"Think on me," said Joseph, "when it shall be well with thee." Brethren, it is well with us; we have eaten the passover, we have kept the feast, we are rejoicing in the fatness of the house of God—in the abundance of divine ordinances which we enjoy. Oh! amidst our enjoyments let us remember Joseph—our missionaries in India. In that dry and thirsty land to which they have voluntarily exiled themselves, doubtless they are often sorrowful for our solemn assemblies, and in the language of the psalmist exclaim, "when I remember these things I pour out my soul in me; for I had gone with the multitudes, I went with them to the house of God, with the voice of joy and prayer, with a multitude that kept holy day." They have forsaken the homes of their fathers and the friends of their youth, and have gone and hazarded their lives for the name and cause of our Lord Jesus Christ. Let us remember them in our minds, remember them in our hearts, remember them in our prayers, and we will not forget them in our charities.—All which is respectfully submitted.

By order of the Board,

WM. MATHEWS, *Secretary.*

New York, March 31st, 1845.

For the Banner of the Covenant.

DOMESTIC MISSIONS.

NO. II.—THE MEANS.

(Concluded.)

In the last number of the Banner, some remarks were made in reference to the principles which should guide us in conducting domestic Missionary operations. Admitting that these principles are good, let us see if they are promoted or secured, on the plan which our church is at present pursuing. This plan is to make appointments at each meeting of Synod, by which the unstationed ministers and licentiates are distributed among the Presbyteries, to labor under their direction till the following meeting of Synod. How might we expect this to work, and how does it work? The appointments are arranged by a Committee of Supplies, which sits during the sessions of Synod, and in the hurry of business has not a sufficient time to ascertain the wants of the whole church, to consult with licentiates and ministers in regard to their opportunities to attend to duties which may be assigned to them, or even to arrange and properly modify the crude suggestions and plans which may be presented to it. The period of the meeting of Synod, while it may serve to collect information, and to modify plans, is no time for making final and definite arrangements. Besides, these appointments run on for a year, or perhaps longer, during which period many unexpected occurrences take place, and prevent the arrangements made from being executed, and throw the whole plan into confusion. Certainly there should be some standing, some permanent body to have charge of this matter. As it now is, we find appointments made without consultation with those who are to execute them, and which circumstances may therefore prevent them from fulfilling. We find appointments made to depend on certain contingencies, which do not occur, and which of course become thus inoperative. Openings which might advantageously be entered at once, and which if not thus entered are, perhaps, lost forever, are wholly unprovided for, because unanticipated. As the general result we find some preachers without any appointments, and some places without any supplies; while others have far more than is requisite or proportionate. These things are facts, and this is the working of the system, as regards the distribution and direction of labor.

How is it in regard to the collection and distribution of funds? This the plan now pursued wholly overlooks. It is true there is a Treasurer for Domestic Missions; but what system is in operation to supply him with money? And if he had it, what is he to do with it; to whom, and in what proportion is he to distribute it? The office is merely nominal. Preachers are left to depend on what they may receive from those to whom they preach, and as most of them have no other means of support than what they can thus obtain, they are obliged to devote their services more to flourishing vacancies, than to the few and scattered families, (which need preaching as much, or more,) because the former can pay them, and the latter cannot. This course they pursue reluctantly, not from choice, but from necessity. They would visit this settlement, they would delay on their journey with that family, but if they do their expenses will be increased; or their time has been consumed in preaching a sufficient time to earn enough to carry them on to the next appointment. It is obvious that such a system should be pursued as will bring up all parts of the church to give according to their ability, and which will make it practicable for travelling preachers to enter new ground, and to avail themselves of the openings which may be presented to them. There are many places in the West, where, in a few years, there might be flourishing congregations,

if they were visited and properly attended to. But under this system it cannot be done, for it is a system which necessarily contemplates *things as they are* when appointments are made, and which either cannot anticipate new openings, or if it does, may find its anticipations disappointed. There are, again, many in all parts of our church who are desirous to see our Zion lengthening her cords, and strengthening her stakes in this country; who wish to see her imbued with the spirit of church extension which prevails in other denominations, and vieing with them in holy rivalry (not in the strife of an unhallowed ecclesiastical ambition) to possess the land. But how shall such persons be called upon to give their assistance? They neither know who are domestic missionaries, or what they would wish to do; nor for what purposes funds are needed; or to what purposes funds would be applied. Is it any wonder then that they do *nothing*?

Considering our present plan, then, as objectionable, can any better one be suggested? We mention the following, giving for brevity only its outline, with the hope that it may be examined, reflected on, and if thought good, adopted, with such modifications and alterations as experience and wisdom may suggest. It is hardly necessary to say that the writer speaks only for himself, and that these suggestions are not to be considered as the expression of the views of the Board of Missions, which of course has not acted on the subject, and which, were it to act, might not approve of them at all.

1. Let the management of Domestic Missions be given to a permanent body, appointed annually by Synod, and so constituted as to be able to meet frequently during the interval between its sessions. It would simplify and harmonise our efforts if one Board were to have charge of both Domestic and Foreign Missions—but if thought expedient we might have one for the former, as we have one for the latter.

2. Let the Board thus appointed, ascertain by careful inquiry, the wants of all parts of the church; and especially let them endeavour to discover the locations of families which have removed from settled congregations, and have no preacher, and let a *directory* be thus formed, and be used by travelling preachers, that they may visit and supply as circumstances may direct. A person may be in the immediate vicinity of some members of our church, and for want of the information which the adoption of this plan would furnish, may not know of them. Thus many have been lost to our church, who might have been retained in her communion and probably would have formed the pioneers of new congregations. This directory might be formed in the following way: (1) Let ministers and licentiates report the names of such persons as are now known. (2) When persons remove from their congregations, to places where the ordinances are not dispensed, let their names and locations be reported by their former ministers. (3) Let such persons themselves be requested to keep the Board informed of their location.

3. Information having been thus obtained, let appointments be made out, with the aid and concurrence of Presbyteries, to whom will belong the right to modify them, provided they do not interfere with those of other Presbyteries.

4. Let systematic means be adopted to collect funds for Domestic Missions for all parts of our church, and let each Presbytery be considered as entitled to receive an amount of labor, proportioned not to the amount of money it contributes, but to the demand for labor within its bounds.

We hope these few hints may not be disregarded. Their only design is to advance the cause of truth, as entrusted to our church. We think the time to favor our Zion has now come. Let her then arise and shine: let her go up and possess the land.

MISSIONARY INTELLIGENCE.

EXTRACT OF A LETTER FROM MR. JAMES CRAIG.

SAHARANPUR, JANUARY 18TH, 1845.

We have been disappointed in not receiving by the last steamer the Annual Report of the Missionaries at Saharanpur. The only communication which has come to hand is a letter from Mr. Craig, extracts from which we subjoin.

My Dear Brother Stuart.—I wrote to you, and also to Mr. D. in September last, which I hoped would reach you in due course. Since that time the most important occurrence with us, was our annual meeting, which was held at Merath, (Meerat,) commencing on the 16th of November, and continued about seven days. I had the pleasure of attending it with all my family. Mrs. C. and our children, having stood the heat of four summers on the Plains, and the constant confinement of the house, to which all are subjected here in the hot and rainy seasons, greatly needed the change of air and of scenery, which the journey to and from Merath afforded them. The distance is about 70 miles, which according to the mode of travelling in this country, makes a journey of six days going and the same returning. You are doubtless aware, that there are no taverns here, and consequently, that tents are necessary parts of a traveller's baggage. These are sufficiently cumbersome to carry along, but they are not all; for we are not yet Asiatic enough in our habits to be able to live entirely without furniture, and so we must take our bedsteads and bedding with us, also chairs, tables, dishes, plates, pots, pans, &c. &c., in short, every thing necessary for cooking, eating, and sleeping. Besides all these, we find it often convenient, and sometimes indispensable, to carry our provisions all the way with us. On our recent journey to Merath we took with us a supply, as we could not depend on getting food at any place. Thus prepared, we were in a great measure independent of the people among whom we travelled, but as our two youngest children live almost entirely on cow's milk, for which purpose we always keep a milk cow, we of course did not leave her behind, and as the people of this country never milk a cow without first allowing the calf to suck awhile, and the cows thus accustomed will give no milk without it, we were obliged to take the calf along also, though it was only two days old when we started, and had to be carried all the way in a basket, placed on the top of boxes or tents, on one of the harkeries. The trouble and confusion of travelling in this way is very considerable, having daily to set up and take down tents, fix and unfix beds, tables and chairs, pack and unpack boxes and baskets with table furniture, cooking utensils, &c., but the perverseness of the men we are obliged to employ, and the difficulty of obtaining them, bad as they are, are what render travelling in this country more disagreeable than it is possible for me to describe. These subjects, though in themselves of very trifling importance, seem calculated in some degree to unfold the true character and condition of the heathen. It is with this view that I have suffered them to occupy so large a portion of the present sheet, believing that they will not be without interest to those who desire to know the condition of the heathen, that they may understand how to apply the proper remedy.—May the time speedily arrive when those blessed effects which the Gospel is destined to produce shall be experienced throughout the whole of India, and in every other part of the world, "when violence shall no more be heard in the land, wasting nor destruction in all its borders, when the people shall be all righteous and shall inherit the land forever." Oh! what a change must take place, and what work remains yet to be done before these predictions are fulfilled in regard to India. Let us labor and pray without ceasing for the coming of that kingdom which brings glory to God in the highest, and on earth peace and good will to men. I have only room to say that we are all pursuing our usual labors in the enjoyment of excellent health. A few days ago I applied to the gentlemen at the station for aid for young men who are unable to support themselves, while receiving an English education in our school, and received subscriptions to the amount of 270 rupees, and more is expected from others who have not yet been applied to. With the present sum eleven scholarships will be established, each scholar to continue four years in school. This we hope will secure a much larger number of scholars from the city than has hitherto attended our English school.

THE Banner of the Covenant.

JUNE, 1845.

THEOLOGICAL ESSAYS.

For the Banner of the Covenant.

THE CHURCH—HER RELATIONS AND CLAIMS.

In the view of Heaven and of all who are sanctified on earth, the Church is an object of absorbing interest. Upon her, in eternity, was fixed the eye of God's unchanging love; and, in time, becoming the city of God, he there found his dwelling place among the children of men. What is this Church? It is that association of immortal beings, descendants of Adam, which, through the dispensation of divine mercy, is gathered out of the benighted nations of the earth, and is known by the profession of the Faith of the Son of God, and obedience to him. This association, embracing its little ones, is in possession of the lively oracles of God, the seals of his covenant, and the legitimate ministry of word and ordinances. This association bears the high designation of the city of the living God, the city that hath foundations, whose builder is God, a kingdom that cannot be moved, the kingdom of the God of heaven. This church, the beloved of God's eternal Son, has been redeemed by his precious blood, and by his Spirit is consecrated to holiness. Here the heirs of life, while educated for heaven, enjoy a blessed fellowship with the Father, the Son, and the Holy Ghost, the One Jehovah, the God of Israel. To her angels minister, and over her God rejoices.

At some future day, a discussion of this subject is proposed, of which the following *Positions* may be considered as the table of contents:

Position I. *The elected and redeemed Church of God is One, and belongs to every period of time.*

Upon the revelation of the first promise, this Church was constituted at Eden, and as a moral and immortal person has been, and will be, continued through succeeding ages. This moral personage, a child and heir of promise, was found in the family of Adam, at Eden; in that of Abraham at Beer-Sheba; at Goshen in Egypt; at Sinai in the Arabian desert; at Jerusalem in Palestine; and in subsequent ages is found in Europe and America. At different times, in adaptation to her circumstances, this Church has appeared in an attire of different hue and of somewhat different texture. Yet still the same *moral, supernatural* and *spiritual* person. In her earlier day, under the direction of her Lord, the Prophet of the covenant, she had for her children, in their non-age, some elementary means of instruction,—shadows thrown a-head of the coming substance, pictorial representations of better things. Yet even then, under and besides those shadows and types, she had all the essential realities of the special kingdom of God. She had, as her fundamental rule of action, the

eternal, moral, spiritual law of righteousness, the exceeding great and precious promises of grace, the holy institutes of prayer and praise, and of religious instruction ; and with all these, the living and life producing Spirit of the living God. To these, which at all times designate the true Church, the ceremonial ritual, and judicial statutes connected with that ritual, were mere temporary appendages, for temporary purposes ; but affecting not the foundation of the city of our God, nor that in which the worship of her children, and their communion with their God, essentially consisted. Under a peculiarity of circumstances, these rites and statutes were given to keep the people of God more closely by the great moral and spiritual principles of their charter. Gal. 3: 14, 17.

Position II. *The Church of Christ is a supernatural, spiritual corporation ; and is not, either in origin, principle, administration, or end, of this world.*

The Church, by her own constitution, is furnished with all the means of her own perpetuity, and with those by which the high ends of her organization shall be accomplished. These means are all of an intellectual, moral, or spiritual character, and admit not of any amalgamation with what is carnal, earthly, or physically violent. Her discipline even, is spiritual. Her means, in order to the effecting of their purposes, are all addressed to the inner man. John 18: 36. 2 Cor. 10: 4.

Position III. *Within the moral empire of God upon earth, there are three great establishments, entirely distinct from one another, yet co-ordinate departments, by which He carries on his government.*

All of these originate from God, they are dependent upon his Providence, to be regulated by his law, amenable to Him as the Judge of all, and, of course, in their character religious. These establishments are those of domestic society, civil and political life, and the Church of the Redeemer. These establishments, as moral and religious organizations, while distinct from one another, being constituted upon different grounds, and immediately for different ends, yet embracing, as they very extensively do, each in its own degree, the interests of God and man, are, without a vicious intermingling of what is peculiar to each, related by divine ordination with one another. The family and the commonwealth have distinct rights ; and whilst immediately conversant about that which is secular, they are so, under the direction of *moral principle*, and with a view, ultimately, to intellectual and moral ends ; as well as to such as belong to our mere animal nature. The same individuals may be, and at a coming day all will be, members of each. Yet none will be entitled to membership in any one of them, because he has a place in the others. He will not be admitted as a citizen of Zion, because he is a citizen of the commonwealth, and *vice versa*. He belongs to each because of his peculiar relation to each ; relationships predicated upon very different grounds, found in their respective constitutional provisions.

The State, as God's moral institution, was never a constituent portion of the Church ; nor was the spiritual empire, the one universal Church of Christ, by divine appointment, at any time a parcel of the State. Of an *Ecclesiastico-political* church or *Politico-ecclesiastical* commonwealth, the Bible knows nothing, except as such, with disapproval of their character, may be found on the page of prophecy. Under every economy of God, Church and State were *organically*, and in *nature* distinct ; 2 Chron. 19: 5, 6, 11. Such God has made them ; and it becomes an enlightened and free people, who know the distinctive character of each, by the appropriate functionaries, to see that by a vicious amalgamation of interests so distinct,

the social institutions of family, Church, and State, be not corrupted. Mutually to promote each other's advantage, they must be kept distinct.

Position IV. *The Church is in the world, and though a spiritual corporation, yet needs, and has, the earth as her appointed theatre of action, preparatory to her entrance upon the glory of heaven.*

It is upon earth that the Church's great achievements have been, and will be effected. There the temporal sustenance of her children and the facilities for the exerting of their efficiency, in pursuance of the ends of their high calling, are to be had. For these purposes all things, visible and invisible, are, according to divine counsel put into Messiah's hand, to be ordered by Him so as to subserve the designs of grace, in the accomplishment of the ends of Zion's organization. In accordance with this grant of all things to the Mediator, for the Church's sake, he puts in requisition every creature, in heaven and in earth, according to its nature and capabilities, to subserve those blessed purposes of grace. That which is destitute of intellect and moral power, he directs by an almighty efficiency; and that which is the subject of his moral government, he commands, influences, guides or controls, as circumstances may require. The mines of earth, the waters of the ocean, the winds of heaven, holy Angels, the nations of our world, and their *constituted functionaries*, he makes subordinate to his decrees of love. In their respective places they subserve the cause of Zion. 1 Cor. 15: 27. Eph. 1: 22.

Position V. *When it is affirmed, that there can be no legitimate establishment of religion by the commonwealth, such settlement is meant as that found in Anti-christian states or Erastian kingdoms; and not such a relation of Church and State as the Bible sanctions, and the enlightened friends of moral order have plead for.*

Wherever the Bible revelation has obtained a place, the Church of God has a right to be recognized, in her being and in all her rights; and in the possession and exercise of those rights to be protected, by the constituted authorities of the State, in their *official* character. And in the doing of all this, by those authorities, the removal of external obstacles out of the way, and the affording of facilities, for religious action—such as may be within their appropriate sphere of administration—and the *moral sanction* of their authority, will not be refused. In acting thus, there will be no invasion of any natural right of man, nor will there be any violence in urging the reception of spiritual benefits. This course of administration has the sanction of the natural relation between two moral institutions of God, whenever each is legitimately constituted; it is likewise sustained by the Mediatorial authority over the nations and their authorities; and by the promise of God,—*Kings shall be thy supporters*, or ESTABLISHERS—*ameni; and their ministers—Sarothei—thy nurses*. In every well ordered State the Church of God ought to be, and will be, *settled* in the possession of all her authorized claims. To a great extent this is done in the commonwealths of our own confederacy.

Position VI. *In an established relation between the Church of God and a well ordered State, the exercise of violence to make proselytes, or of robbery to support the institutions of religion, can have no place.*

The State, as a moral and religious institution of God, in its constitution, has a *moral* authority, and, in its administration, has a *moral* influence. This authority and influence address themselves to the moral nature of the citizen, and lay hold upon the inner man. It is in comparatively few cases, bad as the condition of society is supposed to be, that violence, in the affairs of State, has to be used. The *moral* authority of the government

meets the moral nature of the governed ; and hence the general order of society is chiefly preserved. As intellectual improvements advance, and the moral susceptibilities become more highly and extensively cultivated, which we confidently expect, this moral influence will proportionably increase. Upon the recusant the Church herself has no right to force her ministry or her ministrations ; much less has the civil State any such right. We cannot admire as the far reaching views of the statesman, or as the enlightened conceptions of the Christian, the supposition that a civil recognition of the Church and her rights, and thus an *official* extension of protection to the spiritual empire of Immanuel, in its visible organization, involve the idea of the violence of persecution. In our own States, without any encroachment upon the natural rights of man, the sacred rights of Zion are shielded against outrage. She is guarded in her solemn assemblies ; her holy Sabbaths are put under the protection of public law ; the hallowed Name of God, Father, Son, and Holy Ghost, cannot be profaned with impunity ; days of religious observance are appointed and observed ; Chaplains are maintained ; and missions among the Indian tribes sometimes, if not constantly, in part supported from the public funds. In all of these, and such as these *official* acts, there is a substantial expression of subjection to Messiah's law ; and in them there is a *moral power* of greater value and of greater force than belongs to any penal sanction enforced by the sword of steel. Most of the cases just referred to, we know, have a penal sanction ; but we trust much more, for happy results, to their moral bearing than to their penal threats. And in either case, there is no invasion of the rights of man. Thus it is with us, and thus it has been with others, in by-gone days.

In August, 1639, the Reforming General Assembly of the Church of Scotland passed an act, requesting the estates of Parliament to give their sanction to the great measure of their covenanting work ; and in June, 1640, the Parliament complied with the Assembly's request. In that act the usual phraseology of enactment is used, "under all pains and penalties ;" but no pains or penalties were provided. The bearing of the act was *moral* ; and hence the historian informs us : "No compulsion was required to induce men to subscribe."—"The matter was so holy—that they held it to be irreligious to use violent means for advancing so good a work."—"Some men of no small note offered their subscription, and were refused, till time should prove that they joined from love to the cause, and not from the fear of man."* This concurrent enactment of Church and State was not intended to be enforced by violence, otherwise a penalty would have been stated, and those whose sincerity was suspected would not have been refused their subscription to the bond. It was the *moral* influence of a *moral expression* of *moral authority* that was sought ; and it was enough.

Position VII. In passing upon the complex subject of the foregoing positions, special care is requisite, that by an inadvertent affirmation no truth which it involves may be compromised or yielded.

The subject is confessedly a complicated one. To pass intelligently upon it, we must comprehend something of the past, understand the relations and conditions of the present, and in the light of the covenant promise, contemplate the future. The character of the regal office of the Messiah is but imperfectly understood in our country. As a practical matter it is with many well nigh forgotten ; and till the truth upon this subject imbues the mind, and its principle engages the heart, matters will not be right. "If the people could be brought to feel that they are bound to obey all

* Hetherington, p. 157.

lawful enactments of men out of a regard to Christ, and bound, as a part of their allegiance to him, to disregard all human enactments of men that conflict with his revealed will, we should then have a firm foundation for all our liberties. This practical recognition of the kingly office of Christ has very much declined among us. We receive the doctrine, but we do not live by it. It is not his will, but expediency, or right, or usage which is commonly consulted. If the truth which we admit as an article of our creed, can be turned into a living principle of life, we shall be unspeakably the gainers."* Reformed Presbyterians have, in their profession, given a peculiar prominence to this great principle, and if they understand it *truly* and *fully*, it will settle in their minds the whole inquiry of the Church's relations and claims.

A bad condition of Society, (generally, to a great extent, in the mysterious providence of God permitted to be under the influence of the prince of the power of the air,) furnishes no example of what the social state shall be, in its forms, relations, and administrations, in a higher and better condition of all that relates to the intellectual, civil, and moral interests of man. The standard of the world's policy, now and in the evil days that are past, except as a warning beacon, can do nothing in aiding the Church in ordering her testimony as to what *ought* to be, and what will be, when "the Lord shall reign in Jerusalem, and in Mount Zion, and before his ancients gloriously." The world has been oppressed, man has been debased, the Church corrupted and injured, and God dishonoured. It shall not be always thus. God assures us that these years of evil shall come to an end. Comparatively these years of darkness will be few. The promise of God gives us ground of hope, that long lasting ages of righteousness, peace, and happiness are in reserve for our earth. The kingdoms of this world shall be the kingdoms of our Lord. It is the purpose of Jehovah that, through the testimony of his Church, he will prepare the way for this better condition of our world. The testimony of the Church, as the witness in behalf of the Redeemer's claims, ought to be distinct, clear, and, while calm, decided and firm as the voice of God. Her office now is to proclaim the high standard of the social state that shall prevail in the coming ages of light and truth; and never, never, in appearance even, should she give occasion to suspect, that she panders to the infidelity of a worldly policy. *Ye are my witnesses, saith the Lord.*

The Church and civil states acting upon the principles of these positions, will prevent the centralization of all authority, either in the hand of a *secular* or *ghostly* power, by which the shackles of servitude would be firmly rivetted upon the bodies and minds of men. This acting, too, will save from that infidelity, which, under the pretext of avoiding these evils, lends its influence to the confounding of moral distinctions. An enlightened and upright people, in doing all that the Church can demand in promoting her work of knowledge, righteousness, and peace, will be in no danger, through a government well regulated by checks and balances, of inflicting the evils of tyranny upon themselves.

February, 1845. Z.

*The Bib. Repertory, for April, 1844, p. 248.

God's people follow his direction, withersoever he leads them, wherever he lodges them.

The worse things are, the sooner they will mend.

Our way lies through a vale of tears.

For the Banner of the Covenant.

CIVIL GOVERNMENT.

(Extract from an unpublished Manuscript, by the author of "Church and State.")

FIRST. On the nature of Government in general, and it may be remarked, that it is believed, that the view about to be presented, is in strict accordance with the principles held and avowed by our church, ever since she had a distinctive existence among christian communities.

1. All civil dominion originates in God the Creator. There is no power, but of God. It is not founded in grace.

2. As an ordinance of God, it is interwoven with the very constitution of man. It grows out of his social existence, which concentrates the scattered elements existing in individuals.

3. It is found wherever society exists, and is indestructible, unless by the annihilation of society.

4. It may, by the depravity of man, be so constituted, that neither its constitutional provisions nor executive administration, can be conscientiously recognized by virtuous and intelligent men; yet, still, the ordinance is there. Man cannot destroy it. No tyrant can annihilate the *actual* existence of God's ordinance. It is true, he may superinduce upon it such an incrustation of immoral integuments, as may be sufficient to prevent the enlightened and the conscientious from acknowledging it, thus trammelled with iniquitous conditions, yet still the general benefit of God's ordinance will burst forth, and its influence be felt in the transactions of social intercourse. The smallest society that could exist, had this ordinance stamped upon the very constitution of its members, as the *stronger* and *weaker* vessel. "Thy desire shall be to thy husband, and he shall *rule over thee*." Hence, female sovereignty is incongruous with nature, and, in fact, a political anomaly.

5. Civil government can neither be organized nor administered legitimately, as the ordinance of God, except upon the principle of the elective franchise. It must be an ordinance of man, or a *human creation*, in order to its legitimate claim to recognition as the ordinance of God. Society can never be lawfully governed, without its own consent. In order to the healthful state of the body politic, this consent should be regularly and publicly *expressed*, and not rest upon mere implication.

6. The attributes of any government possessing a moral claim to conscientious recognition, must be *scriptural*. By this term "scriptural," is meant, such as the Bible authorizes its believers to recognize. We do indeed most cordially admit the doctrine that *scriptural* qualifications are essentially necessary to a legitimate magistracy. But, we do also contend that the scripture authorizes obedience for conscience sake, to governments predicated on the mere light of nature, unless the national community have by its own act and deed superadded thereunto or incorporated therewith, evangelical provisions, founded on revelation. On this subject, with great pleasure, the reader is recommended to Dr. M'Master's excellent letters. Let. 1, Sec. 5, 6 and 7.

These scriptural qualifications embrace a wide range between the *maximum* and the *minimum*; or between what may be considered indispensably necessary to conscientious recognition; and what would be entirely satisfactory. That the Bible requires and enjoins subjection for conscience sake to a government organized by the mere light of nature, is, of course, the doctrine of our standards. "Infidelity or difference of religion, does not make void the magistrate's just and lawful authority." This light, though but dim and feeble, is not opposed to the light of revelation. It

springs from the same source, and cannot be contradictory. It differs in quantity, as the morning dawn from the meridian splendor of the lamp of day. The system of nature and the system of grace, must necessarily harmonize, as they both originate from the same fountain. But while the Bible recognizes the legitimacy of governments constituted in the mere light of nature, it requires every community to adopt the instructions of revelation, so soon as enjoyed, and incorporate the maxims of supernatural wisdom, with civil legislation. And it will follow as a matter of course, that just in proportion as the individual members of the body politic are imbued with the principles of Christianity, the Executive, the Courts of Judicature, the Halls of Legislation, all institutions, and the whole machinery of government will be tintured and imbued with its benign influence. It cannot be otherwise. The christian must act as a christian in every relation. He carries his christianity with him, and acts under its influence whithersoever he goes. Thus a way is prepared for a *formal* public submission of nations, as well as individuals, to the sceptre of Immanuel. *First* make the *tree* good, and then the *fruit* shall be good also. The reformation of the State, must be the result of individual submission to the empire of grace. Then christian legislation will be respected, having the sanction of public opinion, without which public enactments can be of little use. "*Leges sine moribus vanæ.*"

If these remarks be true, it will follow, that in every free state; that is, where universal suffrage prevails; and where all officers are under the control of the people, and appointed by their choice, the government, administration, and all its complex machinery will be impregnated by the influence of christianity, just in proportion to the extent of its influence upon the community. It is admitted that into despotic governments, hereditary monarchies, and lordly aristocracies, independent of the people, the introduction and progress of christianity are generally slow, unless through an unholy alliance as an engine of state. The power of religion, which is generally felt first among the lower orders, cannot, without considerable difficulty, find access to the gorgeous palace and the seat of royalty.—These elevated spots, like the mountain ridge, remain barren and unproductive, while verdure and fertility cover the valleys below. Their distance from the people, their perpetuity in office, their dignity of rank, their hereditary affluence, means of dissipation, and haughty contempt of plebeian blood, render them almost impregnable to national reformation. Their conspiracy against the rights of the people, whom they have contrived so long to enslave; their schemes to retain the plunder of centuries by the vilest and most profligate means, are calculated to retard, rather than promote national subjection to the Prince of the kings of the earth.

It is not here contended that a nation should remain satisfied with the fact, that the influence of the Redeemer is silently imbuing the hearts of its members and pervading its institutions, so that they become virtually subjected to the King of kings. Though this is, indeed, the grand fundamental point; yet, still, the nation as a nation, in its national capacity and character, is bound to acknowledge the Lord Jesus Christ, as the Governor of Nations, as well as the King of Saints. Yet, although they may not have done so, this sinful omission does not nullify the moral character of the constitution.

B.

(To be continued.)

Persecuted saints sometimes live to tread upon the graves of their persecutors.

CHURCH GOVERNMENT.

From Brown's Letters.

Quest. Who have a right to preach the gospel and dispense the public ordinances of religion?

Ans. Without some proper furniture, it is absurd to imagine any should be sent of God to the ministerial work. When the ascended Jesus gave to the church apostles, evangelists, pastors and teachers, he gave gifts to men. *Who*, saith he, *goeth at any time a warfare on his own charges?* What is the furniture, the qualifications prerequisite, according to the Holy Scriptures? A blameless conversation, a good report; experience of the self-debasing work of the Spirit of God; compassion to the souls of men; a fixedness in the Christian doctrines; a disposition faithfully to perform his vows; an aptness to teach the ignorant, and convince gainsayers.— Knowledge of languages, knowledge of the history and sciences of this world, are useful handmaids to assist us in the study of divine things. To preach from the oracles of God, without capacity to peruse the original, especially if versant in romances and plays, we abhor and detest. This aptness to teach, however, consists not chiefly in any of these, but in a capacity to conceive spiritual things, and with some distinctness to express their conceptions to the edification of others, in that energy and life, whereby one, as affected himself, declares the truths of God, in a simple, serious, bold, and conscience-touching manner. The difference of this, from human eloquence, loud bawling, and theatrical action is evident. These may touch the passions, and not affect the conscience; they may procure esteem to the preacher, none to Christ. These are the product of natural art: this the distinguished gift of God, without which, in a certain degree, none can have evidence that he was divinely sent to minister the gospel of Christ.

No appearance of furniture, real or pretended, can warrant a man's exercising of the ministry, unless he have a regular call. That *all may prophesy one by one* is indeed hinted in the sacred records: but there it is evident inspiration treats of what pertains to extraordinary officers in the church; hence there is mentioned *the gift of tongues*, extraordinary *psalms, revelations*: the *all* that might prophesy are, therefore, not *all* the members of the church; not *women*, who are forbid to speak in the church; but *all* the extraordinary officers called prophets, 1 Cor. xiv. 31. The *all* that were scattered abroad from Jerusalem, and *went about preaching the gospel*, Acts viii. 2, could not be *all* the believers; for there remained at Jerusalem a church of believers for Saul to make havoc of. It must therefore have been *all* the preachers, besides the apostles. To strengthen this, let it be observed, that the word here rendered *preaching* is nowhere in Scripture referred to one out of office: that every one of this dispersion, we afterward hear of, are represented as evangelists, pastors, or teachers, Acts ix. 1, 11, 19, and xiii. 1. Parents and masters convey the same instruction that ministers do; but with a different authority: not as ministers of Christ, or officers in his Church. If other gifts or saintship entitled to preach the gospel, we would be unto every gifted person, every saint that did not preach it. If our adored Redeemer refused the work of a civil judge because not humanly vested with such power, will he allow his followers to exercise an office far more important, without any regular call? His oracles distinguish between the mission of persons, and their gifts, sometimes called a receiving of the Holy Ghost, John xx. 21, 23.

To render the point incontestably evident, he demands, how men shall preach *except they be sent?* declares, that *no man rightly taketh this honor to himself but he that is called of God, as was Aaron*. "I sent them

not, therefore they shall not profit this people at all, saith the Lord." The characters divinely affixed to ministers, preachers, or heralds, ambassadors, stewards, watchmen, angels, messengers, brightly mark their call and commission to their work. The inspired rules for the qualifications, the election, the ordination of ministers, are divinely charged to be kept till *the day*, the second coming of *Jesus Christ*. For intermeddling with the sacred business without a regular call, has the Almighty severely punished numbers of men. Witness the destruction of Korah and his company; the rejection of Saul; and the death of Uzza; the leprosy of Uzziah; the disaster of the sons of Sceva, &c., Num. xvi.; 1 Sam. xiii.; 1 Chron. xiii.; 2 Chron. xxvi.; Acts xix.

To rush into it, if gifted, or to imagine we are so, at our own hand, introduces the wildest disorder, and the most shocking errors: it did so at Antioch, and the places adjacent, where some falsely pretended a mission from the apostles. This, too, was its effect with the German anabaptists, and with the sectaries of England. Aversion at manual work, pride of abilities, a disturbed imagination, a carnal project to promote self, prompts the man to be preacher. Such ultroneous rushing is inconsistent with the deep impression of the charge, and the care to manifest their mission, everywhere in Scripture obvious in the ministers of Christ. However sound his doctrine, great his abilities, warm his address, where is the promise of God's especial presence, protection, or success, to the ultroneous preacher? Where is his conduct commanded, commended, or unmarked with wrath, exemplified in the sacred words? How then can the preaching, or our hearing of such, be in faith? How can it be acceptable to God, or profitable to ourselves? For *whatsoever is not of faith is sin*. Falsely this preacher pretends a mission from Christ: wickedly, he usurps an authority over his Church: rebelliously he deserts his own calling, and attempts to make void the office his Saviour has appointed; to frustrate the dispensation of the gospel committed to his faithful ambassadors. For how can they fulfil their ministry, if others take the work out of their hand? How can they *commit it to faithful men*, if, not waiting their commission, men rush into it at pleasure?

In vain pleads the ultroneous preacher, that a particular mission to the office of preaching and dispensing the sacraments was only necessary, when the gospel was preached to the heathen. From age to age, it is *as new* to children, *as new* to such as never heard it. Nor, when hinting the necessity of a mission, does the inspiring Spirit make any distinction, whether the gospel be newly dispensed or not. *What therefore God has joined together let no man put asunder*. In vain he pleads an immediate commission from God: in his infallible statutes, having fixed standing rules of vocation to the ministry, by the mediation of men, God gives us no command, no encouragement, to hope for an immediate call, till the end of time. Absurdly then we allow any to have such a call, till we see *the signs of an apostle wrought in him*. It is not sufficient to be sound in his doctrine, exemplarily holy in his life, active in his labors, disinterested in his aims, seeking not his own, but the honor of Christ, not his own carnal profit, but the spiritual welfare of men; every ordinary preacher, is or ought to be so. But, to this claimant of a mission uncommon, working of miracles, or such extraordinary credentials, must demonstrate he hath not run unsent.

In vain the ultroneous preacher boasts of his feelings; his success; his moving his audience; his reforming their lives; as if these demonstrated his call from God. On earth, was ever delusion carried on without pre-

tence to, or without appearances of these? Let them, who know the history of Popery, of Mahometanism, Quakerism, &c., say if they were. Who knows not, that the Pharisaic sect pretended far more strictness, far more devotion, than the family of Christ? Who knows not, that Satan may, and has *oft transformed himself into an angel of light*; his ministers into the form of inspired apostles; and his influences, almost indiscernibly similar to those of the Spirit of Jesus Christ? Who knows not, how oft vain-glory, proud and falsely extolling of himself and party, in their number, their spiritual experience and high advances in holiness, mark the distinguished impostor? How oft his sermons are larded with these!

No more tell us, if the sermon be good, you do not regard who preach it. If God has prescribed a method of call, has stated the qualifications of the candidate, has warned against preachers unsent, has oft marked their guilt with visible strokes of his wrath, be ashamed to talk at so arrogant, so careless a rate. Lay it not in the power of the Mesopotamian wizard?—Lies it not in the power of a Romish Jesuit, nay, if permitted, of Beelzebub, for a time to preach you many truths of the gospel, in the warmest strain, the loftiest language? Would you acknowledge the *three* for honored ambassadors of Christ? Tell us not your preacher is wonderfully pious and good: perhaps you have only his own attestation; when better known he may be a drunkard, a swearer, a villain, for you. Suppose he were pious, so was Uzziah; yet it pertained not to him to execute the priest's office. Say not he is wonderfully gifted—speaks like *never man*; perhaps so was Korah, a man famous and of renown: such perhaps were the vagabond sons of Sceva. Say not his earnestness in his work marks his heavenly call: no, such were the Satanic exorcists just mentioned; such was Mahomet, the vilest impostor. To abolish the idolatry, and various other abominations of his country, he exposed himself to cruel reproach, to manifold hardship and hazard of life; about fourteen years almost unsuccessful he persevered in this difficult, but delusive attempt. What hunger, what cold, what torment and death have some Jesuitic and other anti-christian missionaries undergone, to propagate the most ruining delusions of hell; all under the pretence of earnestness to gain sinners to Christ and his church. The Scripture, however, nowhere saith, how shall they preach except they be gracious? except they be gifted? except they be in earnest? But, *how shall they preach except they be sent?*

The relationship to the Reformed Presbyterian Church in which Dr. Wylie has so long been placed, will prevent any appearance of indelicacy in the publication of the following article from a daily paper of this city.

From the North American.

THE REV. DR. WYLIE.

The University of Pennsylvania is about to experience a serious loss in the departure from its faculty of the Rev. Samuel B. Wylie, D. D., who for many years has discharged, with eminent ability the duties of its Professor of the Greek and Latin languages. Dr. Wylie has been long distinguished as a ripe scholar. A very large portion of the educated community of Philadelphia is indebted to him for its proficiency in classical learning. Few persons in the country are his equals, and probably none his superiors, in a profound knowledge of the structure of the ancient languages, an intimate and close familiarity with their rich and varied beauties, and an aptitude for imparting to others both an acquaintance with their merits, and a refined taste and enjoyment in the study of them. To the most thorough and well grounded investigation of the principles of the musical and prolific languages of Greece and Rome, he unites a peculiar readiness in rendering plain and intelligible the rules of construction, and in applying them promptly and successfully to practice. It has often

been remarked that he had at immediate command, both the signification of the most difficult, and apt reasons for the grammatical construction of the most complicated passages of the classic authors, which have been his constant companions for more than half a century.

Dr. Wylie announced to the Board of Trustees, at their stated meeting on the 3d of June, his desire to withdraw from the station, which he has filled so long and so well. His resignation was prompted, it is presumed, only by a consciousness that the years he has numbered must soon bring along with them corresponding infirmities, which he has himself been first to anticipate. It was accepted with unaffected regret. He will continue to perform his highly important duties during the remainder of the present session, his resignation taking effect at the commencement of the next. In the meantime a duty of grave responsibility devolves upon the Trustees, to fill the chair which will thus become vacant. An election will probably take place in the month of July.

In accepting the resignation of the venerable and reverend Professor, the Trustees, with entire unanimity, adopting the following resolutions :

Resolved, That the resignation of the Rev. Samuel B. Wylie, D. D., as Professor of the Greek and Latin Languages, be and the same is hereby accepted.

That the Trustees entertain a deep sense of the merits and services of Dr. Wylie, and desire to record an expression of their conviction of his assiduity and liberal attainments, and their firm belief, that to his learning and abilities and deservedly exalted character for moral and intellectual worth, this University is in a large degree indebted for its reputation, success and usefulness.

That the salary of Dr. Wylie, as Professor of the Greek and Latin Languages, and Vice Provost, be continued until 1st January, 1846.

That the appointment of "Emeritus Professor of Greek and Latin Languages in the University of Pennsylvania," be, and hereby is conferred upon the Rev. Dr. Samuel B. Wylie.

GEO. EMLÉN, Jr. Secretary.

REVOLUTIONARY RELIC.

The following interesting document was recently found among the papers of Major John Jacob Schæfmyer, a deceased patriot of the revolution. It is a discourse delivered on the eve of the battle of Brandywine, by Rev. Joab Trout, to a large portion of the American soldiers, in presence of Gen. Washington, Gen. Wayne, and other officers of the army.

REVOLUTIONARY SERMON.

"They that take the sword shall perish by the sword."

Soldiers and Countrymen :—We have met this evening perhaps for the last time. We have shared the toil of the march, the peril of the fight, and the dismay of the retreat alike ; we have endured the cold and hunger, the contumely of the internal foe, and the courage of the foreign oppressor. We have sat, night after night, beside the camp-fire ; we have together heard the roll of the reveille, which called us to duty, or the beat of the tattoo, which gave the signal for the hardy sleep of the soldier, with the earth for his bed and the knapsack for his pillow.

And now, soldiers and brethren, we have met in the peaceful valley on the eve of battle, while the sunlight is dying away beyond yonder heights, the sunlight that to-morrow morn will glimmer on scenes of blood. We have met, amid the whitening tents of our encampment ; in the time of terror and gloom have we gathered together—God grant that it may not be for the last time.

It is a solemn moment, Brethren, does not the solemn voice of nature seem to echo the sympathies of the hour ? The flag of our country droops heavily from yonder staff—the breeze has died away along the green plain of Chadd's Ford—the plain that spreads before us glittering in sunlight—the heights of the Brandywine arise gloomy and grand beyond the waters of yonder stream—all nature holds a pause of solemn silence, on the eve of uproar and bloodshed and strife of to-morrow.

“They that take the sword, shall perish by the sword.”

And have they not taken the sword?

Let the desolated plain, the blood-sodden valley, the burned farm-house blackening in the sun, the sacked village, and the ravaged town, answer—let the whitened bones of the butchered farmer strewn along the fields of his homestead, answer—let the starving mother, with her babe clinging to the withered breast that can afford no sustenance, let her answer with the death-rattle mingling with the murmuring tones that marked the last struggle of her life; let the dying mother and her babe answer.

It was but a day past and our land slept in the quiet of peace. War was not here; wrong was not here. Fraud and woe, and misery and want, dwelt not among us. From the eternal solitude of the green woods, arose the blue smoke of the settler's cabin, and golden fields of corn looked forth from amid the waste of the wilderness, and the glad music of human voices awoke the silence of the forest.

Now, God of mercy, behold the change! Under the shadow of a pretext, under the sanctity of the name of God, invoking the Redeemer to their aid, do these foreign hirelings slay our people! They throng our towns—they darken our plains, and now they encompass our posts on the lonely plain of Chadd's Ford

“They that take the sword, shall perish by the sword.”

Brethren, think me not unworthy of belief when I tell you that the doom of the British is near. Think me not vain when I tell you that beyond the cloud that now enshrouds us, I see gathering thick and fast, the darker cloud and blacker storm of Divine retribution!

They may conquer us to-morrow. Might and wrong may prevail, and we may be driven from this field; but the hour of God's own vengeance will come!

Aye, if in the vast solitudes of eternal space, if in the heart of the boundless universe, there throbs the being of an awful God, quick to avenge and sure to punish guilt, then will the man George Brunswick, called King, feel in his brain and heart, the vengeance of the eternal Jehovah! A blight will be upon his life—a withered brain and an accursed intellect; a blight will be upon his children and on his people. Great God, how dread the punishment.

A crowded populace, peopling the dense towns where the man of money thrives, while the laborer starves; want striding among the people in all its forms of terror; an ignorant and God defying priesthood chuckling over the miseries of millions; a proud and merciless nobility adding wrong to wrong, and heaping insult upon robbery and fraud; royalty corrupt to the very heart, and aristocracy rotten to the core; crime and want linked hand in hand, and tempting men to deeds of woe and death—these are a part of the doom and retribution that shall come upon the English throne and the English people!

Soldiers—I look around upon your familiar faces with a strange interest! To-morrow morning we will go forth to the battle—for need I tell you that your unworthy minister will march with you invoking God's aid in the fight—we will march forth to the battle! Need I exhort you to fight the good fight, to fight for your homesteads, for your wives and children?

My friends, I might urge you to fight by the galling memories of British wrong. Walton—I might tell you of your father butchered in the silence of the night on the plains of Trenton; I might picture his grey hairs dabbled in blood; I might ring his death shriek in your ears. Shelmire—I might tell you of a butchered mother, and a sister outraged; the lonely

farmhouse, the night assault, the roof in flames, the shouts of the troopers as they despatched their victims, the cries for mercy and the pleadings of innocence for pity. I might paint this all again, in the vivid colors of the terrible reality, if I thought your courage needed such wild excitement.

But I know you are strong in the might of the Lord. You will march forth to battle on the morrow with light hearts and determined spirit, though the solemn duty—the duty of avenging the dead—may rest heavy on your souls.

And in the hour of battle when all around is darkness, lit by the lurid cannon glare, and the piercing musket flash, when the wounded strew the ground, and the dead litter your path, then remember, soldiers, that God is with you. The eternal God fights for you—he rides on the battle-cloud, he sweeps onward with the march of the hurricane charge—God the awful and infinite, fights for you, and you will triumph.

“They that take the sword, shall perish by the sword.”

You have taken the sword, but not in the spirit of wrong or ravage. You have taken the sword for your homes, for your wives, for your little ones. You have taken the sword for truth, justice and right, and to you the promise is—be of good cheer, for your foes have taken the sword in defiance of all that men hold dear, in blasphemy of God—they shall perish by the sword.

And now, brethren and soldiers, I bid you all farewell. Many of us may fall in the battle of to-morrow. God rest the souls of the fallen—many of us may live to tell the story of the fight to-morrow, and in the memory of all will ever rest and linger the quiet scene of this autumnal night.

Solemn twilight advances over the valley; the woods on the opposite heights fling their long shadows over the green of the meadow; around us are the tents of the continental host, the suppressed bustle of the camp, the hurried tramp of the soldiers to and fro among the tents, the stillness and awe that marks the eve of battle.

When we meet again may the shadows of twilight be flung over a peaceful land. God in heaven grant it. Let us pray.

PRAYER OF THE REVOLUTION.

Great Father, we bow before thee; we invoke thy blessings, we deprecate thy wrath; we return thee thanks for the past, we ask thy aid for the future. For we are in times of trouble, oh, Lord, and sore beset by foes, merciless and unpitied. The sword gleams over our land and the dust of the soil is dampened with the blood of our neighbors and friends.

Oh! God of mercy, we pray thee to bless the American arms. Make the man of our hearts strong in thy wisdom; bless, we beseech thee, with renewed life and strength, our hope, and Thy instrument, even George Washington—shower thy counsels on the Honorable, the Continental Congress; visit our host, comfort the soldier in his wounds and afflictions, nerve him for the fight, prepare him for the hour of death.

And in the hour of defeat, oh, God of Hosts, do thou be our stay, and in the hour of triumph be thou our guide.

Teach us to be merciful. Though the memory of galling wrongs be at our hearts, knocking for admittance, that they will fill us with the desire of revenge, yet let us, oh Lord, spare the vanquished though they never spared us in the hour of butchery and bloodshed.

And in the hour of death, do thou guide us to the abode prepared for the blest; so shall we return thanks unto thee through Christ our Redeemer.
GOD PROSPER THE CAUSE. Amen.

 THE BANNER OF THE COVENANT.

 PHILADELPHIA, JUNE, 1845.

 ECCLESIASTICAL MEETINGS.

During the past month there have been numerous ecclesiastical meetings, in various parts of the country : some of them of peculiar interest to the members of the Reformed Presbyterian Church. In another part of this Magazine may be found a sketch of the proceedings of the General Assembly of the Presbyterian Church, and the statistics of some of the Benevolent Societies which have lately held their Anniversaries. We had designed to present in this number of the Banner, an account of the meeting of the Convention of Reformed Churches, and of the General Synod of our Church, and with this view its publication was delayed beyond the usual time. Finding, however, that it would require more than one entire number, and, perhaps, even two numbers, to publish the proceedings of these bodies, it has been thought best to issue the June number in the usual manner, and as soon as possible after its publication, to publish a double number, containing the minutes of the Synod with the accompanying documents. In order that persons who have not yet paid their subscriptions may be able to obtain these minutes, which are unusually interesting and important, the usual edition of the Banner will be published, so that they may obtain them on remitting their subscriptions. Extra copies may be procured according to the advertisement of the Publisher on the cover.

 CONVENTION OF REFORMED CHURCHES.

The Convention of the Reformed Churches held its seventh session in this city during the past month. Delegates were in attendance from the Associate, the Associate Reformed, and Reformed Presbyterian Churches. Its meetings continued from the 13th to the 20th of May, and ex-

cited much public attention. As the result of its deliberations a *Basis of Union* was formed, to be submitted in overture to the Synods represented in the Convention, as the bond of an organic union. This Basis, forming part of the documents connected with the Minutes of Synod, will be published in our next number. Whatever views may be entertained in regard to its merits and adaptation to the object designed, we take pleasure in stating that we believe there is but one opinion in regard to the integrity, piety, zeal and diligence, not only of our own delegates, but of all the members of the Convention. Their work was difficult. Rome was not built in a day, and it need not surprise us that year after year must pass, before the dilapidated walls of Zion are repaired.

The information presented during the last meeting of our General Synod was of the most pleasing character. Harmony and peace were found to prevail throughout our whole Church; there was not a single case brought up for final adjudication. There appeared to be a sound and healthy growth in all our congregations, and an increase in the number of our ministers. The report of the Treasurer of the Board of Missions showed that during the nine months, which have passed since the preceding meeting of Synod, more than twice as much had been received as during the whole previous year, excluding the receipts for the Banner, and donations from sources not connected with our own church. In all respects the intelligence thus brought to view was exceedingly cheering, and furnishes strong motives for sincere gratitude to God, and for increased efforts in his service.

Missionary Society of First Reformed Presbyterian Church, Cincinnati.

On the 7th of April last we received a letter from Secretary of this Society, informing us that he had sent a copy of its proceedings for publication in the Banner of the Covenant. On the same day on which this letter was received we wrote

an answer, stating that the document referred to, had never reached us, and requesting another copy, to be published in the May No. To this letter no answer was received and we have reason to suppose that it has miscarried. We make this public reference to the affair lest our Cincinnati friends should suppose that their communication was treated with neglect. It will give us pleasure to publish any thing of the kind mentioned, with which they, or similar societies, may favor us. We are desirous to let all parts of the Church know what any are doing in this great work, that those who have done nothing may do something, and those who have done something may do more.

PORTRAIT OF REV. DR. McMASTER.

Mr. John T. Agnew, of New York, has lately published a very fine mezzotint portrait of Rev. Dr. McMaster, which is for sale according to the advertisement on the cover of this number. There are so many, both in our own and other churches, who love and respect Dr. McM., that we anticipate for this memorial of him, a wide circulation. To every Reformed Presbyterian, it will be a pleasure to have a representation of one who has occupied, in our communion, for so many years, a position of so much eminence and usefulness. We would like to see a complete series of the portraits of the Fathers of our Church in this country. Engravings have already been published of the late Dr. McLeod, Dr. Wylie, and now of Dr. McMaster. We suggest to our Pittsburg friends the publication in a similar style of the portrait of their venerable and esteemed pastor, Dr. Black.

"The True Issue: or the Confession of Faith and the Associate Testimony, in reference to the civil Magistrates' Power in matters of Religion compared, with an inquiry as to the propriety of altering the former. By Joseph T. Cooper, Pastor of the Second Associate Presbyterian Church, Philadelphia."

We are indebted to Mr. Cooper for a copy of his late publication, bearing the preceding title. We have read it over with considerable attention, and while we are aware that many of our readers may not agree with all the arguments employed, or the general conclusion deduced from them, yet, as the subject is one of great interest, and in regard to which it is desirable that every member of our Church should form an intelligent and honest opinion, we would recommend this pamphlet as a thorough, candid and able investigation of the point which it discusses. Even those of us who may differ from Mr. C. in regard to the alteration of the confession, will yet find advantage from reading this work. We think it good always to hear both sides of a question. Mr. W. S. Young, 88 North 6th street, Philadelphia, is the publisher, from whom, we presume, copies can be obtained.

We invite the attention of our readers to the able communication with which this number of the Banner is commenced. It is from the pen of one who has reflected on the subject long and profoundly, and whose views are entitled to the highest respect. We hope future numbers of this Periodical may contain articles from the same source, developing the principles here stated. We are glad that one so competent has undertaken the discussion of this difficult, but most important subject. The article on civil government will also, we hope, arrest the attention of our readers. It is the first of a series, in which will be discussed, at great length, the Moral Character of the Government of the United States.

In order to insert the annual reports of the Mission station at Saharanpur and Merat, we have been obliged to defer the publication of several miscellaneous articles, which will be published in due course. The Calvinistic Book concern is in type, but we have been obliged to postpone it for the present.

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

AN ADDRESS TO SABBATH SCHOOL CHILDREN.

(Concluded.)

Suppose the Sabbath school were dismissed; you have sung the last Psalm, and been commended to God in solemn prayer. Some teacher, who feels very anxious for the welfare of his class, goes out to look after them, and finds them doing—what? going home quietly and solemnly? no, they are playing tag! He shakes his finger, and they are all off in various directions, as thoughtless as though they had never been taught that God's day was sacred. Now, if those little boys had looked the teacher in the face, they would have seen that it was full of sadness. Why? I'll tell you. He's disappointed, he expected better things. He has labored hard to make his class understand what God, their Heavenly Father, requires of them. He has told them how they can secure the favor of God; he has put them in the way they should go; he has thought, and studied, and prayed, that they might continue in that way, and warned them of the danger of not doing so.

And now what does he see as the result of all this labor? How are his anxious expectations met? Why on the very threshold of the sacred house of God, he finds his class all in confusion. The peaceful stillness that ought to reign on that holy day, is broken in upon by the noisy shouts and clattering of the feet of romping boys. It is disrespect and ingratitude to the teacher; it is a dishonor to the Sabbath school; it is irreverence towards the sacred house and the holy day of God; it is an act of disobedience to Him who hath said, "Remember the Sabbath day to keep it holy." Did the little boy who gave his companion a little tap on the shoulder as he came out of the gate, and said "tag," imagine that he was going to turn a great company of boys out of the way they should go? Did he see that he was exposing them all to the danger incurred by falling under the displeasure of God? God says to us in his holy word, "Keep thy foot when thou goest to the house of God." (Eccles. vi, 1.) And do you wonder that the teacher looks sad when he sees his class violating this express command of God? He had a right to expect that they would be careful of their conduct, and that their example would go to establish the beautiful stillness of the Sabbath, instead of interrupting it. He is disappointed; you all know what it means to be disappointed; but let me explain. A little girl has just received a new parasol. It is the first she has ever had. See how pleased and how happy she is! She takes the pretty parasol and practises by carrying it around the walks of the garden, and now and then she asks the anxious question, "Mother do you think it will rain next Sabbath?" Sabbath at length arrives, but the clouds are dark and lowering, the lightning gleams, the thunder rolls, and all threatens a stormy day. This is a disappointment. Do you wonder that the little girl looks sad when she sees the storm coming? No, you understand the reason: neither need you wonder if your teacher looks sad when he sees a storm of Divine wrath likely to overtake the pupils of his class.

Some young persons don't like to be put in the right way when they happen to get out of it; they don't like to be reminded that they are not in the way they should go. Now suppose that one of you were walking through the streets, and you should meet with a little child that had lost its way: you

go to it and say, why where are you going? The child replies, I am going home. You see it's going wrong; the poor thing is all alone, and night is approaching. Now, you know where its home is, and would you let it wander on farther and farther astray? No, you would take it by the hand, and lead it in the right way and show it where its home was. And would'nt this be right? Certainly it would. Now, dear children, these teachers know that your Heavenly Father's house is in the skies; there are mansions prepared for you there, and when they see you going out of the way that leads to that heavenly home, won't you let them take you by the hand and bring you back and show you the way? The night of death is approaching, and it is important that you should be set right at once.

I have spoken to you of the necessity of having a way laid down for you to go in and of your being trained in that way; now let me tell you that the way in which you should go reaches upwards; your home is on high.

Little Children,—Did any of you ever take the gentle hand of your sister and go with her into the garden to see her fix her plants? See that little thread which is fastened to a stick in the ground and reaches up over the door! Observe how carefully your sister twines that little vine around the thread! What is she doing that for? She wants it to grow up over the door and she is training it up in the way it should go. Those little buds will all be changed into flowers by the genial rays of the sun. Its leaves will be covered with the glittering dew drops of heaven, and as it grows upward it will throw its little tendrils around some object above, and there it will cling and find support and flourish, even after the string is broken or gone to decay.

The thread, my dear children, represents the means of grace which you enjoy, such as the Bible, preaching, prayer, and every thing designed to lift your thoughts and affections to heaven. The vine is your immortal soul. That soul is now fastened to the earth by a fleshly body; but it is destined to a higher world. Without training, it will never reach there—it will not go upwards of itself—it is prone to creep along the earth like some vines you have seen, and never thinks of looking up. I mean, that all persons are so engaged in the affairs of this world that they will not lift up their thoughts to the world above, unless some one will take the trouble to arouse them to a sense of the importance of securing an interest in heaven. You know how it is with yourselves; your minds are filled with so many other things that you seldom think about God. I dare say that there is many a child here, who has passed a whole day without thinking about God at all. You think, to be sure, and think a great deal, but it is not about heaven—your thoughts are not fit to be indulged in heaven—they are not like angels' thoughts. An angel would not be ashamed to have his thoughts written upon the sky, so that the whole world could see them; but you would hide your faces directly, if you supposed that I could see your thoughts. You are ashamed to let any body see them, because they are sinful. If you would have an angel's mind, your thoughts must be trained upward. No unholy thoughts will ever be allowed in heaven. Think of that—think of it all day long.

And now, dear children, let me remind you that your lives are very short. In a few years, perhaps in a few weeks or months, this little girl or that little boy may be in the cold grave, and you know that no preparation for heaven can be made after death, for the Bible declares that "there is no work nor device in the grave." Therefore, if you wish to be angels, you must be trained up for it now. As the little vine fastens its tendrils upon some

object above, so must you learn to fix your affections upon God, that when the thread of this life is broken, and all the means of grace are removed, you may be supported from above ; and in that higher and heavenly world all your highest hopes, which are here but in the bud, will expand into everlasting and unfading realities ; and your humble profession of the christian character, which even here appears lovely from the dews of Divine grace which rest upon it, shall there shine forth in the inconceivable beauty and splendour of the Saviour's righteousness.

Here I wish to impress one thing particularly upon your minds. If I cannot do this, my labor is lost—I shall have addressed you in vain. It is this, that personal exertion on your part is necessary, if you wish to reach heaven. All the training in the world will do no good without it. You are not only to be trained in the right way, but you must go in it. Suppose a person comes up to you in the street and inquires the way to Germantown. You tell him where the depot is, and show him the way that leads to it. He says he is much obliged to you, and sits down on a fire-plug and begins to amuse himself by whittling a stick—you remind him that it is nearly time for the cars to start and that if he don't hurry he'll be too late. He says no matter, I know the way now, and that is enough. You perceive at once that he is very indifferent about getting there, and that he is not likely to get there at all. So the most faithful instruction in the Sabbath-school will do you no good, unless you co-operate with your teachers. They can only show you the way to heaven. They cannot take you there ; you must go yourselves. Some children are like the man sitting on the fire-plug ; they don't go one step. They come to the Sabbath-school, and learn the way to heaven, and then because they know the way, they think that's enough. Dear children, let me tell you it is not enough. A mere knowledge of the way to heaven will nevertake any one there. You must practice what you know, or it will be of no use to you ; and yet I fear that many of you have not even taken the first step ; you have not gone so far as the starting* point in the way of life, which you know *is repentance*.

MISSIONARY INTELLIGENCE.

For the Banner of the Covenant.

EXTRACT FROM A LETTER FROM REV. J. R. CAMPBELL, DATED

Mission House, Saharanpur, March 18, 1845.

My Very Dear Brother,—On the 24th ult. I had the pleasure of receiving your much esteemed favour of 15th December, enclosed in a very excellent communication from our dear friend Mr. S—— to Mr. Craig. These letters, coming now pretty regularly every month, are not only a great comfort to us, but they stimulate and cheer us forward in our work, and, in this way, do more good than you can well suppose. Your last letter contained much interesting information, and I must now thank you for it. We rejoice to hear of such efforts being made by the friends of the Sabbath to secure a better regard to it than formerly. We thought we had observed a tendency this way for a few years past. Much would be gained, indeed, to the cause of morality, if steamboats and stages and rail-road cars would cease to run on the Lord's day. The example also would be valuable to England and Europe. One thing I may say, however, that so long as American slavery exists as it now is, the example of the United

* We would rather view faith as the starting point.

States, in any great moral reform, will lose nearly all its influence over those nations which now look upon slaveholding with such abhorrence. I can hardly describe how odious it appears now to all enlightened nations who have washed their hands of this foul stain.—I am sorry to tell you that we have not yet received the Synodical letter of which you speak. It may come by a mail expected, via England, in a few days. By that also we expect the first number of the new Missionary newspaper. In my last I expressed my confidence that our Philadelphia friends would not let the Missionary cause be long without an advocate, and so it appears that my confidence was well founded. The newspaper form will have many advantages, as it will circulate throughout the land at the lowest rate of postage. May it have an extensive circulation, and do much good in the church. You may depend on all the help I can give in the way of furnishing *Indian news*. The Theological Seminary of our church seems to be in a very encouraging state. I rejoice to hear that so many are looking forward to the ministry. May they all be men of God, who shall preach by their piety as well as by their eloquence,—men who shall hold forth the word of life in its purity and freeness, and adaptedness to the wants of sinners; and may they all know what Israel ought to do, and be convinced that the field where they should scatter the seed of the kingdom, is *the world*. Will not some of them come over to India and help us? We want *assistance* now, and it may be that some will be required to take our place shortly. We cannot live always, and we may not live long in a climate like this. Only one-half of the mission-party who sailed with us in the *Charles Wharton*, are now in the foreign field. Three sleep in death, and five have been compelled to return home for want of health. Those that remain have exceeded the average of the lives of Missionaries in India. We had the pleasure lately of receiving the long box in which were sent the maps, &c. The other box sent at the same time has not yet arrived. It is coming by boat up the Ganges. The maps are very beautiful, and will be exceedingly useful. Our best thanks are due for them. We were also delighted to find in the box a very valuable umbrella, from Mr. J. M. R——, doubly valuable as coming from an old Sabbath School pupil. Please make to him my best acknowledgments, and say that I am very anxious to hear from him, and that if he will write to me, I will not fail to send him a letter in return. How much I rejoice to hear of my old pupils becoming pious and useful. I remember George L. well, and from what I saw of him, I should hope he will be a useful man. Pray where is Robert S.? I have not heard of him since I left. When you find leisure, I would like to hear of all who used to form the interesting class on the North gallery of the Church. I fear my former letter, giving an account of the fall and departure of John Alexander, &c., will have quite discouraged you all, as the events did us. You will now rejoice with us to hear that John has returned to us. He came back on the 1st inst., acknowledged his fault before all, implored to be taken back, and promised to behave well in future. As he appeared to be sincere, and to be sorry for his conduct, he was received into the Institution, but having by his fall thrown a stumbling block in the way of others, and broken his engagements as a member of the Church, he was formally suspended from its privileges until by his conduct he shall evince the sincerity of his repentance. As this was the first time we had been called to discharge a painful duty of this kind, it was a solemn season to us all. I am glad to say that he does seem to be truly humble; I hope he will be more careful

and steadfast, and that all these trying circumstances will be over-ruled for good. In this young man we felt a deep interest, and after he left us we prayed much for him ; and we would look upon his return as an answer to prayer. But while we have thus to record our thankfulness on the return of one poor wanderer from the fold, we have to grieve over the departure of another. A few days ago Campbell went off, without any cause, as far as we could learn. Lately he had become very stupid, and lost nearly all interest in his studies, and, of course, was making but little progress. His sight was greatly against him, and on this account, he would never have been able to do much as a scholar. But it is exceedingly trying and discouraging to think of those who have been so long under our care and instruction, forsaking their privileges and going back to the heathen world. There are still a few boys who do not seem to incline to study, and of whom we stand in fear ; but while we do all we can for their good, we must be prepared to meet many disappointments from such a people as those among whom we labour. We find it exceeding difficult, by any degree of kindness we manifest in their behalf, to gain their affections or to excite their gratitude. After making large allowances for the defects of their early education, and the want of good example in society around them, still they seem defective to an astonishing degree in many of the most lovely traits of character often exhibited in other countries. This being the case, and as they are exposed to many temptations, we would ask for these youth, in whom we feel such an interest, the prayers of all our friends. The larger boys are all doing very well. The first class of eight have now commenced Algebra and Euclid. The Christian boys also have commenced to prepare essays or short discourses, in Hindustani, once a week, with a design of exercising their talents in composition, and of preparing them to address the heathen on religious subjects. I have not yet succeeded in obtaining a suitable place on which to build our Hindustani Church in the city. Within the last few days we have had an unusual number of visitors from the surrounding towns and villages, wishing to obtain Christian books and to hold religious conversation. Within the last hour several respectable people, from a town twelve miles off, have been here, to whom I gave a copy of the Pentateuch and the New Testament, and some religious tracts. They were Mahomedans, and the subject on which they wished to satisfy themselves was, if any of the Old Testament Prophets was a sinner ! The Musslemans are not willing to admit this, as it would implicate Mahomed and the Koran. I read them the 51st Psalm, a part of the Romans, and related the sins of Abraham and Moses, &c. This seemed to startle them a little. It is evident that there is much more of a spirit of sober inquiry among the people now than formerly. We must not be discouraged, but hope in God. I am very glad to hear that such a proof of benevolence, and a missionary spirit has been given by Dr. Henry's congregation in Ireland. I wish he would write to me, that I might have an opportunity of corresponding with him. I start for the Hurdwar fair in a few days. I am thankful to say we are all (including Bro. Craig and family) in excellent health. We are preparing a brief history of the Lodiana mission until the present time; when printed I will send you a copy. This letter has been written in much haste, and in the midst of many interruptions, but it must go as it is or not at all, as this is the day the mail for England closes. Our Christian love to all our friends as if particularly named.

Ever your affectionate brother in the Gospel,

J. R. CAMPBELL.

THE EIGHTH ANNUAL REPORT OF THE STATION AT SAHARUNPUR:
OCTOBER 31, 1844.

. . . . The details of our operations during the past year are classed under the following heads :

Hindustani Preaching, Itinerations, and Distribution of Books.

Every Sabbath morning throughout the year, a service in Hindustani has been held in the mission church, which has, we hope, been profitable to those who have been regular attendants. The number present on these occasions, is about the same as during the previous year, and the religious exercises have been conducted in the same manner. We have still to lament that so few of the heathen around us, have even so little *curiosity* as to attend, and that those who occasionally do come, seem to go away unimpressed with a sense of the importance of the truths which so deeply concern their eternal welfare. The Hindu mind appears to be much under the influence and curse of atheism, and blind to all right notions of religion and moral responsibility; and to make the least impression on such persons requires Almighty power. Hence we feel ourselves to be truly in the position of the prophet, when the Lord set him down in the midst of the valley of dry bones, and said unto him, "Son of man, prophecy unto these dry bones, and say unto them, 'O, ye dry bones, hear the word of the Lord.'" And although our duty be difficult, it is as plain as that of the prophet, and if performed in faith and dependence on Him who commands, the result, in due time, will be no less a moral miracle. There will be a shaking among these dry bones, and an exceeding great army of true Christians raised up from the midst of them. Since, then, the effect is all of God, help us to pray, "Come from the four winds, O divine spirit, and breathe upon these slain, that they may live."

The Lecture on the Catechism also, every Thursday afternoon, has been regularly kept up, unless when some special engagement has prevented.

The Gospel has been preached, and the Scriptures read and explained in the bazars, and in one or more places of the city almost daily, by ourselves and our assistants, for the greatest part of the year. We have still labored under the disadvantage of having no place of our own in the city, for preaching, where quietness and order could be maintained, but having lately collected about 1300 rupees from friends in India, for the purpose of building a church, we hope to erect it as soon as a suitable site can be obtained. A part of our labors in the bazars is, to distribute portions of the Scriptures and tracts to strangers, and to all who can read and seem anxious to obtain them, and in this way from twelve to twenty tracts and books are given away every time we visit these places of public resort.

For the purpose of disseminating the word of God still more widely, and preaching the good news of the Gospel in the populous towns and cities around us, we made an itinerancy of about 200 miles, in December and January last, particulars of which have already been laid before the Board. We found immense crowds willing to hear the Gospel preached, and we distributed between seven and eight thousand tracts and books to those who could peruse them. On the whole we were much encouraged during this journey, and hope that the good seed of the word thus scattered abroad, will not all be useless.

English Preaching.

We have found it to be our duty and our pleasure, as heretofore, to keep

up English preaching once every Sabbath, as well as our Wednesday evening meetings. These services are necessary for own improvement and growth in grace, and we fondly hope they are profitable to those at the station who attend on them. Mr. P. with his large family and connections, are regular worshippers, and seem to feel grateful for such opportunities of waiting on the Lord, in the place where he hath recorded his name. The number of hearers is from forty to fifty—of communicants 16. In order to impart a still greater amount of scriptural knowledge, and thus render aid to the more profitable hearing of the word preached, a Bible class has been commenced on Tuesday evenings, which is interesting, and will, we hope, be profitable to the younger members of the church. The monthly concert for prayer has been regularly observed, at which time accounts have been given of the progress of the Gospel in various parts of the world. Collections also have been made on these occasions for the spread of the Gospel, and the amount found in our missionary box for the last twelve months is 170 rupees, or about \$85 00.

The Boys' Boarding School.

In recording the state and progress of this institution during the past year, we have, as usual, to speak of trials and encouragements, of our hopes and fears regarding it, and of some success, through the divine blessing, in gathering more fruits from it; while, as it respects some of whom we once entertained a favorable opinion, they have now placed themselves beyond the reach of our influence, and gone back to heathenism. It is not easy for those in Christian lands to realize the feelings of missionaries, or the depression of their spirits, when those for whom they have labored night and day for years,—for whom they have often prayed, and over whom they have been ready to rejoice, as not far from the Kingdom of Christ, have at last manifested nothing but ingratitude, and a disregard of all the blessings of Christianity, by suddenly leaving us, and returning to their former state of degradation and wickedness in the service of idols. These trials we were called to bear some months ago, by the departure of the boy called G. W. Henry, for no cause known to us; and also of John Black, whose conduct had become so bad, as to render it unsafe and dangerous to the interests of the school any longer to have him in connection with those, whom he had repeatedly endeavored to corrupt. The former of these boys had always behaved himself so well, and evinced such a desire for education, and such contentment with his situation, that his conduct took us entirely by surprise. He had so frequently been under religious impressions, and seemed so anxious to make a profession of Christianity, that we thought he possessed enough of light and moral principle to keep him from every joining in the abominable rites of Hinduism; and this, we fondly hope, will still be the case. We know not where he has gone, but the Lord has his eye upon him, and his grace can bring him back to us, as a sincere penitent, or under the influence of some other missionaries, in due time. Although two have thus left us during the year, three more have been added, so that the number now in the institution is 20, one more than in connection with it last year. These are the children of a native Christian, employed in the service of a pious gentleman in the Company's service, who pays all their expenses. As they had no means of instruction at home, and for want of that attention and oversight which they required, but which the situation of their parents prevented them from bestowing, they were growing up in ignorance and vice, we consider

it an important service to train them up in the way they should go. Their influence may be great to the cause of Christianity.

Our encouragements this year arise from the general good conduct of the boys, their respectable improvement in education, but above all, from the interesting fact, that three of them, now grown to be young men, have made a voluntary and intelligent profession of the Christian religion. They have been pretty regular inquirers for more than two years, and after a careful examination as to their piety and Christian knowledge, the Session felt that they could not, with propriety, any longer refuse them a name and a place in the visible Church of Christ. They were publicly baptized in August last, and appear since to be in a very happy state of mind, employing much of their time for recreation in praise and prayer. Six of the eldest of the pupils being now members of the church, and consistent in their Christian conversation, their influence over the others is very great, and we hope, that as the young boys grow up they will follow their example. It is a cause of thankfulness also, that there has been but little sickness, and no death in the institution for more than five years. In addition to their English studies, (particulars of which will be found in another part of this report,) which occupy fully the half of their time, they have, during the year, been reading four and five hours daily in the Persian and Hindi languages, in both of which they have made excellent progress. These studies, the Christian boys will soon leave off, and devote their whole time to the English, and to the study of science and theology, so as to be qualified for usefulness at our several mission stations. During the year now closed, the whole school has committed to memory, in Hindustani, the Epistle to the Ephesians, and the greater part of the Epistle to the Philippians; and also, they have frequently been reviewed in the Shorter Catechism.

We continue to call upon each of them every Sabbath evening to give an account of the Hindustani sermon or lecture they have heard in the day, which is to them a most interesting and profitable exercise. The whole routine and exercises of the institution are conducted precisely as has been described in former reports.

On the whole, we think that this department of our labors was never more encouraging than at the present time, and that all the expectations that were indulged respecting it, are likely, in due time, to be fully realized. Again we ask the prayers of the Christian churches for these interesting youth, that those among them who have named the name of Christ may be steadfast in the faith, and careful to depart from all appearance of evil; and that those who are still halting between two opinions may speedily be brought into the fold of Christ.

English School.

Connected with this branch of our labors, while there are many discouragements, there are also some encouragements. As far as the pupils from the city are concerned, there is much to discourage, and but little to induce us to persevere in our endeavors to benefit them by an English education. Our desire is to impart such an education as would enlarge the field of their knowledge, correct their mistaken notions in regard to such subjects as come under their notice, and lead them to entertain more dignified views of their own nature and capabilities, as well as more exalted conceptions of the character and perfections of that Divine Being, whose works are so extensively brought to our knowledge by the discoveries of science and philosophy, of geography and history, including that most ancient and most authentic of all histories contained in the Word of God.

But all our attempts to accomplish this most important object are frustrated by the low, grovelling and sordid aims of those who come to us for instruction. Learning of itself has no attractions for them, and all the blessings which it is calculated to impart, are, in their estimation, unworthy of either thought or effort, with this single exception, that an ability to write a good hand in English secures for them a situation of some eight or ten rupees per month! But for this, we fear none would attend our school; and as it is, the number is very few, and their attendance bad and irregular in the extreme. It is quite evident, if there were no orphan boys at the station requiring an English education, no English school could be kept up here, which would justify the employment of so much missionary time as would necessarily be employed in conducting it. At present, however, while the orphan boys are being educated, the school is more encouraging and more important, than if it contained many times its present number, and consisted of those only who are under the influence of their heathen parents. Of these, perhaps, not one in a hundred would remain long enough to acquire a good education, while those will not only continue their studies as long as necessary, but there is good reason to hope that a large proportion, if not the whole of them, will become preachers of the Gospel, and valuable helps in the missionary work. We are therefore encouraged in this department of labor by the hope that we are not spending our strength for nought and in vain, notwithstanding the apathy of the natives around us, who seem to appreciate the benefits of an English education far less than they do in some other parts of India.

The number of pupils from the orphan institution is nineteen, all of whom regularly attend. Number from the city, nine,—average attendance, five. Whole number, twenty-eight,—average attendance, twenty-four. The first class have just finished Mrs. B's Philosophy, having read it twice through, and are reading and translating Emerson's First Class Reader, in prose and verse; reading Olney's Geography the second time, nearly half through; English Expositor, Scriptures in the Old Testament, and Arithmetic, reduction of currencies by decimals. The second class are studying English grammar, reading and translating Scriptures in the New Testament, and Third No. English Reader. The third class read and translate in the New Testament, and spelling-book, &c. In all of which studies their progress has been quite respectable.

Study of Languages.

As in former years, so during the past year, a portion of our time was devoted to this branch of labor. It is needless to observe, that we can never be so well acquainted with the words, phrases, and modes of expressing ideas in a foreign language that we no longer require to study it. Besides, that which is hastily acquired, as a foreign language usually is by missionaries, is also soon forgotten; so that we must either learn the same thing many times over, or else keep up the remembrance of what we have learned by devoting a portion of our time to study. The preparation of a Romanized Urdu Dictionary, which occupied a part of our time during the year, should perhaps be classed in this division of our labors, as it was well calculated to promote a knowledge of the language.

Attending Melas.

The three melas which are held annually in the district of Saharunpur have all been visited during the past year. The *great* Mela at Hurdwar, which takes place every twelfth year, and which, in regard to the number of pilgrims, far exceeds the annual fair at the same place, occurred in April last, and was attended by J. Craig, in company with the Rev. Messrs. Porter, Jamieson and Caldwell, from the other stations, and three

native assistants. This mela was one of more than usual interest, owing to the immense numbers it contained, and the improved plans adopted for bringing our operations to bear upon the multitudes. Being furnished with a large tent or canopy stretched horizontally upon eight long poles, with curtains reaching to the ground, and enclosing a space capable of containing about 400 people, and of protecting many more from the scorching rays of the sun, the Gospel was preached daily for nearly three weeks in the hearing of multitudes, and the public worship of God was celebrated once a day, in the midst of very large and attentive audiences, for eleven days in succession. The apparently serious and solemn attention which, on this occasion, was given to the word and ordinances of God, by thousands of deluded idolaters, was more encouraging than anything which had ever been witnessed before at the same place, or indeed in any other place in this part of India. Another tent adjoining the one already mentioned, was used for the distribution of books and tracts, and the whole number distributed during the seventeen days which this tent was kept open, exceed 25,000. The mela at Sirsawa, which took place in August, was attended by our two native assistants, who distributed a considerable number of books and tracts. The rains were so excessive about the time of this mela, that it was considered unsafe for any of the missionaries to attend it. The other mela, which is held in the neighborhood of Saharunpur, was attended by J. Craig and two native assistants, and a number of books and tracts distributed.

Conclusion.

In looking back over the period of another year of our lives and of our missionary labors, we are called upon to express gratitude to God, who has preserved us in such a degree of health, and given us some tokens of his presence in our midst. Some have been brought to a knowledge of the truth, and to unite themselves with the Church of Christ. Alas! that so few are willing to renounce their idols, and turn to the service of the true God. We need more of the influences of the Divine Spirit to conquer and subdue the stubborn heathen. Nothing is too hard for the Almighty. In his power and promise alone, in the use of the means of his appointment, is our hope and confidence. According to his command, we would go forward in the work of evangelizing these benighted millions, in the full assurance that our labors will not be in vain in the Lord.

FIRST ANNUAL REPORT OF THE STATION AT MERATH: OCTOBER 31, 1844.

This station was formed in November, 1843, by the Rev. J. Caldwell and wife, who are assisted by a native, John Gabriel.

In presenting a brief account of my labors during the past year, I may mention them under the following particulars:

Hindustani Service.

On my arrival here I felt it to be my duty to commence a Hindustani service in my own house, which I conducted every Sabbath afternoon. For some time the servants only attended. Soon after my return from the Hurdwar fair, having two native assistants and their families, I conducted service in Hindustani on Wednesday evening also, and have continued to do so, except when business prevented, till the present time. I hope, as soon as practicable, to obtain a place in the native city large enough to hold a congregation of from fifty to a hundred persons, and to preach there in that language at least once or twice a week.

English Preaching.

During the past year I have regularly attended to English preaching

every Sabbath forenoon. Our small congregation chiefly consisted of a few Presbyterian families of this place, whose regular attendance encouraged me to keep up the service weekly, instead of having it once or twice a month, as might otherwise have been the case. Early in the year a contribution was made by the members of our little church, and a few others, for fitting up a large room in my dwelling, as a place of public worship. The sum thus collected was nearly sufficient to meet all the expenses of procuring chairs, making a small pulpit, &c., and the room now answers very well as a chapel.

I occasionally hold a prayer meeting, either at my own house or at some other place in the neighborhood. Twice in the course of the year, the Sacrament of the Lord's Supper was observed by our little church, and each time a few native Christians partook of this ordinance with us.

Labours in the Bazar.

Very soon after my arrival here, I adopted the practice of going almost daily into the native city to preach and distribute books. I occasionally visited the part of the population outside the walls of the city, but finding that I could accomplish more by going into the native city, I confined my labors chiefly to that place. Shortly after coming here, I rented a store-keeper's shop, as a place in which to stand and converse with the people, and in which I have always kept a good supply of books and tracts for distribution. By this means many, no doubt, were supplied with books, who otherwise would not have been.

I find the plan of having a place to stop at in the city succeeds very well. As yet I have no cause of complaint against the conduct of the natives in the bazar. Some of the Mussalmans who come to my stopping place, occasionally offer some opposition to what is advanced respecting Christianity, but not at all in such a manner as to be offensive. Most of my distribution is done amongst them; few of the Hindus of the place appearing to have much regard for our books.

One of the native assistants connected with the Lodiana station, who remained with me a few months, afforded a good deal of aid in this department of my labors; and of late I have had considerable assistance from a native Christian, who came to me six or eight months ago, and who was formerly a Roman Catholic of Sirdhana, with but little more than the name of Christianity. A good many books were distributed for two or three months after my coming here: but at present, and for a few months past, but little has been done in this way. A hope, however, may be entertained, that whatever has been done, both in this way and in preaching amongst the people, may be productive of some good.

Other Daily Occupation.

About the first of January, this year, I recommenced the study of Persian, which I continued with some interruption for a couple of months. Shortly before leaving for the Hurwar fair, it was found necessary to prosecute the preparation of the Hindustani Dictionary, undertaken by our Mission. I accordingly began the writing of my portion of this work, and have thus, since that time to the present, with some interruption from sickness, employed a larger portion of each day. Although considerable time has been spent, since I came to India, in the study of the native language, I yet consider it my duty to devote a portion of each day to that purpose, and accordingly have during the last year done so.

In addition to the above, I may state that I spent an hour or two daily, in endeavoring to instruct my native assistants.

Visiting Melas.

attended the Hurdwar fair this year, as usual, and took part with the

other brethren in the labors there. This being a year of peculiar Hindu sanctity at Hurdwar, many more pilgrims were collected there than on ordinary years, and much more was effected in the way of distribution and preaching than at any previous Melas. There was, I thought, on the part of the pilgrims, more eagerness too than usual, both to hear preaching and to take our books. A very large number of pilgrims, this year, were faqirs of all sects. It is, perhaps, the experience of most missionaries in India, that the several sects of religious mendicants are generally more disposed to listen to their preaching and to take books than any other class of natives. We found this to be the case in an especial manner this year at Hurdwar. For a part of the time during the fair, daily preaching was kept up in a large, open tent, which was daily attended by great numbers, a large proportion of whom were religious mendicants; and it was uniformly observed, that this class of hearers, especially the sect called Gusains, were very attentive listeners. Indeed, a few of them appeared almost persuaded to be Christians. We humbly trust some, both amongst this class and others, may have learned the truth as it is in Jesus.

Itinerating.

During the last cold season I was not engaged itinerating to any greater extent than in going to, and returning from, the annual meeting. It was considered by the brethren at the meeting, that, as Merath was a new station, I ought to confine my labors entirely to it for the first year, and with that advice I complied.

Bazar School.

For about four months of the present year, I kept up a bazar school, which, so far as the number of scholars and their progress are concerned, flourished as well as could be expected. It was got up partly as an experiment as to what would be the probable success of such schools in this place, and partly in order to obtain better opportunities of laboring in the distribution of books, and preaching amongst the people. So little direct good, however, was effected by the school, that after a few months of trial it was dismissed.

Inquirers.

In the month of April last, a native of Afghanistan, a Mussalman, proposed himself as an inquirer of the doctrines of Christianity. His circumstances being those of great poverty, I was led to suspect his motives in the matter. He came, however, daily, as I directed him, and read a portion of the New Testament, in Urdu, with the native assistant. This course he continued as long as the catechist remained here, during which time he more than once expressed himself as desirous of being received by me as a member of the church.

After the departure of the native assistant to Lodiana, I undertook the task myself of hearing him read a portion of the Scriptures daily, and of explaining any thing that might not be understood by him. Thus far I have been pretty well pleased with his progress, but by no means consider him a fit subject for baptism. A few months ago, in order to afford him the means of subsistence, I employed him as a Chokidar. On the whole, I begin to have a little hope that he may become a true believer in the doctrines of our holy religion.

In conclusion, I must again express my gratitude to God for his goodness in permitting me to commence a new Mission station under such favorable circumstances. While I do so, I cannot but lament, however, my want of faithfulness in the prosecution of those labors I have undertaken in His name to perform.

PRESBYTERIAN GENERAL ASSEMBLY, (OLD SCHOOL,) AT CINCINNATI.

On Monday, May 18, the Foreign Mission Board reported; receipts, \$82,672; Missionaries sent out, 9; total of missionaries employed, 57, of whom 37 are ministers, in Texas, India, Africa, China, and among the Indians.

The Secretary, Mr. Lowrie, accompanied his report with a statement, that since he had reached this city, he had received the painful intelligence of the destruction of the printing establishment in Lodiana, by fire. The loss is estimated at 10,000 dollars. He had also received another letter containing the gratifying intelligence that one friend of the Board had forwarded to them a letter, containing *five one thousand dollar notes*, to re-establish the press in that city.

On Tuesday, the Home Mission Board reported:—Ministers in commission, 346, of whom 203 are located West of the mountains, and 143 East of the mountains, including the northern and middle States, and the whole of the South. Of the new appointments 89 have been in the West, and 59 in the East and South. The whole number of churches and stations supplied during the year was over 1000. The missionaries are stationed in 24 States and territories, and the whole amount of labor performed is 280 years. The additions to the churches on certificate, 1300, on examination, 2500—total, 3800. The receipts into the treasury have been \$50,522 05.

In the afternoon, the committee on the subject of slavery reported an answer to the question which is unhappily dividing other branches of the church:—

“The Church of Christ is a spiritual body, whose jurisdiction extends only to the religious faith and moral conduct of her members. She cannot legislate where Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this assembly is called upon to decide, is this:—Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the renunciation of which should be made a condition of membership in the church of Christ? It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the word of God.”

They conclude with exhorting every believing master to remember that his Master is also in heaven, and in view of all the circumstances in which he is placed, to act in the spirit of the golden rule, “Whatsoever ye would that men should do to you, do ye even the same to them.”

They then offered two resolutions.

“1. That the General Assembly was organized, and has continued the bond of the union in the church, upon the conceded principle that the existence of domestic slavery under the circumstances in which it is found in the southern portion of the country, is no bar to Christian communion.

“2. That the tendency is evidently to the dissolution of the Union of our beloved country, and which every enlightened Christian will oppose, as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith.”

Dr. Hamilton remarked that he thought it a most judicious report, and earnestly hoped the Assembly would adopt it.

Every attempt to amend or postpone was voted down. Dr. Lord, of Buffalo, said the committee had taken great pains to ascertain the views of the different sections of the church, and were unanimous in the presentation of this report as that which would harmonize all parts. The report was adopted—ayes 164, noes 12. We should think it an honor to be one of the twelve. They will stand their ground, and the same trouble will come up again next year—of course. Keep them thinking, and keep praying for them brethren, and truth and righteousness will yet triumph. The mouth of the Lord hath spoken it.

The Cincinnati Herald says this result was obtained, and discussion suppressed, by a manœuvre of Dr. Lord and Dr. Junkin, in concert with the slaveholders, at whose suggestion the matter was hurried to an immediate vote the instant the report was presented. The Herald says,

“To the credit of their *skill*, if not of their frankness or magnanimity, be it spoken, never was management more sagacious in view of a proposed end. Discussion was effectually prevented—the anti-slavery men were taken utterly by surprise; in ten minutes after the second reading of the report, the resolutions were forced to a vote, and adopted, and by six o'clock, one hour after the introduction of the subject, the whole report was adopted, and the question settled—*forever*, as Dr. Junkin supposes—*only for a time*, we confidently predict.

CHAPTER XXXI.—*Of Synods and Councils.*

See the Westminster Confession of Faith without alteration, except in the second section, for which the following is a substitute :

Ministers and ruling elders, by virtue of their office which they have received from Christ, the Head of the church, have full power to meet in, continue, direct, adjourn, and call, according to the wholesome regulations of Presbyterianial order, Synods and Councils, for the better government and edification of the Church : transacting in them whatsoever may be necessary to these ends, as the servants of Christ, directed by the rule of his Word ; and giving to their decisions full force as ecclesiastical acts, irrespective of the concurrence or sanction of the civil magistrate.

And also in the fifth section, which is altered to read as follows :

Synods and Councils are to handle or conclude nothing but that which is ecclesiastical ; and are not to meddle with civil affairs, which concern the commonwealth ; except by maintaining a pointed testimony against political immoralities, and passing decrees, for the preservation of the purity of the Church, according to the law of Christ, whatever may be the laws of the nation : or by way of advice, for the satisfaction of conscience, if they be thereunto requested by the civil magistrate.*

We therefore condemn the following *errors*, and testify against all who maintain them.

1. "That our Lord Jesus appointed no form of government in his Church, but left it to men to appoint in it whatever kind of government they should think most proper."

2. "That any assembly of private Christians may lawfully exercise any part of the government or discipline of the church of God."

3. "That each congregation of Christians is an independent church, and that all such congregations, however numerous, are not one body, regularly associated, according to the order of the New Testament."

4. "That there ought not to be such assemblies as Synods or Councils, composed and managed by the spiritual officers of the Church alone, and independent of all secular authority ; possessing, not merely advisory, but authoritative power from Jesus Christ."

5. "That the decrees and determinations of Church Courts are to be regarded only on account of their agreement with the word of God, and not at all on account of the power by which, as an ordinance of God, they are made."

6. "That there are any other ordinary officers in the Church, recognised by the word of God, than Gospel Ministers, Ruling Elders and Deacons."

7. "That there is any officer in the church of God, superior to the teaching Presbyter."

8. "That there is no warrant, nor necessity for ruling Elders and Deacons, distinct from Ministers of the Gospel, in the word of God."

9. "That Synods and Councils are not to abolish any practice, as an evil, or sin, in the Church, which is supported by the laws of civil states."

10. "That Synods and Councils may assume to themselves civil power."

* Compare these amended sections with the original,

11. "That the Christian Church may yield to civil rulers the right of convening or dissolving Ecclesiastical Judicatories."

12. "That Ecclesiastical Judicatories are not subject the one to the other."

CHAPTER XXXII.—*Of the State of Men after Death, and the Resurrection of the Dead.*

See the thirty-second chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. "That the spirit separated from the body in Death does not immediately pass into its final state of happiness or misery."

2. "That the punishment of the wicked shall ever come to an end."

3. "That there shall be no Resurrection of the dead."

4. "That the soul, at the Resurrection, shall not be re-united to its own body."

CHAPTER XXXIII.—*Of the Last Judgment.*

See the thirty-third chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them :

1. "That there shall be no general and Final Judgment of angels and men, immediately succeeding the resurrection, at the end of the world."

2. "That Christ the Mediator shall not appear at the Last Day to judge both angels and men."

3. "That there is no Hell, but in the remorse of conscience which accompanies or follows criminal conduct in this life, or that it is not eternal."

4. "That the happiness of the righteous in Heaven shall ever come to an end."

APPENDIX A.

ADDRESS.

To the Synods, with the Subordinate Courts, the officers and members of the Reformed, the Associate, and the Associate-Reformed, Presbyterian Churches of North America.

DEAR BRETHREN: — We, your Delegates in Convention, have thought that respect for you, and regard to the best interests of that kingdom which consists not in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost, required a summary statement of the doings of your Delegates, while met for the purpose of promoting organic union among the Churches which they represent. This statement can never be made with more accuracy, nor yet with more practical effect, than at the present time. Your Convention is happy to say, that, after repeated annual meetings, sometimes more, and sometimes less hopeful in their results, it has at length formed a basis of union which, we trust, is an approximation to our object, and may be perfected by the Synods which we represent. Every reflecting mind will admit, that the task committed to your Convention was one of great responsibility, and one which a variety of circumstances had rendered peculiarly difficult. After devoting a time, of more than a week, of incessant and prayerful application to the duties of this task, our Divine Master, we trust, has brought us to the result attained. Amidst the overwhelming responsibility, and seemingly insuperable difficulties of our task, there was much that was to the Christian spirit peculiarly grateful.

It was grateful to find, that as different branches of the Church we had sprung from the same root, so we had still continued, so eminently, to mind the same things. And while we had not, for many years, been taking that sweet and intimate counsel with each other which is always desirable; yet our deliberations in Convention clearly evinced that the same Spirit of wisdom, and of a sound mind had directed our steps mainly by the same rule. Indeed, brethren, while the very nature of our task prompted the exercise of forbearance, the demands made upon that Christian grace have been very slight. Little more has been necessary, than a clear declaration of sentiment on the one hand, and time to perceive the import of such declaration on the other.

The great difficulty has been to fix upon such a mode of expression, on certain points, as was best adapted to the united sentiment of the Convention. In some cases we may not have been so happy as we could have wished, in attaining this object, owing to the great amount of business which we were compelled, from circumstances, to transact in a very limited time. Believing, however, that any deficiencies of this kind will be corrected by the supervision which our doings will undergo, from the different bodies which we represent, in their Synodical capacities, your Convention, with all due deference, submit the result of their deliberations to your candid and enlightened Christian consideration.

We all, dear brethren, admit this glorious truth, that the mystical body of Christ is one, and hath many members, and all the members of that one body, being many, are *one* body. Surely, then, it is incumbent on the members of this body, when they find themselves apart, to use their utmost endeavors to become united. In these endeavors we entreat your concurrence with us, in a dependence upon the Divine blessing. We would recommend free and candid conference between the Presbyteries, the sessions, and individuals of the different Churches here represented; that in the consummation of the union for which we have been laboring, every Minister and member of our respective Churches may be enabled to see eye to eye, and that none may have any just pretext for dissenting:—but that “all may come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

We address you, Brethren, with gratitude to God, for the evidence we have enjoyed of his presence and blessing upon our humble efforts in Convention for healing the breaches of Zion. We have met every subject fairly, and examined it as fully as our time would admit. In darkness he has given light; and in apparently insuperable difficulties he has graciously interfered for the promotion of his own cause. There has been a free discussion of every disputed point. Brotherly love has not only continued, but has been steadily on the increase. And we **UNANIMOUSLY** present the **BASIS OF UNION** for your consideration.

The signs of the times, if we do not misinterpret them, loudly call upon the Reformed Churches to unite upon the basis of truth, for the advancement of the kingdom of God over all the earth, and in opposition to its adversaries.

This work, Dear Fathers and Brethren, we believe to be of God. He is able to bring it to a successful issue. To Him the expectations and the prayers of the Church ought to be directed, while humbly endeavoring to advance his glory. And may he so direct you, in this weighty business, that the result shall be a cheering fulfilment of the prediction of his Word: “Thy watchmen shall lift up the voice: with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.”

ALEXANDER SHARP, Pres't.
WILLIAM WILSON, Secretary.

Philadelphia, May 22, 1845.

APPENDIX B.

"The Committee appointed to report to this Convention, on the subject of a Form of Church Government, a Book of Discipline, and a Directory for the Worship of God, beg leave to submit the following

REPORT:

1. That the Form of Government in use in the Associate-Reformed Church, with such alterations and amendments as may be thought proper, be adopted.

2. That the Directory for Worship prepared by the Westminster Divines, with such modifications as may be thought requisite to adapt it to the present state of the Church in these United States, and the addition of the chapter from the Overture of the Reformed Presbyterian Church, on the subject of Private Social Worship, as well as the limitation of the matter of praise in the social worship of God, to the Book of Psalms exclusively, be adopted.

3. That the Book of Discipline in use by the Associate Church, with such modifications as may be deemed necessary, be adopted.

Your Committee believe that if the Convention and the Churches which it represents, can agree upon the form and the matter of a Doctrinal Basis of Union, there will be no difficulty in relation to any amendment that may be proper or demanded of these Directories, and that they are rational and scriptural in their character; and, as such, they unanimously recommend them to the Convention.

Respectfully submitted.

THE COMMITTEE."

Allegheny City, May 15, 1844.

A true Extract.

WILLIAM WILSON, Secretary.

Philadelphia, May 24, 1845.

May 19, 1845.

"*Resolved, unanimously,* That the Report of the committee to the Convention of 1844, which was referred to this Convention for its action, in relation to a Form of Government, &c., for the United Church, be adopted, and submitted in Overture to our respective Churches; leaving it with themselves to make the suggested modifications, in the Documents to which it refers; or, if they see fit, with the United Church."

Extracted from the Minutes.

WILLIAM WILSON, Secretary.

Philadelphia, May 23, 1845.

I—Report of the Minority of the Delegates to the Convention.

To the Synod of the Reformed Presbyterian Church :

The undersigned one of the delegates appointed by Synod to attend the late Convention of Reformed Churches, being dissatisfied with the proceedings of said Convention, was obliged to enter his dissent therefrom.

1. Because the Convention agreed to alter certain portions, or sections, of the Westminster Confession of Faith, to which, in its integrity, the undersigned had solemnly bound himself at his ordination, and as yet had seen no reason to charge these sections with errors ; and because the alterations, with the reasons assigned for making them, was an implied, and, as the undersigned thinks, an unjust reflection on the Westminster Divines, as if they held Erastian principles.

2. Because the Convention agreed to lay aside the use of a standing Testimony in a separate book, and to append the errors condemned to the several chapters of the Westminster Confession, as altered by them, thereby, in the judgment of the undersigned, making an unusual and unnecessary change upon the good and laudable usage of the Church, calculated to produce alarm and suspicion in the minds of many of the old and godly members of the church ; and confounding the distinct characters of a Confession of Faith, and a Testimony against the holders of error.

3. Because a union upon the ground of the alterations by the Convention would be a violation of solemn obligations entered into by this Church, and by the undersigned as a minister therein.

JOHN BLACK.

J—Plan of Union by Confederation, presented to the General Synod of the Reformed Presbyterian Church at their meeting in Philadelphia, May, 1845, accepted by them, ordered to be printed, and sent down to the inferior Judicatories for their consideration.

PREAMBLE.

We, the *—— Churches uniting in this confederacy, believing that the visible Church of our Lord Jesus Christ is *one* by the appointment of her Head ; lamenting the divisions which prevail among her members, and being disposed to co-operate together for the Divine glory and the good of man, so far as we are permitted by our condition and circumstances—looking forward to the period, when greater light from the Spirit of God shall manifest to the divided churches the errors and disorders by which they are separated, and when greater love from the same spirit shall attract and unite them to each other in holy concord, and in organic fellowship—

Do mutually agree to enter into a union by confederation, according to the following arrangement :

THE BASIS OF UNION.

Article I. The several churches entering into this confederacy may retain their distinct organizations while they shall consider it for the glory of God and edification of his church ; but they shall themselves be responsible for all that is peculiar to their own systems respectively.

Article II. The churches entering into this arrangement shall mutually

* It is proposed to fill this blank with the names of the several religious Bodies entering into the arrangement.

recognise each other's character and standing, as departments of the one Reformed Church of our Lord Jesus Christ on earth.

Article III. The general Basis of Union by confederation among these Churches shall be a *formal recognition of the doctrine, worship, and order* maintained and practised in common by the United churches. That is to say—

1. That the United churches mutually recognise each other as believing and maintaining the *doctrines of grace* as stated in the Westminster Confession of Faith and catechisms; which doctrines are the *common faith* of the united churches, in opposition to all Socinian, Arminian, Pelagian, Semi-Pelagian, and Antinomian errors.

2. That the United churches mutually recognise each other as maintaining the Presbyterian form of church government and manner of worship, as these are exemplified in the Westminster standards and in their own creeds respectively.

3. That the United Churches mutually recognise each other as agreeing in the doctrines, that the Psalms of inspiration in the best attainable translation, to the exclusion of all compositions merely human, should constitute the Psalmody of the church—that communion in sealing ordinances should not be extended to those who are beyond the reach of the government and discipline of the United churches—and that the holding of unoffending men in involuntary bondage is at variance with the rights of man and the principles of the gospel, and inconsistent with membership in the United churches.

Article IV. There shall be a Presbyterial representative Assembly to be denominated the *—— which shall be composed of an equal number of Ministers and ruling Elders from each of the supreme judicatories of the churches forming this Union. This Assembly shall meet biennially, or by its own adjournments, and to it shall belong to manage and direct the Foreign Missionary operations of the United churches; to establish and regulate a Board of Publication, and to institute and direct a system of Sabbath school and other elementary instruction when they may deem it necessary. And it shall further belong to this Assembly, to determine all questions which may arise in the interpretation and application of these articles of union, and to adjudicate all cases of doctrine and discipline, which may be referred to them by a vote of two-thirds of the members of any of the Synods represented in the confederacy.

Article V. When this arrangement shall have been ratified by two or more of the United churches, there may be communion, ministerial and sacramental among the ministers and members of the United churches, as may seem dutiful, and in due conformity with the principles of Presbyterial order.

Article VI. The name of the United church shall be †——.

THE BOND OF UNION.

Article VII. In order to confirm and ratify this Union, and to exemplify an ancient ordinance of God often honored by the churches of the Reformation, the United churches do enter into a solemn league and covenant with

* This blank may be filled with the name “General Assembly of the United Presbyterian Churches of the Reformation.”

† This blank may be filled with “The United Presbyterian Churches of the Reformation.”

God and with one another by the will of God, to do their whole duty, in form and manner as follows:—

A Covenant and League entered into by the United churches on the consummation of their Union by confederation.

We, the Ministers, Elders, and Members of the ——— inheriting in the providence, and by the favor of God, the common faith of the ancient Confessors, Apostles, and Martyrs, and resting our own souls for everlasting salvation on the Covenant of Grace in Jesus Christ our Lord; have, upon mature deliberation, determined, after the example of the church of God of old, and of several of the best Reformed Churches, to give ourselves up to God, and to one another in a Solemn Covenant never to be forgotten.

Knowing too, that it is becoming both for individuals and communities to vow to the Lord, and to pay their vows; persuaded that public Covenanting and a mutual league, for support and co-operation among the several parts of the Reformed Church, may be profitably observed; and believing that the present aspect of the moral world, the religious prospect before us, and our own peculiar circumstances invite the people of God among us to essay this solemn duty without unnecessary delay,

WE, therefore, in the presence of the MOST HIGH GOD, do solemnly covenant and engage,

1. That we shall really, sincerely, and constantly endeavor, through the Grace of God, in our several places, ranks, and callings, to understand, embrace, preserve, and promote *the True Religion*, as it is taught in the Holy Scriptures of the Old and the New Testament: and that we shall, with the blessing of God, well and truly transmit the same to posterity: Abjuring with all our heart, whatsoever is known to us to be contrary to the sacred Scriptures, we shall strive to perpetuate the principles of the Protestant Reformation; as they respect the ecclesiastical and the civil state of our fellow men, in whatever country under heaven.

2. That we come with this engagement into the presence of the Lord God, with a deep conviction of his awful greatness and glory, of his omniscience, his purity, his justice and his grace; with a sense of our *fall*, and consequent ruin in Adam our first natural head, and public representative; of our guilt, and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with confession that we are sinners, both by nature and practice, and that we fall short of the perfection which the law requires in every attempt to do good, we renounce all dependance, in whole or in part, on our own righteousness for either pardon or acceptance with God, and, repenting of all our sins, we receive the Lord Jesus Christ as he is offered to us in the Gospel, in the entire extent of his mediatorial perfection, to be our Saviour; we take the Holy Ghost as our all sufficient Guide, and God the Father to be our Portion for ever and ever; solemnly and sincerely approving and choosing the Covenant of Grace, as all our salvation and all our desire.

3. That, as the servants of the Lord, devoted to his fear, and bewailing the low state of religion in our hearts and lives, and among our connexions, we shall yield ourselves, soul and body and property, to be the Lord's and his only, now and for ever; and we shall endeavor to obey the moral law in all its precepts and prohibitions; we shall strive through the Spirit to mortify sin, resist all temptations, submit to the allotments of divine providence, and cultivate brotherly love and universal benevolence.

Living to the glory of God, as our chief end, we will diligently attend to searching the Scriptures, religious conversation, and to the devotion of the

closet, the family and the church; especially the public ordinances of the Lord's day, dispensed according to the good order of the Church of God, earnestly striving, by all means competent to us, for the restoration of the Hebrews to the City of the Lord, and for the conversion of the Heathen over all the earth; yet diligently persisting in abstaining from all manner of inconsistency with the designs of this Covenant.

4. That, persuaded of the sovereignty of the Lord our God over all the earth, and believing that the Father has appointed the Messiah to be King of Kings and Lord of Lords, and assured that all nations shall serve the Redeemer, we shall endeavor with faith and with hope, to maintain the doctrine of Christ's headship over the civil Commonwealth, whatever the form of its polity and government; we shall strive, by our doctrines and example, to make every tongue confess that Jesus is the Lord; we shall, with our prayers and our lives, endeavor the extension, and the maintenance of all political institutions, favorable to knowledge, liberty and righteousness, and consistent with the rights of God and man, thus promoting the very end of civil government, as the ordinance of God, and using means for its complete reformation, by rendering its constitution, its administration, and its laws correspondent with the laws of the Lord: in whatever land we live as visitants, as native or naturalized subjects or citizens, and in whatever rank or capacity, our allegiance to Christ, the Lord, shall regulate all our civil relations, our attachments, professions and deportments; and by this our Oath, before God, we are pledged to support whatsoever is for the good of the Commonwealth in which we dwell, and which gives us protection, and pursue this object in all things, not forbidden by the law of God, nor implying a confederacy with any immorality of the constitution or the existing power. We shall truly defend in every lawful form, according to our station and ability, the rights of our country against all disorder, usurpation and foreign hostility or aggression; and we shall continue in prayer to God for the coming of his Kingdom, in the overthrow of all systems of iniquity, and in turning wars into peace, by the universal pacification of all the nations of the world.

5. Seeing that the Church, purchased by the blood of the Son of God, sanctified by the Spirit, and elected of God the Father is ONE, and that all the saints have communion with God and with one another in one and the same Covenant; believing, moreover, that the Churches of God in every land should be ONE in doctrine and order, that all schism is sin, and all sectarian practice is scandal, and firmly trusting that divisions shall cease, and the people of God become, according to the promise, one Catholic Church over all the earth, we shall guarantee the continuance of ecclesiastical distinctions, but shall sincerely and constantly employ our best exertions to prevent additional schisms, to heal existing divisions and wounds, and to promote the peace and prosperity of Jerusalem; we shall endeavor to maintain christian friendship with pious men of every name, co-operate with them consistently with God's law, in the extension of religious knowledge, pray for every part of the household of faith, inquire diligently what part conforms most to the Holy Scriptures, take our own stand in that Communion which is found most pure, and strive with patience and perseverance to introduce uniformity in doctrine and in practice among all the ministers of Christ; and we shall accordingly in our several places and stations, encourage all such consistent correspondence, with the several ecclesiastical denominations around us, as may seem calculated to bring up the several churches together into ONE HOLY and Faithful fellowship, maintaining the unity of the Spirit in the bond of peace.

6. Trusting our strength and life, our worldly substance, and personal safety and influence, and honor, to Him whom we have believed, we shall, in faithfulness to our fathers and our children, in love to all mankind, especially to them who are of the household of faith, and in obedience to the GREAT GOD, the only Lord of the conscience, bear true testimony to every known part of divine truth, and to every moral duty, especially to all the ordinances of the New Testament; we shall tenderly, charitably, plainly and decidedly oppose all and every known heresy, vice, and neglect or perversion of divine institutions, as witnesses for God, and in maintaining the faith once delivered to the saints; following the cloud of Glory which advances to the land beyond the Jordan, and compassed by so great a cloud of witnesses, who sealed with their blood, the testimony which they held.

Finally, we enter into this engagement *before* the Omniscient God, and *with* him as our own God in Covenant, commending our cause to the Christian consideration of the intelligent, the candid, and the good of whatever rank or name; confiding in our God, and in one another by the will of God, on the true and sure basis of the common Christianity, and uninfluenced by considerations of any private worldly interest whatsoever; we make these declarations, and this League and Covenant among dear brethren united insentiment and affection with a view to preserve love and union among ourselves, and to promote the glory of the Godhead in the creation and sustentation of this world, and in the redemption and eternal salvation of men, as the chief end of our being and our life.

The above plan of union is not designed as an exemplification of the complete unity of the visible church as one society; nor as a guarantee of existing divisions—but as a preventative of additional schisms, and as a plan of orderly intercourse and co-operation, under the covenant of God, until the churches shall be prepared by a larger measure of holiness for a more perfect visible union. The covenant is a modification of the one adopted in overture by the General Synod of the Reformed Presbyterian church in 1833. It is proposed that the Reformed Presbyterian church should enter into the covenant for herself, *as a whole*, and in its abridged form offer it to the Associate, the Associate Reformed and other churches which might be prepared sooner or later to comply with the terms of the plan of union of which it forms a part.

K—*Report of the Committee on the Signs of the Times.*

The Committee on the Signs of the Times, respectfully present to Synod the following report.

I. *Causes of Thanksgiving.*

The goodness of Almighty God endureth forever, and from it, as an inexhaustible source, he is still dispensing blessings to his creatures. We are fed at his table, we are protected and sustained by his hand.

Under his smiles, the earth brings forth abundantly of seed to the sower and bread to the eater, and penury is far from our borders. He crowns the year with his goodness: all his paths drop down fatness upon us.

In his forbearance, and by his vigilant and potent care, our lives are spared, and health of body and of mind are continued with us.

Peace, with her countless blessings, prevails in our coasts.

Our highly favoured country advances, with unusual rapidity, in the path of prosperity.

Education is generally diffused among our population, and is receiving much attention in other parts of the christian world.

Agriculture, commerce, the mechanic arts, literature and science, are gaining ground.

Many excellent institutions, founded by wisdom and philanthropy, for ameliorating the condition of the children of sorrow, whether through bodily or mental infirmity, are in existence, and shedding blessings over the community.

The Holy Scriptures are being diffused throughout the world, as incorruptible and living seed, and the fields are everywhere white to the harvest.

The Church of God is abroad on her mission of love, to the poor the gospel is preached, wickedness is restrained, the travail of Messiah's soul are gathered into the fold of mercy, and the wilderness is progressively becoming as the garden of the Lord.

While the Church at home is not without some cheering tokens of the presence of the Spirit of God, Missions to the heathen and outcast abound, and seem to meet with his holy approbation.

He has enlarged the field of her operations, removed the obstacles out of her path, and inclined her, to some extent, to put forth an influence for her own reformation.

The spirit of the Reformation is reviving in various lands.

Bold and determined appearances against Anti-Christ have been made, and on behalf of the truth as it is in Jesus.

The great doctrine of Christian, Protestant, ecclesiastical unity, occupies an unwonted degree of the attention, and prayers, and labors of the church of God, in various departments, and in various lands.

The Convention of Reformed Churches has been attempting union upon scriptural principles, among the several bodies represented, and those who love Zion will, with prayer and thanksgiving, bring the subject, in faith and hope, before the throne of grace, that it may be brought, through the favor of God, to a happy issue.

Our Theological Seminary has become organized, and commenced its operations, under favourable auspices. And there is a cheering prospect that it will be a fountain of blessings to the kingdom of Immanuel.

The lives of our Missionaries have been spared: they continue to sow in hope, amid much discouragement and trial, the good seed of the Word of God upon heathen soil; and they are not without the seal of Divine approbation upon their labors.

Unity and peace exist in our own midst; accompanied with steadfastness in the faith, and zeal for its propagation to the ends of the earth.

A good degree of liberality has been manifested by the Church of God, in her various departments, for the carrying out of enlarged designs for the enlightenment, the disenthralment, and the salvation of the world.

The cause of human rights, as well as of the prerogatives of the Messiah, is advocated in many lands, and despotism and slavery are now generally regarded as intolerable evils.

Abraham's posterity receive an increasing degree of the sympathy and attention of the Christian Church.

The cause of the Christian Sabbath receives a cheering degree of concentrated efforts for its promotion, and schemes for moral and social reformation are in hopeful progress.

Antichrist trembles in view of his approaching doom, throughout the dominions of the Latin earth, and meets with vigorous evangelical resist-

ance in his attempts to subjugate to civil and religious bondage and bigotry, the population and the institutions of the New World.

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. Hence the tabernacle of God is with man, and God himself doth dwell among them.

The exalted Messiah universally reigns, makes all things to work together for good to his heritage, secures a full supply of all the wants of his people, and accelerates the glory of the latter days.

For these, and other causes, the Synod appoint the First Thursday of December next to be observed by themselves, and all under their inspection, as a day of Thanksgiving to God in Christ.

II. *Causes of Fasting.*

Iniquity abounds, and the love of many waxes cold.

The devil is come down in great wrath to the inhabitants of the earth, and of the sea; knowing that he hath but a short time.

A great portion of the world, as yet, lieth in wickedness.

Slavery, tyranny, superstition, idolatry, irreligion, false religion, and infidelity, have still an extensive and lamentable sway.

In lands nominally Christian and Protestant, the Divine Redeemer is often crucified afresh, and put to an open shame.

The Sabbath is extensively and most criminally desecrated by governmental and individual acts, in our own and other lands.

Mammon has, to an alarming extent, usurped the throne which belongs exclusively to God, even in his own redeemed Church.

The ordinances of public and private worship are fearfully neglected, or attended with mere formality by too many professors of the religion of the Son of God.

The baptized youth of the Church of God, are, in instances not a few, reckless of their obligations to God, and to his people.

Too few are found willing to devote themselves to the service of God, in the ministry of the gospel of his Son.

The love of God and the brethren is at a low ebb.

Divisions and schisms in the Church of God continue, with unblushing effrontery, to distract and paralyze her internal energies, and to cast the shadow of death over the world around her: and there is too little of faith, and hope, and prayer, and godly sincerity, in any efforts that are made for repairing her dilapidated walls.

Men receiving not the truth in the love, and in the power of it, are, in many instances, given up to strong delusions, that they may believe a lie. And hence Fanaticism, Enthusiasm and Imposture find many followers and advocates.

Christians are too regardless of their principles in their use of the Elective Franchise, under the influence of a party spirit criminal and disastrous in the extreme; and hence the avowed enemies of Messiah and his Church are elevated to office.

Corruptions in doctrine, worship, discipline and government, are found extensively prevalent in the church of God.

There is a lamentable deficiency, on the part of the professors of religion, in the consecration of their gain to the Lord of the whole earth.

The minions of Antichrist are busily at work, throughout the nations, for extending and perpetuating his gloomy reign, by Jesuitical craft, perfidy, devotion and sagacity, awakened by the progress of the True Reli-

gion, and the demands of the nations for their inalienable rights; while the divisions of Protestants distract their councils, weaken their forms, prevent their co-operation, and thus constitute the main strength of their common foe.

The Christian world is justly alarmed, and called to humiliation before God, by the recent disclosures of an extensive and awful defection to Popery, in an eminent and venerable section of the Protestant Church.

For all these, with many other causes which each individual, family and congregation may supply, the Synod do hereby call all under their care to unite with themselves in fasting and humiliation before God. And they appoint the first Thursday of February, 1846, to be observed in these duties.

And, in that day, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?"

THE COMMITTEE.

Philadelphia, May 26, 1845.

L.—*Report of the Board of Superintendants of the Theological Seminary.*

The Board of Superintendants respectfully report to Synod as follows:

As soon as possible after the adjournment of Synod, they proceeded to organize the Seminary. A quorum of the members being present, Dr. McLeod was chosen President, and Rev. A. G. Wylie, Secretary. An Inaugural Address was delivered by Rev. Dr. Wylie, and the Students directed to attend for matriculation. The following appeared and subscribed the constitution, viz: John Agnew Crawford, resident licentiate, Charles Brewster, William Sterret, Thomas S. Martin, George Lamb, David Herron, Hugh A. McKelvey. At a subsequent period, Mr. Alexander M. Watson, appeared. Messrs. A. M. Stewart and Robert Black, licentiates, were also in attendance. All these young men had received the first degree in the Arts, and had in other respects complied with the requisitions of the Constitution. They were assigned by the Board, under the advice of the Professors, to their appropriate classes.

On the first Wednesday of April last, the Superintendants met, and proceeded to the examination of the Students. Three days were spent in extensive examinations, on the Hebrew language and Literature, Church History, and general Theology. These examinations were highly satisfactory, and while they exhibited great care and attention on the part of the Instructors, presented also evidence of much diligence and industry in the pupils.

The Superintendants now report to Synod, that Mr. John Agnew Crawford leaves the Seminary finally—that Mr. Charles Brewster, has completed his course, and that they now submit him to the disposal of Synod, as ready for licensure. Mr. Sterret is a Student of the Third Class. And Messrs. Martin, Lamb, Watson and Herron, of the Second Class.

It may be proper to add, that Mr. H. A. McKelvey left the Seminary before the close of the Session. It was, however, with the permission of the Professors. He expects to return to his studies in due season.

The Board would respectfully call the attention of the Synod to the fund for the payment of the Professor of Theology. The sum apportioned to each Presbytery is small, and they respectfully urge upon Synod punctuality in its payment.

It is exceedingly desirable that the payments should be made to the Treasurer, by the first of February, each year. The Board were compelled

led to direct that money should be borrowed, to meet the demand at the proper time last year, and they trust that the punctuality of the friends of the Seminary will prevent the recurrence of this in future.

The labors of the Senior Professor are abundant, and highly successful; and the services of his competent colleague are deserving of the thanks of Synod.

In conclusion, the Board commend the interests of the Seminary, to the fostering care, and zealous and hearty attention of the Supreme Judiciary. Let it be duly encouraged, and it will be a source of blessing to the Church.

Signed,

J. N. McLEOD, President.

A. G. WYLIE, Secretary.

Philadelphia, May 30th, 1845.

M.—George H. Stuart, Treasurer, of the Theological Seminary, of the Reformed Presbyterian Church.

1845	DR.			
	<i>Northern Presbytery.</i>			
March, 26	To Cash, received from Thomas Cumming, Treasurer, being over the amount apportioned, viz:			
	Congregation in New York, (Rev. Dr. McLeod's)			\$95 00
	" " Duaneburgh, (Rev. A. G. Wylie's)			20 00
	" " Galway, (R. H. Beattie's)			12 00
	Mr. Cunningham, Schenectady.			5 00
	From Rev. Dr. McLeod, for six months interest (in advance) on S. Simpson's fund.			27 90
	<i>Philadelphia Presbytery.</i>			
April 25	" Received from Thomas Brown, Treasurer, in full for Presbytery's apportionment to Second Reformed Presbyterian Church, (Rev. S. Stevenson's)			15 00
	" First Reformed Presbyterian Church, (Dr. Wylie and Son's,) in full for Presbytery apportionment,			47 00
	<i>Pittsburgh Presbytery.</i>			
" 26	" in full for apportionment (per Rev. Dr. Black,)			50 00
	<i>Ohio Presbytery.</i>			
" 26	" received from James C. McMillan, Treasurer, in full for apportionment,			25 00
March 8				
May 27	Balance due Treasurer,			3 10
				300 00
1845.	CR.			
March 31	By Cash, paid Rev. Dr. Wylie, on account of salary as Professor, for Session of 1844-45,			200 00
April 26	" do. do. do.			50 00
May 5	" do. do. in full,			50 00
				300 00
	<i>Amounts yet due on Apportionments.</i>			
	Philadelphia Presbytery,			13 00
	Western Presbytery,			25 00
				38 00

FINIS.

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

A DEFENCE OF POLYGAMY.

It may seem strange, Messrs. Editors, to attempt a defence of polygamy, a practice now wholly disused among civilized nations, and generally considered as a violation of the divine law. Yet there are many things which exist in society from the mere force of habit, and the propriety of which none question, merely because they never think of them as subjects of examination; they are *customary*, and it is taken for granted they are *right*. Now, may not this be the case with *Monogamy*, or having but *one* wife? Would it not be better for society that polygamy should be permitted? Would not the condition of all classes, male and female, old and young, be improved? And is not polygamy authorised and even recommended by the Scriptures?

Many assert this of *slavery*. We feel confident we may assert it with equal propriety and force of *polygamy*.

Consider polygamy as a mere *social institution*. Woman, we all know, is the *weaker vessel*. She was made to be a help meet to the man, a help *meat*, to aid him in procuring subsistence to make him more comfortable. As an inferior class in the community, she should contribute to the advantage of the superior, just as the degraded descendants of Ham are made only to toil for the gratification and enjoyment of their more enlightened and exalted masters. Woman is not to be *alone*, for she was made for man. But besides, as weak in body, and feeble in intellect, comparatively devoid of energy and spirit, she "can't take care of herself," if alone. Every woman should be under the charge of one of the other sex. Some carping critics may here object that it is inconsistent to say that woman is to provide for man, and then that man must provide for her; but what of this! We may say in the words of a late *sappy*-ent writer, though on another subject, "Well, you are content to make *my inconsistency* your apology. I am not bound to reconcile the inconsistency of men in this argument. I am explaining, and laboring to enforce the claims"* of one man to have as many wives as he pleases.

But to return to the subject. We have shown that every woman ought to be married to a man; a conclusion in which we expect to have the general concurrence of our female readers, though they may dissent from the principles on which our argument is founded. Now, as the number of both sexes is nearly equal, it might at first view seem as if there was here an argument against polygamy; but if we notice the fact that many men cannot take care of themselves, and of course could not be expected to take care of wives, it will appear that but a small number of men ought to be married, and hence there will be a multitude of women for a single man. As, then, all women ought to marry, and all men need not, polygamy is sanctioned by the natural state of society. As things now are, we behold the lamentable sight of many females unmarried, and of many unhappy matches. Were polygamy allowed, this might cease. By letting men take more than one wife, all women might be married; and if any man showed he could not take care of his wife, or became tired of keeping her, he might send her off to some person who would take care of her, and was willing to have her.

* See "Divine and Human Rights," p. 23.

Here again we are encountered by the sickly sensibility of some sentimental philanthropists. They will talk of the feelings of a wife being torn, and her heart wounded at being treated in this manner,—separated from her husband and children, and traded off like merchandize. We admit that such a thing would be hard, had females the high, acute, and noble sensibilities of the other sex; but they are only females, so that it gives them but little pain. Thus reasons an eminent jurist of South Carolina when defending slavery against a similar objection, and as suitable for our purpose, we apply it in the present case. Where is the heart that does not bleed at contemplating the condition of unmarried females. Pining away in wretchedness and toil, living in the most abject want, without life or spirit, existence hardly at all desirable. Compare with this the condition of the inmates of a Turkish seraglio. Why, the latter is as preferable to the former, as is the servitude of the negroes of the south compared with the condition of their degraded and miserable brethren in the north.

We might enlarge on many social advantages which would result from polygamy, but we have said enough to convince every unprejudiced person of its propriety.

If we look at polygamy as a *political institution*, we find it commends itself to our approbation. An eminent judge in one of our southern states, to whom we have just made reference, asserts that slavery is essential to civilization, since no nation has ever become civilized without holding slaves. We assert, with equal confidence, that polygamy is essential to civilization, because every nation which has become civilized has practised it. It is true that we find both slavery and polygamy given up by nations as they advance in civilization; but may we not fear that when they commence the abolition of these useful institutions, they are destroying the means of their own progress? We may expect them soon to decline, and again relapse into barbarism. In order that men may cultivate their minds, and learn the art of government, &c. &c., they must have slaves to work for them. If they are themselves engaged in manual labor of any kind, how can they attend to the higher pursuits of science, political economy, &c.? Now, would it not be better that they should also be disencumbered of the cares of wives and families; that a few persons should have charge of all the women and children, and the rest be left to attend to other subjects. Can any one say the political state of a community would not be thus improved? If he say it, let him say it.

We consider this matter very important at this particular time. Women are beginning to obtain an influence which may soon become exceedingly dangerous. That they might be kept in due subjection, they should not be permitted to read or write; but we find they have generally acquired both. They have formed societies ostensibly for benevolent purposes, in which they meet together without the presence of any of the other sex, and where they have an opportunity of forming plots against their husbands of the most horrible kind. There is great danger in these societies. Still more, we find some of them writing and publishing books, showing a degree of intelligence and amount of information which might be abused to the most destructive purposes. They have even begun to take part in politics, arraying themselves on the side of one or other of the prominent political candidates, expressing their preferences in the most decided manner, and exciting a felt influence on our elections. Where is this to end? We fear that soon they may claim the right of suffrage—send a female to Congress or the Legislature, or perhaps make some elderly matron the President of the United States.

We are alarmed. The work is almost fulfilled to us, that women shall rule over us. We need another John Knox, to blow another "blast of the trumpet against the monstrous regimen of women."

Now, would not polygamy arrest these threatening evils? Facts show that woman could not attain, under such a state of things, such dangerous power. She might be more easily restrained, and kept in due subjection: the higher race could make the laws and govern.

But on this we must not dwell. We leave it to the serious reflection of our readers, whether the welfare of the nation does not require that polygamy be restored, because woman must be kept in subjection, and this is the only way to do it.

In defending polygamy, however, we wish particularly to appeal to the Scriptures. It is true that some enlightened men appear to think, that because the Bible is not meant to be a code of laws for social manners or political institutions, if there is a civil law which may require the performance of something considered useful, the church is not to take cognizance of such matters. "We should not call on the church to meddle with the laws of the land. As citizens, we have a right to demand just and equal laws; but as a church, we have other and higher duties."* This reasoning is used to show that a person should not be excluded from church membership because he holds slaves, since holding slaves is a civil matter, and "it is plain [very plain—to the *reviewer* and slaveholders,] that the church has no responsibility and no right to interfere with respect to the slave laws of the South."† We cannot go just so far; as it does seem to us that the church is bound to see that her members sanction or submit to no civil law, in sanctioning or submitting to which, they do what God forbids. We like better that part of the argument which endeavors to show that slavery is not contrary to the Bible. The latter view of the case seems to imply some doubt whether the former were perfectly correct,—a doubt which quite surprises us. In defending polygamy we will admit no such wavering; we defend it on Scripture grounds, and say that, if it be not reconcileable with the Bible, the church has something to do in requiring her members to abandon it. We appeal to the Scriptures in defence of polygamy.

We must confess, in doing this we feel some slight hesitation, because it cannot be denied that much can be brought from the Bible against it; but we mean to consider only what may be said in its favor. We would not go to the Scriptures at all, were it not that there is now-a-days a morbid conscientiousness operating in the community, and some well disposed but weak-minded persons seem inclined to abandon all practices which cannot be sanctioned by the Bible. Such a disposition has been on the increase in many parts of our land for some time past; and it is a fine thing to find professors of theology, men of liberalised, enlightened, and benevolent minds, showing that such sacrifices are not required, and enlarging the bounds of Christian liberty, and rejecting the restraints which some such foolish persons as we have mentioned are disposed to submit to.

We want to get the Bible on our side at all events, and we are confident we shall, because more difficult things have been done. The Bible has been shown to support slavery, and we think it much easier to show that it supports polygamy. Let us see.

It is a *patriarchal institution*. Abraham and Jacob, and others, in patriarchal times, practised polygamy. This none can deny. Then, too, it existed, with divine permission, under the *Mosaic dispensation*. David and Solomon had numerous wives. Will we profess to be wiser or holier than

* Princeton Review, Oct., 1844—p. 590.

† Ibid.

these men? Had we not better go wrong with Solomon, than be right with all the rest of mankind?

Let us go to the New Testament. Now here we find no express command against it, though generally existing in the heathen world, and no doubt, to some degree, among the Jews. Some say polygamy is a criminal thing. We apply to such persons the language used on another subject in the Princeton Review, October, 1844, which, although applied to another subject, answers our object exactly. We alter but one term.

"How they can avoid feeling condemned out of their own lips, is more than we can understand. The admitted facts of the case are these: 1. That at the time of the introduction of Christianity, polygamy in its worst form prevailed extensively over the world. 2. That neither Christ nor his apostles ever denounced polygamy as a crime. 3. That they never urged its abolition as an immediate duty. These are the facts, the inference is irresistible, polygamy cannot be a crime." (p. 568.)

We may also quote from the same source, with a similar alteration, our grand conclusion on this subject.

"It will of course be admitted that what God has at any time sanctioned cannot be evil in its own nature. If, therefore, it can be shown that God did permit his people, under the old dispensation, to be polygamists, polygamy in itself cannot be a heinous crime. It will further be admitted, that any thing permitted under the old economy, and which the apostles continued to permit to those whom they received into the church, cannot be a crime justifying exclusion from Christian communion." (p. 554.)

Who now can say that polygamy is wrong—is a crime—should cause the exclusion of those who practise it from the membership of the church. Let not our missionaries among the heathen require those who embrace Christianity to abandon it. May not a man be a real Christian and yet have many wives? Let us not oppose polygamy, then, for "in itself, and as far as it is allowed to operate, it is evident that a principle which makes the man who entertains it regard and denounce good men, who really love and serve the Lord Jesus Christ, as heinous criminals, unfit for Christian communion, must pervert the heart, and, where it has its full effect, destroy all semblance of religion." (p. 549.) All semblance of religion, to say nothing of any *heart* work. We admit the polygamist may be a Christian, but if this be true, those who oppose polygamy have but little right to claim that name.

It is not long since a minister in the Presbyterian church was deposed for marrying his deceased wife's sister, and the sentence was sanctioned by the highest authority in that body. Had the person been married to two or three, or fifty women, would he, or ought he to have been deposed from the ministry? Certainly he would not have been, if he had held two or three, or fifty females as slaves.

We love our country, and we want it to be the glory of all lands. In the progress of decline, we find polygamy banished from every civilized nation; and slavery now finding a refuge in scarcely any one but this. We begin to fear for this patriarchal institution, and we wish to strengthen it. Polygamy, coeval probably, and certainly kindred with slavery, might help to sustain it. Let us return, then, to those good old times.

THE BANNER OF THE COVENANT.

PHILADELPHIA, SEPTEMBER, 1845.

The present number of the Banner completes the publication of the Minutes of the last meeting of Synod, which, although they occupy so large a portion of our pages, we are sure our readers generally will be pleased to find given at so much length. The Basis of Union proposed by the Convention, and the plan submitted by Dr. McLeod, will be found in the Appendix. As subjects of great and even vital importance, we hope they will be considered with the most calm and careful attention. More than a year must pass before Synod will decide upon the adoption of either plan, if either be finally adopted, and in the mean time we hope that all who love the peace of Zion, and at the same time wish to cherish her divinely given principles, will seek for that wisdom which cometh down from above, and which is profitable to direct. It is only by laying aside a feverish zeal for union on the one hand, or for denominational distinctions on the other, and considering the subject on its own merits, dispassionately, deliberately, intelligently, *prayerfully*, that we can expect to come to a proper issue.

The Editor of the "Christian Instructor," published, under the patronage of the Associate Reformed Synod of New York, after giving an account of the proceedings of the late Convention, observes as follows :

"Within the last few days a report has reached us, that in the Reformed Presbyterian Synod, which met in Philadelphia on the 3d Tuesday of May, a violent opposition was made to the proposed basis of union, and even to the union itself. It would be neither delicate nor kind to comment upon the action of this Synod, in the present imperfect state of our knowledge of what has been actually done. Opposition to the union now would be so inconsistent with the whole course of that Synod for several years past, that we cannot believe in the reported change of sentiment, except upon the most decisive evidence."

As the Editor professes himself unwill-

ling to *believe* the statements he has published, unless with increased evidence, we are very sorry that he saw fit to *publish* them. We are able to inform the Editor that the opposition to the Basis was not "violent," in the sense in which his readers and the public generally would understand the term : on the contrary, the discussion was conducted with great decorum. We may also state that those who opposed the Basis presented by the Convention, as it now stands, are *not* opposed "to the Union itself," if it could be effected on what they consider suitable principles. We hope the Editor will correct the injurious and erroneous impression which his article on this subject is calculated to convey.

In another part of this No. will be found the proceedings of the Associate and Western Associate Reformed Synods, on the Basis of Union. We have not yet received a copy of the minutes of the Associate Reformed Synod, but we understand their action is substantially the same. When, however, we have the Minutes we will give the proceedings in the case, as officially recorded.

The newspaper presses, unused to the mode pursued by the Convention in appending to the Confession of Faith, a condemnation of errors, have in several instances published these errors as if they had been doctrines which the Convention asserted to be true. Regarding them in this way, some of the Southern papers published the errors on the subject of *slavery* with commendation of such increased liberality, while other papers in the North, expressed their regret at such defection from the truth. We find that the mistake has even passed the Atlantic, and appeared in a London paper. We believe American newspapers have generally corrected the mistake, but as some of our transatlantic friends might possibly be misled, this explanation will not be unsuitable.

The Rev. Dr. Wylie set sail for Europe on the 1st of July. We ask in his behalf an interest in the prayers of our readers. On the cover will be found the proceedings of his Session, in regard to this subject.

MISSIONARY INTELLIGENCE.

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For the Banner of the Covenant.

MISSION IN NORTHERN INDIA.

The following letter gives an interesting account of the visit of the Missionaries to the celebrated Fair at Hurdwar, the place where the river Ganges passes through the Himmalaya mountains, and where its waters are considered as peculiarly sacred. Immense multitudes resort to this place from all parts of India, and the adjacent countries, both to wash away their sins in the waters of the deified river, and for purposes of traffic. An opportunity is thus presented to announce the message of salvation to those who could not be reached by preaching to them in their own countries. For the number and variety of the hearers, Hurdwar is like Jerusalem on the day of Pentecost. Let us pray that the same spirit which was then poured out on the assembled multitudes who listened to the apostles, may be poured out also on those benighted and sin-enslaved men who there may hear from the Missionaries the tidings of the same salvation.

MISSION HOUSE, SAHARANPUR, April 1845.

My dear Christian Brother,—Since I wrote a month ago to our mutual friend, the Rev. T. W. J. Wylie, we have been favored with no letters from our Philadelphia correspondents; but as the next overland mail is expected to arrive about the 22d, we live in hope, and trust we shall hear from you all, and at the same time receive the first No. of the newspaper. The present overland mail from this place, will close in a few hours, and as I am much pressed for time, and my mind considerably distracted with business, you must either accept of a very hurried and imperfect letter, or exercise patience for a month without one, as I believe no other person thinks of writing this month.—I left home on the 28th ult., and by making forced marches, I arrived at Hurdwar on the morning of the 29th, a distance of 40 miles. The rest of that day (Saturday) was spent in erecting our tents, and in making preparations for a fortnight's labour at this celebrated place of pilgrimage, which I have now visited for the *seventh* time. On the Sabbath we commenced our labours of preaching to the pilgrims under the shade of our large awning, the same that was used last year, and for twelve succeeding days, at the hours of ten and four o'clock, we held regular services in Hindustani and Hinde. The number of hearers averaged from two and three hundred to one thousand people, many of whom, seated on mats, remained not only during the whole of the protracted services, but for hours after, to engage in, or listen to the familiar conversations and explanations that followed the discourses. In general all behaved with much decorum, and paid great attention to the word spoken. We had six speakers, viz.—The Rev. Messrs. Thompson, Caldwell and Jamieson and myself, and Golak from Lodiana, licensed preacher, and J. Coleman, catechist. Mr. Caldwell's Assistant from Merath, assisted by the others in rotation, conducted the distribution of scriptures and tracts in an adjoining tent. These tents were erected on the high-way side, where hundreds of thousands passed to and from the sacred place of bathing, and

towards the end of the *mela* the road was generally thronged by one mass of human beings as far as the eye could reach. At the conclusion of each service, two or three of our party were engaged for hours in conversing with the people, and exhorting them to attend to the important truths which they had heard. At the close of these exhortations, our powers of speech and utterance have been sometimes completely exhausted; and yet so attentive were the people, and so anxious to hear all that we had to advance on behalf of christianity, or against idolatry, that we often felt sorry when compelled to dismiss the multitudes. We never before felt more interested in the work of preaching to the heathen, or, on the whole, so much encouraged in our labours; and we cannot but hope that some good has been done, although the fruit may not immediately appear. It is evident from conversation with these pilgrims from all parts of Hindustani, from the mountain tribes among the Himalayahs, from the Panjab and remote countries to the North-West, that a knowledge of Christianity, by the distribution of books in former years, has been spread extensively, and that a spirit of inquiry has been created, which is not to be suppressed by all the threats of the Brahminical Priesthood. As an evidence of this I may here state, that often on each side of our preaching establishment, along the way-side, there were scores of Priests with huge volumes of books containing the names of the pilgrims, who live by perquisites obtained from visitors, and who knowing that their craft is in danger by the spread of christianity, did all in their power to prevent the pilgrims from hearing us, yet they could not prevent them from doing so, and as the interest in our services increased towards the end of the fair, they seemed to lose all influence over the multitudes, who eagerly pressed around us to hear the words of eternal life. The last day that we remained was the great day of bathing; and as in former years they seemed to be on that occasion in such a state of excitement, and so mad upon their idols, we could never do much missionary work, we had anticipated the same state of things this year also, but were agreeably disappointed. Mr. Jamieson and I preached for hours to a vast crowd, behind and before and on all sides of us as far as our voice could reach, who remained, most of them, the whole time, and gave the greatest attention, and nothing but complete exhaustion, in an atmosphere at 100° could have caused us to relinquish one of the best opportunities we have ever had of making known the gospel to the heathen. We closed with a warm appeal to their consciences and hearts, their hopes and fears, and then dwelt on the solemn thought, that the next time most of us would meet, would be at the bar of God, before the judgment seat of Christ, and amid the assemblage of the universe! All the discourses were founded on some texts or passages of scripture, and as you may be curious to know the kind of texts selected in preaching before the heathen, I will here just mention the subjects which, without any consultation, were selected by the speakers, as I took them down at the time. These begin on the third day of our labors. Thompson on the importance and difficulties of religion, from Luke 13: 24, "Strive to enter in at the straight gate, &c." Jamieson on the Tares of the field, Mat. 13: 24-30. Campbell on Paul's sermon on Mars Hill before the Athenians, on the folly of idolatry and the character of the true God, Acts 17: 16-31. Caldwell on Christ the end of the law for righteousness, Rom. 10: 4. Golak on the character of the righteous, Ps. 15. Jamieson on the unity of God, Isa. 44: 6. Coleman on Repentance and the remission of sins, Luke 24: 47. Thompson on the joy that is in heaven over repenting sinners, Luke 15: 7. Caldwell on

some of the beatitudes, Mat. 5: 1-4. Campbell on the invitations and blessings of the gospel, Mat. 11: 28-30, "Come unto me, &c." Jamieson on our helplessness and our hope, Is. 53: 6, "All we like sheep have gone astray, &c." Golak on the important question and its answer, Acts 2: 37, 38. Coleman on the fall and its results, Gen. 3: 6. Thompson on the duty of hearing and improving the gospel, from the parable of the sower, Mat. 13. Campbell on the danger of neglecting salvation by Christ, Heb. 2: 3, "How shall we escape, if we neglect so great a salvation." Caldwell on the necessity of the new birth, John 3: 3. Jamieson on the barren fig-tree, Luke 13: 6-9. Golak on the preaching of the cross of Christ, 1 Cor. 1: 18. Thompson on the mystery of godliness, 1 Tim 3: 16. Jamieson on one God and one Mediator, 1 Tim. 2: 6. And in conclusion Campbell on the love of God to man, John 3: 16. All we can now do is to pray the Lord of the harvest that he would cause the seed sown to take root in the hearts of those who heard it, and to remind Him of his promise, not to let his word return void, but to cause it to prosper in the thing whereto it has been sent. The field here is as open to the laborers in the gospel as they could wish. Had there been ten times as many more preaching places at Hardwar, and ten times as many men to preach in them, all would have had as many hearers as could be reached by their voice. O, that we had many more to help us in this blessed work, and that the Spirit from on high might be poured down on these immense masses of immortal men, deluded by false hopes, and groping their way to eternity in midnight darkness.

On reaching my home a few days ago I found all in pretty good health, but the children giving evident signs, by their paleness and delicacy, that the hot season had fairly set in. We have already had the commencement of the hot winds, and our houses must now be kept closed for more than two months to come, from early morning, till after sun set. It is the want of air and exercise that is so trying on most constitutions, particularly on children. But, I must close: and I do so with all the love to yourself and Mrs. S——, and all the christian friends that it is possible to express here.

Ever your friend and brother,

J. R. CAMPBELL.

P. S.—The English school here has greatly increased during the last month. About 12 new scholars have come from the city. Brother and Sister Craig and family, as well as Brother and Sister Caldwell, &c. are all in health. Please say to the Rev. Mr. Wylie that Mr. Morris sailed about the middle of March from Calcutta by way of England. He left the boxes I placed under his care with our Agents in Calcutta, to be put on board the Zenobia for New York. Our Agents in Calcutta have informed me that when they made inquiry at the Custom House for Horne's Introduction and Brande's Cyclopedia to send them back to America by Mrs. Wilson, they found that they had been burned! The English laws are now exceedingly strict regarding reprints of English books for which there are copyrights.

Most affectionately yours,

J. R. C.

2d. P. S.—Should a box at any time be coming from America, we would like to obtain 2 doz. copies of Smith's Grammar, for the English school.

MISSION OF THE ASSOCIATE CHURCH TO TRINIDAD.

Our readers, we presume, are generally aware that the Associate Church has been for some time sustaining a mission to this Island. Although their faith has been tried by some painful bereavements, still it will be seen there is no disposition to abandon the effort. The following extracts from the Annual Report of the Board of Missions, made at the last meeting of the Associate Synod, will be read with interest.

Report of the Board of Missions.

In presenting this our annual report to Synod, we have few events to mention but such as have already come under the notice of the members of Synod. During the past year we have to sing of mercy and also of judgment—of mercy, in that a door of usefulness still remains open, and an increasing prospect of success before the mission; of judgment, in that it has pleased the Head of the church to remove one of our missionaries from his labours here below, (as we hope) to that rest which remaineth for the people of God. In addition to this stroke, the mission has sustained a heavy loss in the death of Mr. George Kerr, which took place a few days previous to that of Mr. Gordon. He and his partner having thought that they might be of some use to the mission, volunteered their services for this purpose, to render whatever assistance might be in their power. Our missionaries were much gratified with this additional proof of the interest felt in the mission: they calculated largely on the assistance which Mr. and Mrs. Kerr would render to their infant settlement. But it has seemed good to the sovereign Disposer of events to disappoint their hopes at the very outset. Mr. Kerr became unwell a short time after his arrival, and died after a few days' sickness, and Mr. Gordon was called to follow him speedily. Thus, in the mysterious providence of God, your mission is reduced to a single member: the female assistants have given us information of their intention to return, and the announcement of their arrival is daily expected.

Previous to the decease of Mr. Gordon, Mr. Banks had commenced a second station, at a favorable point, about four miles distant from the first, for the accommodation of which, he has procured a small piece of ground, and had a building fitted up sufficient as a temporary accommodation for lodging and preaching. An individual in Pittsburg has generously offered \$50 to assist in purchasing ground, and it is to be hoped that his example will stir up others who have the means at their disposal, to do likewise. At the first station, suitable buildings have been erected for the accommodation of the mission family, and also for preaching.

Throughout the past year your missionaries were diligently employed in teaching through the week, and preaching on the Sabbath, as well as on suitable occasions at other times. The attendance and attention, on the part of the natives, continues unabated, though your missionaries cannot yet report any additions to the church by baptism: it would appear, however, that such applications had been made, but, judging it prudent to exercise the greatest caution in bringing persons into the church who were lately sunk so low in degradation and ignorance, it was thought advisable to try them yet longer. In the last communication received by the Board from our deceased brother, he writes thus: "The spiritual concerns of the mission are encouraging; that is, we have an increasing attendance and interest shown. . . . I have been repeatedly applied to, to administer the ordinance of baptism, but have, hitherto, invariably declined. Great care, and considerable time must be taken before we can admit any to the fellowship of the church. Mr. Brodie has laboured about four years, and has not yet organized a congre-

gation. There is a small number of those who attend with us whom we consider promising, about half a dozen; they are more steady in attendance, anxious for spiritual improvement, and orderly in their behaviour, though there is still much to be done before they can be admitted."

From the report of the treasurer, hereto appended, you will see that at the commencement of the present missionary year, there was on hands the sum of \$723 80. Contributions during the year, \$2,179 57, of which there has been forwarded or otherwise expended, in support of the mission, \$1,787 3, leaving a balance in the hands of the treasurers of \$1,116 47, together with \$50 offered by an individual in Pittsburg, for the purpose of purchasing land at the second station. The whole liabilities of the Board amount to about \$900, besides the expense which may be incurred by Mrs. Gordon and Miss Beveridge in returning home. As an offset against this, they possess the above sum, and property, buildings, &c., at the first and second stations, amounting to \$2,471 29.

IRISH ECCLESIASTICAL INTELLIGENCE.

The Eastern Reformed Presbyterian Synod's Protest against the endowment of Maynooth College.

We, the Eastern Reformed Presbyterian Synod, protest against the Maynooth grant, and the proposed augmentation of it—

I. On the score of *injustice*.

Roman Catholics say to Protestants, "Support your own religion, and we will support ours." "Ask nothing from us, and we will ask nothing from you." Now, to us, this appears to be the language of even-handed justice. We say, *Amen!* We take nothing from Roman Catholics—we *would* take nothing from Roman Catholics: why, then, should Roman Catholics take anything from us? Why should they take anything from Seceders, Independents, Methodists, Moravians, Quakers, &c.? Why should they take anything from those numerous sects who take nothing from them? By their cry, "Justice to Ireland," do they only mean justice to *themselves*?—do they only mean justice to *Roman Catholics*? Will they allow no justice to Reformed Presbyterians, Quakers, and others? Will they allow no justice to any of those sects who take nothing from them?—who owe them nothing but love?

Roman Catholics cry, "Justice to Ireland;" but will they allow no justice to Scotland? Will they allow no justice to the Free Church of Scotland? Will they allow no justice to Scotch Seceders, Covenanters, Independents, &c.? Will they allow no justice to *two-thirds* of the inhabitants of Scotland, who take nothing from Roman Catholics? If Roman Catholics have not obtained justice in Ireland, is that any reason why they should rob Scotland?

Roman Catholics cry, "Justice to Ireland;" but will they allow no justice to England? Will they allow no justice to English Independents, Presbyterians, Baptists, &c., who are all willing to say *Amen* to the equitable proposal—"Ask nothing from us, and we will ask nothing from you?" In a word, will they allow no justice to nearly one-half of the population of England?

We agree with Roman Catholics in saying, "Justice to Ireland;" but, we go a little farther, and say—Justice to England, and justice to Scotland. We agree in saying, Justice to Roman Catholics; but, we go a little farther, and say—Justice to Seceders, Covenanters, Methodists, &c. We say—**JUSTICE TO ALL!** We regard the endowment of Maynooth as a flagrant act of *injustice*, and, as such, we loudly protest against it.

II. We protest against the endowment of the Maynooth College as a species

of persecution. To force men to support and propagate what they believe to be a system of error, dishonoring to God, and injurious to the best interests of men—to force men to support such a system, is in our estimation, a gross infringement of the rights of conscience. We protest against it as religious persecution. We protest against Roman Catholics being forced to support the religion of Protestants; and we protest against Protestants being forced to support the religion of Roman Catholics. We protest against both. They are a disgrace to the liberality and enlightenment of the nineteenth century.

III. We protest against the proposed endowment of Maynooth College, because it proceeds upon the sceptical or infidel principle that truth and error are equally calculated to promote the best interests of a nation. When systems of religion, contradictory and opposite are established by the government of a country, all these systems cannot be right; some of them must be wrong. They cannot be all *true*—some of them must be *erroneous*. Now, to establish an erroneous system is to proceed on the principle, that error will do no *harm*—for surely no government would avowedly establish what they know to be hurtful and injurious. Nay, to establish an erroneous system, is to go on the principle, that an erroneous system is as useful as a true system. It goes on the principle, that it is no matter what men believe, if they are sincere—that the worship of Baal, and the worship of Jehovah, are equally acceptable, equally beneficial, to the temporal and eternal interests of men. On this principle the British Government seem to be proceeding. Now, this principle appears to us most deceptive and dangerous. This principle appears to us equally opposed to reason and revelation. Both in secular and religious affairs, truth is *beneficial* and error *injurious*. If a farmer adopts an erroneous theory, his error is injurious. If a mechanic adopts an erroneous theory, his error is injurious. If a merchant errs, his error is injurious. If a sailor errs, and runs his ship against a rock, his error is injurious. If a physician errs, and prescribes poison, instead of medicine, his error is injurious. In all the affairs of life, error is injurious. And why not in religion? Is religion an exception? It is no such thing. If we believe our Saviour, it is no exception. Of the Pharisees, he says—“Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” In the Sacred Volume we also read of “*damnable heresies*.” It is therefore evident that the British Government, in establishing opposite and contradictory systems, are involved in this dilemma; that either error is *harmless*—the absurdity of which we have just now proved—or that they are guilty of endowing systems injurious to the souls and bodies of men. We therefore enter our solemn protest against the course the British government are at present pursuing.

To extricate the nation from the horns of the dilemma stated above, let every denomination of Christians support their own religion.

We can easily conceive, that some pious and conscientious Protestant may say to a Roman Catholic, “We have a right to force you to support our religion, because it is *true*; but you have no right to force us to support your religion because it is *false*.”

Now, this is neither more nor less than the old sophism called “*petitio principii*,” or “begging the question.” It takes, for granted, the very point in debate; for the Roman Catholic will say to the Protestant, “*Our religion is true, and yours is false.*”

The Protestant, following up his principle, may say to us, “Do you mean to tell me that truth and error are undistinguishable? Do you mean to tell me that I can arrive at no certainty in matters of religion? Do you mean to drive me into scepticism? When Jesus Christ says of the sacramental cup, ‘Drink ye all of it,’ do you mean to tell me that I cannot be certain

that Roman Catholics are wrong in withholding the cup from the laity, and that Protestants are right who give them the cup?

Our reply to this is: Men may, and frequently do, arrive at certainty. Every man should endeavor to arrive at certainty. "Every man should be fully persuaded in his own mind." But, though the certainty which any man possesses is a privilege to himself, it is no rule to his neighbor. Assuming the double character of party and judge, he has no right to force his convictions on his neighbor, and compel him to pay for them. To illustrate this, let us suppose that the same Protestant and Roman Catholic dispute about a farm. The Protestant says, "the farm is mine." The Roman Catholic says "no, it is mine." Though the Protestant may be certain that the farm is his, this is no reason why, assuming the double character of party and judge, he should decide in his own favor, and take forcible possession. He must refer the case to twelve men of a jury. Just so with *truth*. No men, or body of men, have a right to constitute themselves both party and judges in matters of religion: all must appear before the judgment-seat of Christ. They have no right to say to their neighbors, "We are certain that we have the truth, and we will compel you to support it." For any class of men to constitute themselves both party and judges, either in matters of worldly property, or in matters of religion, is to act on a system both unjust and injurious—a system which, if universally acted on, would throw all society into confusion. It would convert our world into an Aceldama—a *field of blood*!

IV. We testify against the Maynooth grant, and against the proposed augmentation of it, *because we are Protestants*—because we protested against the errors of the Church of Rome, and, on the ground of that protest, abandoned her communion. Now, to protest against a certain class of errors, and, after some time has elapsed, to endow a college for training up men to *propagate* those errors, is, in our estimation, a most palpable inconsistency—it is to pull down with the one hand what we build with the other. No Protestant—be he Episcopalian, Presbyterian, Independent, Baptist, Methodist, &c.—can acquiesce in such a grant without stultifying himself and renouncing his Protestantism. We protest against the grant, because it is calculated to retard, counteract, and arrest the progress of the Reformation. If the Reformation was a good thing—and all Protestants believe that it was—the progress of the Reformation must also be a good thing; and every Protestant is bound, in duty, to promote the Reformation, and to carry it forward. Episcopalians will admit this, for they established a Reformation Society. Presbyterians will admit this, for the General Assembly has her Home Mission. Both the General Assembly and the Established Church have constituted societies, and raised funds, and sent out missionaries, to convert Roman Catholics. And will these two bodies—the largest Protestant bodies in Ireland—will these two bodies raise funds to free Roman Catholics from a system of error? And will these two bodies again raise funds to assist them in propagating that very same system? Can anything be more inconsistent than this? What would we think of the Anti-slavery Society were they first to raise funds for preaching *down* the slave-trade, and then raise funds for preaching *up* and supporting it? We cannot be a party to such inconsistencies. On the contrary, we lift a loud testimony against them. We call on the Established Church of England and Ireland—we call upon the Presbyterian Assemblies of Ireland and Scotland—we call upon all sects and denominations of Protestants—to stand forward and oppose the Maynooth grant. If they do not oppose it, we beg they will be consistent; let them never more raise the cry of "No Popery;" let them never more talk of their Reformation Societies; let them never more talk of converting Roman Catholics. The United Church of England and Ireland,

the Established Church of Scotland, and the General Assembly of the Presbyterian Church of Ireland, are all on their trial. They are on their trial before the British empire—they are on their trial before Europe—they are on their trial before the world—they are on their trial before that Redeemer—"who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich." The question for trial is this—Whether their state emoluments will stop their mouths and silence their testimony? or whether they will oppose the Maynooth grant? *This is the question!* These Churches are at present in a most awkward predicament. Whether they oppose the endowment, or do not oppose it, they are open to attack. If they oppose it, they are open to attack on the score of *injustice* and *inconsistency*. Roman Catholics will say—Is it *consistent* in you, is it *just* in you, to take money out of our pockets for the support of your religion, and allow us nothing for the support of ours? The empire in general will answer, No! On the other hand, if these Churches do *not* oppose the endowment, all true Protestants will attack them. They will say—and they are at this moment saying—"You would rather see Popery established in Ireland, than give up your tithes and Royal bounties." From the horns of this dilemma, so far as we can see, there is no possible way of escape but one—a magnanimous imitation of the Free Church of Scotland.

V. We protest against the Maynooth endowment, because it is the insertion of the small end of a wedge. The first movement was an *annual* grant to Maynooth College; the second movement is a *permanent endowment* of Maynooth College; the third step will probably be a *pension to the Roman Catholic clergy*; the last step will be *the establishment of the Roman Catholic religion in Ireland*. This, we are convinced, is the natural process. Roman Catholics profess themselves voluntaries: their great leader professes himself a voluntary. If they are in earnest, now is the time to prove it. If they wish that, in this divided empire, every religious body should support their own religion, now is the time to prove their sincerity. Let them now make a stand against the Maynooth grant: if they refuse to do this, they must excuse us if we doubt their sincerity, and suspect them as wishing a Roman Catholic establishment. Let all who are opposed to such a consummation, stand up now, and resist the movement. Ten years ago, in our "Signs of the Times," we raised our warning voice, and now we enter our indignant protest.

VI. We protest against the proposed endowment, because we are convinced it will not promote peace, but encourage agitation. It will not satisfy Roman Catholics, and it should not satisfy them. What then will it do? It will furnish vantage ground for carrying on the war. No peace need be expected in Ireland, while one denomination of Christians is forced to support the religion of another. In this divided empire, every sect should support their own religion. This statement we make under a firm conviction, that by recommending this course, we are consulting the best interests not only of the empire at large, but the best interests of every sect and denomination of Christians. Episcopalians in Ireland, by their own showing, possess nine-tenths of the wealth of the country, though they do not constitute one-tenth of its population; they are therefore best able to support their own religion. Being freed from the trammels of the state, their church would be renovated; that godly discipline, the want of which they have so long deplored, would be immediately exercised; a stop would be put to the progress of Puseyism; and their Church, being arrested in her retrograde movement towards Rome, would gloriously progress in the work of reformation. Such is our conviction.

The General Assembly of the Presbyterian Church occupy a most important post. In our estimation, the balance of power is in their hands. On them it depends, under Providence, whether the Roman Catholic religion shall be the established religion of Ireland or not. If they give up their Royal bounty it *cannot* be established. If they do not give up that grant, *it will* be established. This opinion we expressed ten years ago, in our "Signs of the Times." In this opinion we are now confirmed. The Assembly themselves have confirmed us. Their most talented members have, in public meetings, declared, that the smallest movement of their little finger would suffice to overturn the tithe system. Now if the tithe system were overturned, and the Regium Donum given up, the ladder would be removed, by which Roman Catholics can climb to power and ascendancy. If the General Assembly make the noble sacrifice, they will crown themselves with glory—they will raise the clerical character to a high degree of eminence—they will magnify their office—they will stop the mouths of infidels they will promote the Protestant religion—they will do justice to Roman Catholics. The churches of the Reformation will flourish, and the empire will enjoy peace. For such a consummation we fervently pray, "May the Lord hasten it in his time."

ACTION OF THE ASSOCIATE AND ASSOCIATE REFORMED SYNODS ON THE BASIS OF UNION.

As our readers will be anxious to learn the disposal which the other bodies represented in the Convention have made of the Basis of Union, we make the following extracts from their Minutes:

The Associate Synod passed the following Resolution by a vote of 57 Ayes, 11 Noes.

"Resolved, That Synod transmit to the several presbyteries and sessions under their inspection, the basis of union proposed by the Convention of Reformed Churches, with instructions to report their judgment thereon to the next annual meeting of the Synod."

The Associate Reformed Synod of the West.—This body having heard the Report of their delegates to the Convention, referred it to a Committee who presented the following Report, which was considered and adopted:

"That the subject committed to them is a very pleasing one. It is truly delightful to see those churches, which had sprung from the same root, had testified for the same great truths, yet through manifold infirmities had fallen out by the way—turn again to each other's embrace, with all the confidence and mutual endearment of brethren in Christ. This convention at first appeared like Elijah's cloud, but as a man's hand. God has not, however, despised the day of small things. After a succession of annual meetings, your delegates have reported the pleasing prospect of a successful termination to their deliberations. Clouds of discouragement had once and again pended over their pathway—but as they progressed, rough places became smooth, and crooked ways straight. We have had but a small amount of the proceedings of the late convention reported to us, and cannot, therefore form any definite opinion of its merits; but from the specimen which has been reported and from the information of a general nature which we have received, we are inclined to believe that all apparent obstacles in the way of union between the churches represented in convention, have been surmounted—and that now, little if any thing, remains to obstruct the union if there be with all concerned a ready mind. We are satisfied that no truth has been sacrificed by the convention—and that the basis proposed is worthy the concurrence of the several churches concerned in the case, if it be generally known, and rightly understood; and we have no doubt but the same spirit of unity and bond of peace which have brought the members of convention to speak the same truths and mind the same things—in short, to see eye to eye—will be extended also to our people—and that they will be brought together and knit together in love, as one fold under one shepherd. As a mean to effect this desirable end your committee would respectfully submit for your adoption the following resolutions:

Resolved, 1. That Synod is highly gratified with the issue to which the late convention of orthodox churches has come.

Resolved, 2. That Synod approve the publication of the basis of union fixed upon by the convention, and will cheerfully bear their share of the expense of said publication, with the minutes of the late convention.

Resolved, 3. That Synod hereby overture said basis to the respective presbyteries represented in this Synod to be reported on at its next annual meeting.

Resolved, 4. That Synod appoint a committee of correspondence, to confer with the different synods and churches represented in convention, on all matters pertaining to the progress and consummation of the union.

T H E

Banner of the Covenant.

OCTOBER, 1845.

THEOLOGICAL ESSAYS.

For the Banner of the Covenant.

CIVIL GOVERNMENT.

(Continued.)

Second. Some of the claims of the United States government, to recognition as the moral ordinance of God, shall now be presented.

1. Because it has been found, above all other governments existing on earth, the best calculated to answer the end of this ordinance—the immediate good, and temporal interest and safety of the commonwealth. This alone would entitle it to recognition as God's moral ordinance—"the minister of God for good to men." This is the immediate end of civil government. More is not *absolutely* necessary, however desirable the possession, and however sinful the want, of it may be. But this government has, besides, some of the most important features of Christianity impressed upon it: so that, accessory to the immediate good and temporal interest of the community, the interests of the church of God are greatly promoted—yes, this is an *accessory* good resulting from the ingraftment upon it, of the religion of the Redeemer. It, moreover, is, and may be made, just as *good*, just as *Christian*, just as *scriptural*, as the sovereign people choose to make it. If therefore it be not so good as it ought to be, or as we could wish it to be, let us try to make it better.

2. It has a claim to recognition by us as members of the Reformed Presbyterian Church. This special claim rests upon our own act and deed. In 1812, our supreme judicatory, representing the whole of our community, unanimously declared,—That they found no *positive immorality* in the United States Constitution,—That they blamed it for omissions alone—and on this ground framed an oath of allegiance, even *stronger* than that presented by law. Here it might be asked, why frame a stronger one, and not adopt the form already made and presented by law? To this question, the plain matter of fact is the best answer. 1st. Few of our members had ever seen the oath of naturalization, prescribed by law, and consequently knew not whether it embraced any thing immoral, or not. 2d. They were sensible that some of the people under their charge retained strong prejudices against the moral character of the United States constitution, which they did not think prudent to alarm, but rather leave to time and increasing light, to remove. They were persuaded that none would hesitate to take the oath in the terms which they there prescribed—viz., "I, A. B., do solemnly swear, in the name of the Most High God, the

searcher of hearts, that I abjure all foreign allegiance whatever, and hold that these States and the United States are, and ought to be, sovereign and independent of all other nations and governments, and that I will promote the best interests of the empire, maintain its independence, preserve its peace, and *support the integrity* of the Union, to the best of my power."

Such is the formula prescribed by the Supreme Judicatory of our church, in 1842, and to which the Prorenata brethren, then, gave their unqualified and unanimous assent, and concerning which they ordain—

"That emigrants from foreign nations—lest they should be esteemed alien enemies—be instructed to give to the proper organs of the government the" *above mentioned* "assurance of their allegiance to this empire, each for himself when required."

Now, it is believed, that it requires more sagacity than most people are possessed of, to understand how such an oath—to *support the integrity* of the Union—can be justified, if swearing allegiance to the same government be such an *immorality*, such a *political heresy*, as to merit the punishment inflicted by the Prorenatans—viz., suspension from office and ecclesiastical privileges! This act of our supreme judicatory, stands on our records, yet unrepealed; yes, without any suggestion or motion ever having been made, that it should be repealed; and let it not be forgotten that this act received the unqualified and unanimous consent and approbation of the Prorenatans themselves! It is here, however, to be understood, that our church never *required* any of her members to take this oath, or any other, to the United States; but merely prescribed a form of oath, the *taking* or the *not taking* of which should ever remain optional, to be determined by the conscience of the individual. Among all our members, this was, for ever, to be a matter of mutual forbearance. The recognition or the rejection of the federal constitution was no term of communion, in our section of the church. It is true, the *fifth* article of our terms of communion testifies against "all immorality in the constitutions of state;" but our church has long since declared, that, "there is no *positive immorality* in the constitution of the United States." This is now affirmed by some; it is denied by others; ministers and people are divided on the subject. The most intelligent and the most conscientious differ in their views. Why then impose such a subject as a term of communion? It is notorious, that *nine* out of *ten* of those who are the most clamorous against the federal constitution, have never read it. Their *faith*, or rather their *want of faith*—for how can they believe or disbelieve what they know nothing about!—is entirely implicit. They embrace articles of faith, which they do not understand; and condemn what they know nothing about. They decide with ease and confidence, where the most learned jurists in our country hesitate and pause. Happy ignorance! Thou canst solve every difficulty—or rather, thou discoverest none. If thou canst not loose the Gordian knot, thou canst, at least, cut it. What admirable scantlings for Rome!

3. The United States government has never violated the grand national charter. It has not degenerated from covenanted attainments, as that of Great Britain. It has been advancing onward in its course of moral and political improvement, even since its first organization. It is acknowledged it has defects; and what work of man is without them? But none can justly charge it, either with positive immorality, or practical deterioration.

4. It possesses more, aye, much more than the minimum entitling it to scriptural recognition. It is not an infidel government. "Though infidelity or difference of religion does not make void the magistrate's just and

lawful authority"—but so far from being *infidel*, it has many features of Christianity incorporated with it, and enstamped upon it.

(1.) It disclaims all control or lordship over the conscience—all interference between man and his Maker, in the worship of the Deity. Persecution for religious opinions can never disgrace these lands while the present constitution shall continue in existence, and in force. Here is one of the lovely features of Christianity, whose genius is utterly abhorrent to persecution. It repudiates all carnal weapons in the Christian warfare, and expressly declares, "To his own Master he standeth, and to his own Master he falleth."

(2.) In all the charters of the Colonies—afterwards formed into states—the founders had the Christian religion before their eyes. The propagation and extension of this, was one of the principal objects of their undertaking. In the charter of Virginia, 1606, for example, the enterprise of planting the country, is recommended as a "noble work, which may, by the Providence of Almighty God, hereafter tend to the glory of his divine majesty, in propagating the Christian religion, to such people as yet live in darkness and miserable ignorance of the knowledge and worship of God." This may stand as a specimen of the fundamental principles, on which, in connection with subsequent enactments predicated upon them, the most profound jurists, on oath, on the judicial bench, decided that Christianity was the *common law* of the land, and shaped their adjudications accordingly.

(3.) That the colonists felt deeply the obligations of religion, is evinced by their efforts to obtain a Gospel ministry, learned and pious. For this purpose, so soon as settlements were made, churches were founded, and new churches always kept pace with the extension of the settlements. "Viewing," says Mr. J. Adams, in his convention sermon, from which these statements have been mostly selected, "education as indispensable to freedom, as well as the handmaid of religion, every neighbourhood had its school. After a brief interval, colleges were instituted, and these colleges were originally designed for the education of Christian ministers," and, in a footnote, "The Heraldic inscription, 'Christo et Ecclesia,' on the seal of our University, is, at once, emphatic evidence, and a perpetual memorial, of the great purpose for which it was established." Mr. Adams continues: "The colonies, thus, from which these United States have sprung, were originally planted and nourished by our forefathers, in the exercise of a strong and vigorous Christian faith. They were designed to be Christian communities. Christianity was wrought into the minutest ramifications of their social, civil and religious institutions."

(4.) All these auspicious symptoms in the colonial regimen might be allowed to pass for nothing, had they been ejected from these same communities, when transformed into free and independent States," but, continues our author, "in perusing the twenty-four constitutions of the United States, with this object in view, we find all of them *recognizing* Christianity, as the well known and well established religion of the communities, whose legal, civil and religious foundations, these constitutions are. The terms of this recognition are more or less distinct in the constitutions of the different States: but they exist in all of them. The reason why any degree of indistinctness exists in any of them, unquestionably is, that, at their formation, it never came into the minds of the framers to suppose that the existence of Christianity as the religion of these communities, could ever admit of a question. Nearly all these constitutions," says Mr. Adams, "enjoin the observance of the Sabbath; and a suitable observance of this

day, includes, or guarantees a performance of all the peculiar duties of the Christian faith.

(5.) In the chronological epoch, there is a recognition of Christianity, in the homage of its author. In article *seventh* of the constitution of the United States, that instrument is said to have been penned, "by the unanimous consent of the States present, the seventeenth day of September, in the *year of our Lord 1787*, and of the Independence of the United States of America, the twelfth." In the clause printed in Italic letters, the word *Lord* means, the Lord Jesus Christ, and the word *our*, preceding it, refers back to the commencing words of the constitution, viz., "We, the people of the United States." The phrase, then, *Our Lord*, making a part of the dating of the constitution, when compared with the commencing clause, contains a distinct recognition of the authority of Christ, and, of course, of his religion, by the people of the United States. This conclusion is sound, whatever theory we may embrace with regard to the constitution, whether we consider it as having been ratified by the people in the United States, in the aggregate, or by states; and whether we look upon the Union in the nature of a government, a compact, or a league. The date of the constitution is twofold:—it is first dated by the birth of our Lord Jesus Christ; and then by the Independence of the United States of America. Any argument which could be supposed to prove, that the authority of Christianity is not recognized by the people of the United States, in the first mode, would equally prove that the Independence of the United States is not recognized in the second mode. The fact is, that the advent of Christ and the Independence of the country, are the two events, in which, above all others, we are most interested: the former, in common with all mankind; and the latter, as the birth of our nation. This two fold mode, therefore, of dating so solemn an instrument, was singularly appropriate and becoming.

(6.) Another Christian feature, sufficiently obvious for universal recognition, is found in Sec. 7th, Art. 2d of the Constitution. In this provision is made, that "If any bill shall not be returned by the President, within ten days—Sundays excepted—after it shall have been presented to him, the same shall be a law, in like manner as if he had signed it, unless the Congress by their adjournment prevent its return: in which case, it shall not be law."

It would appear, beyond all doubt, that the adoption of this provision was predicated upon the presumption, that the President of the United States would not desecrate the Sabbath, by performing on that day any public business. He is allowed *ten business days* to prepare and digest his objections, if objections he have. Would any people on earth, not accustomed to revere and sanctify the Sabbath, have introduced and sanctioned such a provision? The very assumption that the President would respect the Sabbath—that he would not violate the common law of the land—that this was so obvious a duty, that one in his station needed no *constitutional requirement* to observe that day: yes, the very *assuming*, without requiring it, proves more strongly the Christianity of the country, than the most formal imperative provision could have done. By the most legitimate inference, the obligation extends to, and is equally imperative on all subordinate agents, employed by the President, in the service of the United States, to the minutest ramifications of the executive department.

(To be continued.)

For the Banner of the Covenant.

REGENERATION.

No. I.

"Which were born not of blood, nor of the will of the flesh, nor of the will of man but of God."—John i. 13.

The subject presented to us in these words, while one of the most important, is at the same time one of the most difficult in the whole system of Theology. We humbly trust that the views we are about to present, being suggested, as we believe, by the word of God, and not by the writings of man, may be found correct, and prove beneficial.

To ascertain the meaning of any writer, it is of great importance to know something of his own character and something of the circumstances amidst which he wrote. This is the case even in regard to *inspired* men, for the influence of the SPIRIT, while it directed and controlled, did not destroy their natural dispositions, so far as not sinful; and as particular events, in general, led to their writing, by knowing these events we may better apprehend what is the construction we should put upon their words. In no case are these remarks more applicable than in the case of the apostle John. It appears from various sources that he spent the latter part of his life in Asia Minor, residing generally at Ephesus. In this city, as well as throughout Ionia, the religious sentiments of the Greek Philosophers had obtained general acceptance. These opinions, while they had much that was good, had also much that was evil, and in regard to the essential doctrine of true religion, the atonement of JESUS CHRIST, they were radically defective. Their tendency was adverse to Christianity in a twofold manner. On the one hand, those who could not adhere to the gross abominations and absurdities of heathenism, found in these something which they considered sufficiently good, and adopted them to the exclusion of the gospel system. On the other hand, some endeavored to reconcile and combine the two systems: a union like that of iron with miry clay. Probably it was to this latter, the system of the Gnostics, that the Apostle Paul referred, when he speaks of "science, (*γνῶσις*) falsely so called."

In the first fourteen verses of this chapter, the Apostle seems to lay down the plan of the work, to give an outline of his argument. The subjects he designs to discuss are the character of the LORD JESUS CHRIST, and the change which is effected in men, in consequence of his coming into the world. In reference to the former it would seem that he designed to refute the false ideas which might have been suggested by the philosophy of Plato, who uses the term *Logos*, the same as that which John employs. In reference to the second, it would appear that he intended to refute the erroneous opinions of Pythagoras, and other philosophers, and also of the Jewish rabbis, who spoke of a regeneration or sonship. He announces, explains, establishes, and illustrates his views of these points, by narrating the history of CHRIST, principally during the earlier part of his ministry, recording especially his various discussions with the Jews. As the work is *argumentative*, therefore, as well as *historical*, we need not be surprised if it present some *anachronisms*, if some events should be recorded not in the precise order in which they occurred, but in such a way as may best illustrate the subject.

The design of this essay is to discuss the second of those points which we mentioned—Regeneration.

In the Old Testament the 'righteous are frequently spoken of as the *sons of God*. The same expression was applied by heathen writers to those who were considered as especially the favorites of heaven. The Jewish Rabbis called proselytes "*new born Jews*," and several among the heathen philosophers spoke of a mystical or spiritual birth, by which the character of a person was changed for the better.* To communicate correct ideas in regard to this matter, was no doubt one object of this treatise.

By creation man is a child of God. Thus Luke terms Adam; and Paul quotes with approbation the words of the poet Aratus, "We also are his offspring." The term in this connection will designate the *character* and the *origin* of those to whom it is applied.

By apostasy man is a *child of the devil*; and here, too, it denotes his *character* and *origin*, in the particular state to which it is applied. In this state he is a *prisoner under reprieve*, sentenced, but not yet executed. He is *dead* in the eye of the law; and though for a time the full execution of the sentence may be postponed, yet its final fulfilment is absolutely certain, unless some cause intervene to prevent, a cause over which he himself has no control. Yet at the same time he is in such a state as that he *can be restored*. It is possible *yet* that he may be an object to which *life* and *mercy* may be afforded: he may *yet* regain that which he has lost. And herein, as it appears to us, is the great difference between the sinner while in this world, and the lost soul in the place of torment, and devils. The condition of the latter is irretrievable and hopeless: the sentence of the law is fully executed upon them; while the former are spared for a season as the objects on which mercy may be exercised, as persons whose happiness and holiness are recoverable. We do not mean that sinners in this world are not guilty and helpless; we merely mean that their state is not unalterable, that they are *susceptible* of the possession of life, holiness and happiness.

Now, the great object of the Redeemer's coming into this world, as regards man, was that he might be restored to the character of a child of God—"That we might receive the adoption of sons." "To as many as received him to them gave he power to become the sons of God." The change which thus takes place is, (1.) *Absolute*, in their character, disposition, heart. (2.) *Relative*, in the relation sustained towards God; they are adopted into his family, and have thus a right to all the privileges of the sons of God. The former of these is *regeneration*, the latter is *adoption*. In their actual occurrence they are coinstantaneous, although in the order of nature the former would precede the latter. The sinner's character is changed, and then as changed he is adopted into the family of God. Adoption we may regard as a *forensic* term, it does not affect the essential character, but merely brings into a new relationship, as a consequence of a previous change of character. But it is regeneration alone we design to consider. And that not so much in reference to its own nature, as to the cause which produces it. This is suggested by the words at the commencement of the essay, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The term *blood* or *bloods*, (for it is in the plural number in the original,) has various meanings. We may consider it as referring, in this place to *external ordinances*, as circumcision, the passover, baptism, the Eucharist; to "the shedding of blood," usual in Jewish rites, and representing the

spiritual blessings of the covenant of grace. Or it may refer to *natural descent*. God is said to have made of *one blood* all nations of men—that is, they have all one common origin.

The term *flesh* is generally employed to denote man's *natural* state, his *sinful character*. The *will* of the flesh may signify man's condition as a depraved and fallen being.

The term *will* of man might be considered as equivalent to the term *will* of the *flesh*, but we would rather regard this expression as referring to some *power* which *man* may exercise to regenerate himself or others. The term *God* needs no comment.

We have then here presented to us three *erroneous* opinions on the subject of regeneration, and the *correct* one.

I. It is not man's *natural state*. "Not of the will of the *flesh*."

II. It is not produced by *external rites*, and it does not result from *natural descent*. "Nor of bloods."

III. It is not caused by a power possessed by the human will. "Nor of the will of man."

IV. But it is produced by a divine agency. "But of *God*."

Each of these we shall proceed very briefly to consider.

To be continued.

For the Banner of the Covenant.

THE DECEITFULNESS OF SIN.

This is one of the most prominent characteristics of sin, and it is to this that it owes so much of its fatal power. Were it to be displayed in its real nature, its victims would be comparatively few, and its influence but feeble. But decked in attractive ornaments, its hideous features are concealed or unnoticed, and it leads always in multitudes its miserable victims. Alas! how many are there who can attest the force of the expression—the *deceitfulness of sin*!

Sin is deceitful in its *approaches*. It comes not as an open, unmasked enemy, but as a treacherous friend; it often steals upon us ere we are aware that it is near us. It assumes the appearance of something virtuous and desirable, and we yield to it, and find we have done what was unholy and injurious. We thought we were at peace, and in safety, when at that very moment it has been weaving its snares around us, and we are caught by its devices. That hardened criminal, whose hands have been steeped in blood, and whose heart is like the nether millstone, how little did he know what was coming on him, when he took his first step in the way of transgressors. Perhaps he began by petty pilfering or childish lies, and what has he now come to? a death of suffering and shame. He was hardened by the deceitfulness of sin.

Sin is deceitful in its *influence*. It seems to give us full liberty, it persuades apparently only to our happiness. So easy is its sway, so gentle its control that while under its influence we do not feel that we are captives, we think any moment that we choose we may cast off the silken bands and go forth free. But when the effort is made, when we strive to return to the way of life, a wall of adamant is around us, our fetters are of iron. It is not as we supposed it to be; sin has *deceived* us. O how many have thus come under its influence, and have never been reclaimed. "I can give it up any time I please," is the answer of the poor inebriate,

even when he has sunk into almost hopeless drunkenness. "I will never do it again," is the real intention of the gambler when the die has been cast against him, but he finds he cannot resist the alluring spell, and rushes madly to ruin. "These practices are evil, I confess," you will hear one say; "but I am determined to abandon them at once;" alas, how little does he know of the influence which sin possesses in his heart: how ignorant of its *deceitfulness*!

Sin is deceitful in its *results*. It promises good, but it gives evil. It assures us of exemption from punishment, when it leads to certain suffering. O miserable man, now standing on the scaffold about to be launched into eternity, was it this that sin promised you when you listened to its suggestions? Ah no! The gaudy colors have faded, the veil has been removed, the flimsy decorations have disappeared, and you see now how sin has deceived you. O let it not deceive still. Tell us, O lost soul, if sin promised you that fiery bed, and that gnawing worm, when it whispered in your ear its soft seductions? Ah no. 'There is no danger,' was its bold assurance. 'There is no Hell, it is a mere imagination; or if there is, you have time enough after this to escape from it. God is merciful, and he will at once forgive you. He will not permit any of his people, though erring creatures, to be punished forever. Fear not to yield to my suggestions.' Ah! why were you thus hardened by the deceitfulness of sin?

LORD open my eyes that I may see. Display to me the exceeding sinfulness of sin. Make me know my danger. Cause me to be ever watchful of its stealthy approaches, free me from its benumbing influence, suffer me not to be deceived by its treacherous promises. O LORD send thy SPIRIT into my heart, and thus enlighten my eyes lest the sleep of death overtake me, lest my heart be hardened by the deceitfulness of sin.

BIBLICAL CRITICISM.

For the Banner of the Covenant.

SCRIPTURE ILLUSTRATIONS.

Deut. 33: 14, "*The precious things put forth by the moon.*"

The influence of the moon on vegetation has been much disputed, but may be considered as established by a sufficient amount of evidence. The Bible is ahead of all science, and correct observation of the works of nature will ever serve to confirm its truth.

A very intelligent gentleman in Demerara, who was engaged nearly thirty years in cutting timber in that country, and who carefully observed the influence of the moon on the trees, informs us, that when a tree was cut down at the full moon it would immediately split, as if torn asunder by some great external force, and such trees would rot much sooner than if allowed to remain till another period of the moon's age. This appeared to be owing to the sap rising to the top of the tree at full moon, and falling as the moon waned. Horace calls the moon "*prosperam frugum*"—implying that her influence on plants was beneficial.

Matt. 3: 4, "*John's food was locusts.*"

There is no plague more severely felt in the East than the swarms of locusts which frequently pass over that part of the world. They come in great numbers, and so compactly do they fly that they appear like a heavy cloud, and often obscure the sun. The ravages they make are terrible. The trees are as bare as in winter from their attacks, and the fields are stripped of all their verdure. The prophet Joel describes their destructive ravages when he says "The land is as the garden of Eden before them, and behind is a desolate wilderness."

The Arabs generally use locusts as an article of *food*. In some places they are sold for this purpose in the shops. They are cooked alive in boiling water, mixed with salt. After being in for a short time, they are taken out, and dried in the sun. Their wings, head and feet are then torn off, and they are cleaned from the salt. They are now ready for eating, and the Arabs generally grind them up, mix them with butter, and spread them over their bread. It is probable that this was the kind of locusts which John used.

For the Banner of the Covenant.

TEXTUAL DIFFICULTIES.

Judges 1: 19. "And the Lord was with Judah, and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron."

The infidel has referred to this passage as showing that the writer of the book of Judges entertained incorrect ideas of the divine power, and that therefore this book cannot be inspired. Was not God able to drive out the inhabitants of the valley, because they had chariots of iron? This would imply that they were stronger than He.

But a little consideration will present the matter in a satisfactory light. Judah was successful in certain enterprises, because God was with that tribe, and either increased their power, or weakened that of their enemies so that they conquered these enemies. On another occasion God was not with Judah; and their enemies being stronger, Judah could not conquer them; and their strength, we are informed, consisted in their having chariots of iron. Now, in the fact that God did not always give his people the victory, and that in thus dealing with them, he chose to accomplish his purpose by giving their enemies greater strength, there is nothing at all inconsistent with his character as exhibited in other parts of the Scriptures, or as presented by the light of Nature.

1 *Peter 4: 1.* "He that hath suffered in the flesh hath ceased from sin."

The Apostle does not by this mean that the endurance of any sufferings, however great they might be, would justify the sinner, or change his moral character,—this would be at variance with the whole spirit of the Gospel. It would seem that he means that the fact that a person has made a profession of the Christian faith, and in consequence of that profession has suffered in the flesh, is an evidence that such a person desires not to live in sin but unto holiness. This corresponds with the subsequent verse, "That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God."

HISTORICAL SKETCHES.

THE SOCIETY PEOPLE.

The following sketch of the "Society People," is taken from a work not long since published in Scotland, called "The Times of Claverhouse," written by the Rev. Robert Simpson, the author of the Traditions of the Covenanters. When it is remembered that the Reformed Presbyterian Church stands on the grounds of the Society People, and regards itself as ecclesiastically their lineal descendant, we think this brief outline of their history will be interesting and instructive.

After the battle of Bothwell Bridge, the followers of Cameron and Cargill separated themselves from the rest of their brethren, indulged and non-indulged, and formed themselves into a distinct community. In the Presbyterian army assembled on the occasion alluded to, there were eighteen ministers, none of whom had taken the indulgence. Of this number, two, Donald Cargill and Thomas Douglass, espoused what were deemed the extreme opinions of Hamilton, the conqueror at Drumclog. This leader refused to acknowledge the king's authority, and regarded his right to the throne as forfeited by his violation of the covenant which he had sworn, his long-continued persecution, and his intolerant despotism. While Hamilton and his followers did this, they, at the same time, wished to embody in their manifesto an explicit condemnation of the indulgence, as partaking of the grossest Erastianism. This, with the rejection of the king's authority, was objected to by the other sixteen ministers, as tending to divide their ranks and to weaken the entire party at a moment when unanimity was of so much consequence. This altercation was the commencement of that disruption which afterwards assumed a more decided shape, and carried off from the main body of the Presbyterians a goodly number of the more staunch Covenanters.

After the death of Cameron and Cargill, their followers, who were previously formed into a body, kept by themselves and refused to amalgamate with the rest of their brethren, who, they considered, had resiled in some degree from their original principles, or who were not sufficiently conscientious in bearing testimony against the prevailing defections of the times. After the decease of these two honored witnesses, who had lost their lives, the one on the field, and the other on the scaffold, their followers formed themselves into various associations in all parts of the country, and on this account they received the denomination of "Society People." These associations were instituted for the purpose of keeping the party together, and for mutual intercourse and social prayer. They had no minister at first, and they endeavored to supply the lack of public ordinances by meeting together in Christian fellowship, and engaging in devotional exercises. And in this they were not deserted; for He who said, "where two or three are met together in my name, there am I in the midst of them," came unto them and blessed them. These prayer meetings were like wells in the weary desert, at which many drank and were refreshed. They were green spots in the wilderness, on which the flocks of Christ's fold congregated as on rich pastures, and were fed and

strengthened in their pilgrimage. By this means they became a blessing to many, and not a few were gathered into Christ's fold by their instrumentality, in the day when there was a scattering of the sheep, and many wandering away from the true centre of their rest. It was in this way that the wasted remnant exercised themselves, and maintained their testimony, waiting till He, in whose cause they were suffering privation, should send them pastors according to his own heart; nor did they wait in vain, for in due time the Lord, who is the stay of his people, appeared for their help, and sent them a youthful messenger—youthful as to years, but matured in grace and in the knowledge of the truth, and in the richest Christian experience; and he guided the flocks in the wilds, and fed the hungry sheep with words of grace,—and they grew and became a multitude, and were among the population of the upland districts as a dew from the Lord.

These societies had what was termed general meetings, or correspondences, formed of delegates from the various associations throughout the country. These delegates transacted the general business of the united body, and all difficult matters were referred to them for discussion and settlement. They generally met quarterly, and sometimes oftener; and for the most part in the remotest corners and lonely moors, where they were likely to meet with the least interruption. To those who know the localities, it may be interesting to mention the names of some of their meeting places. These, for the most part, were Sanquhar, Wanlockhead, Lowthers, Crawfordjohn, Blagannach, Cogshead, Douglass, Lesmahagow, Priesthill, Knypes, and Auchengillach,—almost all in retired places, and as distant as possible from the intrusions of enemies. By means of these general meetings, the various associations belonging to the party acquired a kind of concentration and a compactness, which greatly strengthened the body and rendered their measures much more efficient. By means of the delegates, any important information was communicated with amazing celerity to every part of the country, and with the greatest secrecy. What concerned one concerned the whole, and what befel in any part was speedily made known in another. The plan, then, of general meetings operated most beneficially, and bound the great fraternity as one man. These meetings were of a strictly religious nature, and partook not of that secular cast for which meetings convened for general business are usually distinguished. Prayer, the reading of the Scriptures, and religious conference, occupied the greater part of their time; they met as brethren in the Lord, to consult about the affairs of his house, and they were blessed in their deed; and they separated with their souls refreshed with heavenly grace, more of one mind, and more strengthened and prepared for the endurance of the worst that might befall; and they carried back the sweet savour of a hallowed and brotherly fellowship to their constituents, who, in their turn, were refreshed by their consolations, and who submitted readily to the guidance of their deliberations. When they parted, they knew not if they would meet again, and hence their farewell was of the most affecting description, nay, they knew not but ere they reached their homes their blood might stain the heath, and their bodies be hidden in a mossy grave on the waste.

The "society people" published various declarations, in which they vindicated the views they had adopted in their state of separation from the rest of the suffering Presbyterians in the country. The more famous of those declarations were the two published at Sanquhar, the one in 1680, and the other in 1685, in which they renounced their allegiance to the

reigning sovereign, as having trenched on the great principles of the constitution, violated the social compact, and invaded the liberties, the property, and lives of the subjects, and bore their testimony against the misrule of the times both in Church and State. Charles, when he was crowned at Scoon, on the 1st of January, 1651, solemnly swore to maintain the Covenants, which were the great charter of the nation's privileges; and kneeling and holding up his right hand to heaven, he vowed to defend and support the Church of Scotland in the following awful words,—“By the eternal and Almighty God, who liveth and reigneth for ever, I shall observe and keep all that is contained in this oath.” This oath, however, was flagrantly violated, and, for a long series of dismal and woeful years, this impious monarch trampled under his feet all constitutional law, and flung his oaths and engagements to the winds. On this account, this honest band of Covenanters denounced him as a perjured tyrant and a bloody persecutor. Whatever may be said about the premature declaration of these sentiments by so small and helpless a handful, yet it is obvious to all, that these were the principles that brought about the great National Revolution in 1688. This poor and wasted remnant were obliged to publish, in self-defence, and as a warning to their persecutors, what is called the “Apologetic Declaration,” which made so much noise at the time, and which, like the startling report of a musket fired unexpectedly at a man's ear, alarmed the curates, who, almost to a man, left their charges at Nithsdale and Galloway, and fled to Edinburgh. It had the good effect of restraining the spies and informers, who had been so busy in searching out the poor wanderers, and in delivering them up to their enemies. In this declaration, they warn their foes of the hazard they run in informing against them, and in putting forth their hands to the spilling of their blood,—stating, at the same time, that the sinless necessity of self-preservation, in connection with an honest zeal for Christ's supremacy, will not permit them to pass over their deeds with impunity. “Therefore,” say they, “expect to be dealt with as ye deal with us, so far as our power can reach; not because we are actuated by a sinful spirit of revenge for private and personal injuries, but mainly because, by our fall, reformation suffers damage.” It is impossible to read the “Apologetic Declaration” without strong emotions of a mingled kind. “The first feeling,” says Dr. M'Crie, “that must arise in every ingenuous breast, is indignation at the government, which, by its tyrannical and cruel conduct, had driven a sober and religious people to such extremities.”

In these steps, however, they were not followed by the other Presbyterians, who still owned the king's authority, though they testified against the misrule and tyranny of the period. There was, doubtless, a danger in emitting such a declaration as the one now alluded to, because its object was liable to misinterpretation, however guarded in its language, and some might be emboldened to act in a way directly contrary to what these honest men intended, regarding it as furnishing an apology for assassination. And though they declare that they utterly detest and abhor the hellish principle of killing all who differ from them in judgment, as having no foundation whatever, either in the Word of God or right reason, still there was a danger of an abuse being made of their sentiments, by persons who were not actuated by the same spirit as they were. “At the same time,” remarks Dr. M'Crie, “it is impossible to condemn them with great severity, when we reflect that they were cast out of the protection of the law, driven out of the pale of society, and hunted like wild beasts in the woods and on the mountains, to which they had fled for

shelter. It is impossible not to recognise the honesty of their intentions, to perceive the reluctance with which they took this delicate step, and to be convinced that they had no desire to defile their hands with the blood even of their persecutors, but aimed principally at impressing their minds with a wholesome terror. Their end was in some measure gained,—informers were terrified, and the persecution slackened for some time after the publication."

It is to be observed, that when they afterwards published their "Informatory Vindication," they softened some of the expressions which appeared to be too strong, and that might be ungenerously construed to their disadvantage.

The "society people," or, as they were also termed "Cameronians,"—a designation of which they had no reason to be ashamed,—formed but comparatively a small portion of the Covenanters of Scotland. The great body of the Presbyterians lay without the pale of this little association, with whose opinions they did not coincide. The two parties into which the "persecuted sufferers were after Bothwell divided, were Presbyterians and Covenanters, and they equally deserved both appellations; but the minority, consisting chiefly of the followers of Hamilton, Cameron, and Cargill, may be termed the strict Covenanters, to distinguish them from the larger body, who continued to adhere to the Covenant, but not with such unbending firmness." The "society people," then, were by far the smaller party; but this circumstance did not detract from their worth. In the great outfield of Presbyterianism, the persecution raged, though not so fiercely as within the narrower circle of the more conscientious section. It was among the general Covenanters, from Bothwell till the time of Mr. Renwick, that conventicles were maintained, and though little is said about the keeping of these conventicles during this interval, yet it is not to be imagined that they were then entirely discontinued. There were sixteen field preachers in the army of the Covenanters at Bothwell Bridge not belonging to Hamilton's party, and these must have prosecuted their labors, as opportunity offered, in the different parts of the country which they visited. The great conventicle held near Drumlanrig in Nithsdale in 1684, on the occasion of which the memorable rescue in Enterkin Pass took place, was not kept by Mr. Renwick, but by another field preacher whose name is not given. And we apprehend, that not a few of the conventicles mentioned by tradition were held at this time. It is true, that after the disaster at Bothwell, conventicles became much less frequent than during the ten preceding years; still there were preachers, and much good continued to be done by the non-indulged. There were thousands and thousands of Covenanters throughout the land who held no intercourse with the followers of Cargill, and who maintained the principles of the Reformation, though not with the same uniformity and strictness. It is a mistake, then, when speaking of our persecuted forefathers, to suppose that they must uniformly be considered as belonging to the "society people," and that there were no others; for the truth is, they were but a fraction compared with the whole. Nor are we to imagine, that all the worth of the period attached itself to these excellent people, who acted so noble and virtuous a part on Scotland's tragic theatre; for the Welshes and Jerviswoods, the Blackadders, and the Pedens, embodied a worth which rarely can be equalled, and maintained, though they owned the king's authority in civil matters, a notable testimony, which has transmitted their names with honor to posterity.

It was by the "society people" that the great principles of civil and religious freedom were most uncompromisingly maintained, and small as their party was, their tenets exerted an influence throughout the land which ultimately issued in what is called the "glorious Revolution." They seemed to be the chief conservators of true liberty, and while other parties swerved in some degree from the integrity of their principles, they never yielded in a single point, but retained their position unflinchingly to the end. That they were perfect it would be an absurdity to affirm, for what religious society is perfect? there were things, no doubt, both in their views and in their management, which we, now-a-days, can coolly criticise, and on which we can pass our verdict, sometimes with not over-much feeling for men who were so severely tried as they were. And let us bring the case home to ourselves, and see if we would have acted a part more judicious, or think if we could now steer a course more evenly among the shoals, and quicksands, and sunken rocks, and whirlpools, among which they had to guide their little vessel, which was often seen riding on the crest of the foaming billows, tottering and precarious, and in danger of being engulfed in the devouring waters. No wonder if, in the raging of a tempest, the mariners are at their wits' end, when they feel themselves irresistibly impelled before the raving winds, when the ocean all around them, and far beyond, is one dreadful and incessant tumult.

The "society people" were, for a season, without ecclesiastical leaders, till the time of the celebrated James Renwick. This pious youth, from the time that he witnessed the martyrdom of the good Cargill, devoted himself to the cause for which the "society people" so zealously contended. He was a native of the parish of Glencairn in Nithsdale, and even in his infancy he gave indications of the working of divine grace in his heart. He received his education in the University of Edinburgh, where he made great proficiency in his learning; and having gone to Holland to perfect his studies in divinity, he was there ordained to the holy ministry; and returning to Scotland near the end of the year 1683, he commenced his labors as minister of the United Societies. A man more holy and devoted, scarcely ever occupied the pastoral office in Scotland. The frequency of his preaching, in season and out of season, his night wanderings, his lodging in cold damp caves, his hungerings and watchings, his almost constant privations, his hairbreadth escapes, and his weary wanderings in the desert, are almost incredible. This zealous youth animated the desponding remnant, and his efforts encouraged, and stimulated and bound them together as one man. His fame as a preacher spread abroad, and multitudes were added to the former numbers, and induced to maintain a stricter testimony; and what is more, many were savingly gathered to Christ, and the blessed days of the preceding conventicles seemed to return,—a light shone in the wilderness which guided the feet of many a wanderer to the place of rest. Mr. Renwick continued for about four years and a half, in the midst of imminent perils, supporting the standard of the gospel on the wild mountains of Scotland, till he sealed his testimony with his blood, and obtained the martyr's crown.

More than two years after Mr. Renwick began his ministry, Alexander Shiels joined the "societies." He was one of the finest spirits of his age. He possessed an accomplished mind, was a learned man, and well informed on all the agitated topics of the day. He did much with his pen, and threw a flood of light on many an interesting and difficult point. When Mr. Renwick fell, he continued the testimony till the Revolution.

Mr. Houston was a third preacher who attached himself to this remnant, and lent his aid in maintaining their cause. He was a person highly esteemed by Mr. Renwick, and was employed sometimes in Ireland as well as in Scotland. He was by no means equal to Mr. Shiels, either as a preacher or as a person of influence among the "societies," but he was nevertheless useful in his vocation. After Mr. Renwick's martyrdom he continued to preach the gospel, and endured no small hardships. Notwithstanding all that has been said about him, for evil tongues labored to discredit him, he seems to have been an honest and worthy man. His name is connected with the famous skirmish at Bellopath near Cumnock, for he was the person principally concerned. He was brought from Ireland as a prisoner on his way to Edinburgh, under the conduct of the troopers. The report of his capture soon reached the ears of the "society people," whose general meeting happened at the time to be convened at the Lowther Hills. A detachment of delegates from the meeting assembled in the secluded glen of Cogshead, in the parish of Sanquhar, from which place they proceeded with all celerity to the rescue of their minister, who they feared, would share the same fate as Mr. Renwick. Having reached Cumnock, a number of the friends in that place joined them, and proceeding to the narrow pass of Bellopath, waylaid the party of dragoons and rescued Mr. Houston. Some time after this he fell into disrepute, without, it would appear, any proper ground. He never was himself after the rescue, indicating a certain weakness of mind which formerly was not apparent,—caused, no doubt, by the severe fall from his horse on that occasion, and the harsh usage he otherwise experienced. "Some old accounts," say the author of the 'Faithful Contendings,' "some old accounts show, that bad usage in prison, and the hurt he received (at the pass), his feet being bound under the horse's belly, in the scuffle he fell, and his head trailed some time on the ground before he could be relieved, by reason of which he lost his teeth, and, consequently, distinctness of speech; but chiefly, as he showed publicly his dissatisfaction with the measures that shortly after were fallen upon, viz., supplicating the convention of estates, raising of Angus's regiment, conjunction with the ministers, &c.,—these caused his brethren to slight him, and many of the people followed their example, which much discouraged the good old man, and he went to Ireland and lived a few years and died there."

These were the men who supported the cause among the "society people," and who exposed themselves to more than ordinary hardships in their arduous vocation.

This section of the Covenanting Church in Scotland was reduced to very great straits. They were evil spoken of by many of their Presbyterian brethren, who did not approve of the lengths to which they proceeded, and the fury of the persecutors fell upon them with a peculiar severity. The troopers were let loose over the moorlands, with the power of a military execution to kill, maim, or capture those who were convicted, or even suspected of covenanting principles. Hence the vast numbers that were shot in the moors, especially in the years *eighty-four* and *eighty-five*, which were denominated the "slaughter years" or the "killing time." The council issued severe and furious proclamations against Mr. Renwick and his friends, denouncing them as flagitious and scandalous persons, forbidding the subjects to harbour, reset, or supply them with food or any of the necessaries of life, offering a reward of £100 sterling to any who should bring him in *dead or alive*; thus giving license, accompanied with a weighty bribe, to commit murder on the persons of the subjects,—the

subjects to constitutional law, and not the caprice of a profligate tyrant. This poor handful, then, were harassed incessantly, night and day, in all parts of the country, for however the persecution might slacken as to the others, it never relaxed as to them. They were to be hunted like the timid hare on the bent, and shot like the wild fowls on the mountains, and no mercy was to be shown them. No tongue can express the distress that was caused among the peasantry, through means of this infamous and cold-blooded persecution, that raged like devouring fire, scathing and conflagrating far and wide, and without discrimination, whatever combustible materials it seized upon. The military were put in possession of a few questions in order to test the Presbyterians, with a view to discover the more obnoxious party, to destroy whom they were especially commissioned; such as, Do you own the king's authority? Was Bothwell Bridge rebellion? Do you own the Sanquhar Declaration? The fate of the person accosted depended on the answers given to these queries. If the replies were unsatisfactory, the persons were either killed on the spot, or taken prisoners to suffer a still more cruel death in another place. The insolence and cruelty of the soldiers against this poor people were unbounded, and the cry of oppression rose shrill and piercing throughout the land. Volumes might be filled with statements the most painful and affecting that ever thrilled the bosom of humanity. But the little company still existed in the furnace, the glow of which was so terribly scorching,—they existed in it, and they came out as they went in. Their principles were not consumed by the fire: *that* indeed might consume their bodies, but it could not annihilate the truths for which they contended. The justness of their sentiments, for the maintenance of which they suffered so severely, was appreciated at the Revolution, when the nation, as one man, assumed the tenets which the persecutors labored so strenuously to crush and utterly to subvert.

NEW PUBLICATIONS.

We have received a number of new publications which, at present, we can acknowledge with only a passing notice, reserving more extended remarks to a future opportunity.

Memoirs of the Life and Character of Mr. Sarah Savage, Mrs. Anne Hulton, Mrs. Eleanor Radford, daughters of Rev. Philip Henry. 18mo. pp. 360. Presbyterian Board of Publication.

These interesting Biographies illustrate the declaration, that "the seed of the righteous is blessed." They present no stirring incidents to engage the attention, yet they will be read with interest and profit by all those who take pleasure in contemplating the work of the SPIRIT of God in the heart of man, and in tracing the development of Christian character in the walks of ordinary life. The Biography of Mrs. Savage is written by Sir J. B. Williams; that of Mrs. Hulton and Mrs. Radford, by their brother, the well known Matthew Henry.

The History of the Robe of Jesus Christ. James M. Campbell. 18mo. pp. 119.

Our readers are aware of the great schism in the Papal Church, which has originated with the opposition made by Ronge to the late exhibition of the pretended robe of the LORD JESUS CHRIST, at Treves, in Germany. This little work contains a history of the robe, endeavouring to establish its genuineness, and detailing the miracles which have been wrought by it. Along with it, is Ronge's letter exposing the fraud. The whole displays forcibly the deceivableness of unrighteousness which marks the Papacy.

The Abbey of Innismoye. By the author of Father Clement. Phil., James M. Campbell. 18mo. pp. 173.

This is an affecting story, told with that power which Grace Kennedy has displayed in all her writings. It illustrates the force of truth, applied by the HOLY SPIRIT, in rescuing from the delusions of Popery; it shows the cruelty and intolerance of that system, and presents in bright contrast with the Papal priesthood, the humble, diligent, and devoted minister of reconciliation. It is designed principally for the young, and we hope it will be generally read by them.

THE BANNER OF THE COVENANT.

PHILADELPHIA, OCTOBER, 1845.

In the present number of the Banner our readers will find the continuation of the essay on civil government commenced in the June No. The moral character of the United States Government forms the subject of the part which we now publish. A few years ago this question was much agitated in our church, and was the *ostensible* cause of its division. We say *ostensible* cause, since our church stands now just where it did before the division, this subject having been left undecided, except in so far as covered by the act of 1821, which authorized any connection not implying immorality. As Covenanters, we believe that the United States government should not be recognized if not a *moral* institution, and hence we think we should not, as so many do, recognize it without any examination, but should in regard to this point be fully persuaded in our own minds. We hope this article and the others on the same subject, which will succeed it, will be read with much attention.

This number also contains a review of the answer to the Protest made to the action of the last meeting of General Synod, in regard to the proposed union. We hope it will be read with care, as the subject it discusses is one which concerns, and that most deeply, every member of our church. Another piece on the same subject has been received, and may be expected in our next.

We regret that the number of the Banner containing the Minutes of our last General Synod had not reached Dr. McDill. The printer assures us that the fault was not in him. Since apprized of it, we have sent Dr. McD. the pamphlet containing the journal with all the documents. The account of the proceedings of Synod in regard to the Union, taken from the periodical called "The Covenanter," is, in several parts, inaccurate, though in the main fact that the Basis and Plan of Confederation were both sent down, it is correct. The tone and style of the periodical which has assumed the

name of "Covenanter" betray the disposition with which those who formerly separated from us, still regard us. We would only add, that when Dr. McD. wishes a fair representation of any thing that concerns the Reformed Presbyterian Church, the "Covenanter" is not the place where he may expect to find it.

As the fall meetings of Presbyteries will take place about the time that this number of the Banner is distributed, we take occasion to call attention to the state of the Missionary account. By referring to the Minutes, it will be seen that during the past year the entire debt has been extinguished, and that the salaries for the Missionaries have been paid up to December, 1845. This, however, has been done by the liberality of the Treasurer, as there is a balance due by Presbyteries amounting to \$218 13. We hope that this sum will be paid in, before the close of the current year, that we may prosecute the operations of next year without any burden caused by debt. If thus unembarrassed, the Board will be able to extend their plans and give aid in other departments of the work. To this, however, we will recur at another time.

Intelligence has been received of the safe arrival of Dr. Wylie in Europe, in much improved health. At the date of the last accounts he was in Ireland, where he had been received with that warm-hearted kindness, for which the Emerald Isle is famous. After visiting Scotland and England, and perhaps France, it was his intention to return home. He may be expected about the middle of November, if not sooner. The duties of the Seminary will be resumed at the appointed time.

MINUTES OF THE CONVENTION.—We have received from Rev. W. Wilson, a copy of the Minutes of the last Convention of Reformed Churches. He informs us that they can be procured by addressing him, in Cincinnati, Ohio. The price, per copy, is ten cents. As the transactions of the Convention have excited much interest, many of our readers will be glad to procure the official record.

For the Banner of the Covenant.

REMARKS ON THE MINUTES OF GENERAL SYNOD.

The disposal made of the Report of the Delegates of Synod to the Convention of Reformed Churches, in May last, occupies a prominent place in the record of the doings of the General Synod. To all who may take any interest in the matter, it is desirable that the state of the case should be truly known. The substance of the Report of the Delegates is found in the Document generally spoken of as "the Basis of Union." This is accompanied by a Protest against sending it down, on account of its alleged defects, to the Subordinate Judicatories, without some indication of its imperfections. The Protest is signed by all the oldest ministers of the church, a number of the younger brethren, and some Ruling Elders. Then follows what purports to be an answer to the reasons of Protest, by a Committee appointed for that purpose. In looking over these papers, the following, among many other remarks, occurred to our mind.

1. Notwithstanding the assertion to the contrary, of the committee who reply to the reasons of Protest, it does appear to us, that a paper of the kind of this "Basis," proposing changes in the standards of the Church, and going ultimately to terminate the distinct existence of the Body, is calculated to produce, if they be not destitute of feeling, excitement in her members, and to disturb both their creed and their profession of it. Forms of profession made venerable by 200 years existence, and dear, both by their relation to the age of martyr blood, and by our own familiarity with them, cannot be changed without the production of deep emotion. Before such a proposal is made, it seems to us, that no paper making it, should go abroad till it be thoroughly examined, and its statements be made with the utmost possible precision. The Convention ought to have taken time to do their best; and the Synod to do their utmost, in giving completeness to what was so deeply to affect the profession and standing of the Church, before calling for help from below.

It is much to be regretted, that the proposal to commit the "Basis" to a Committee, as is usual in such cases, and as was done by the Associate Reformed Synod of the West, had not been acted on. It might have saved much needless discussion, and have had a happy issue. As it is, the Protest does not convey any idea of disrespect, or unkindness of feeling, toward the other reverend Bodies, with whom, by their delegates, this Synod had been in correspondence; nor is there any indication of hostility to union with them, or others, upon grounds that shall be deemed satisfactory by the parties uniting. Nor is there any evidence of opposition to the reference of a public document to subordinate courts; nor even of this "Basis," had Synod given some general notice of its alleged imperfections. We again express our regret, that the paper had not been referred to a committee, to indicate the disposal to be made of it.

Synod felt the imperfection of the reported Basis, and *refused* to send it down as an *overture*, lest they should be understood, by doing so, as giving to it any sanction. The consistency of giving it afterwards a commission to go down among the people, without saying aught of it, good or bad, is for them to settle. It is against this act—the sending down a document so destitute of good character, without some notice of its defects, that the Protest was entered. It obviously was not the design of this Protest to enter fully into the *demerits* of the Basis; but merely to intimate to the

Church, that the writer thought the document inadequate to its proposed end; and that without unkind feeling to any human being. Such was the aim of the signers of the Protest.

2. In entering into consultation with other Churches, in reference to union, it never entered into the mind of the people of the Reformed Presbyterian Church, that their long established and soundly understood creed should be touched, changed or mutilated. The Convention was intended to ascertain, whether the faith and profession of the parties represented in it were not really the same; but not to alter the Confession of their Faith. What may have been the secret intention of some, we know not, but of the church at large, we know there was no thought of making inroads upon our standards. Of this those delegates were perhaps aware, who, at a subsequent period, manifested such determined opposition to any thing like instructions from Synod, as to the course of their negotiations. Yet, at last, when alterations began to be talked of, the proposal was to touch nothing beside mere *phraseology*; and then only to make it more plain and of easier apprehension. Is this all that this "*Basis*" proposes or contains? No! So far as *phraseology* is concerned, the changes and interpolations made render it tenfold more uncertain than that which was proposed to be amended; and the *matter* of doctrine is injuriously changed. But of this at another time. The candour and sincerity of those brethren in professing to touch *verbiage* alone, and in now urging upon the Church this heterogeneous thing called a *Basis*, in which are changes of *matter*, and *interpolations* of doctrine, to which this Church has hitherto been a stranger, we leave to themselves to explain. We make no railing accusation.

3. The chief objections to this "*Basis*," it seems to us, are that it deals too much in the small-ware articles of party conflict, instead of laying hold of great and commanding principles, which would secure every truth, under them, that should belong to the Church's creed. Its new statements are in many things doubtful; in others untrue; in the alterations of the confession very unhappy; and, upon the whole, can never harmonize the Church. *This last consideration, in connexion with others, should induce good men not unduly to urge it upon their brethren.* Those who are Reformed Presbyterians, indeed, knowing their principles, will never accede to this thing, in place of their present sound and well defined standards.

4. We have adverted to changes in *substance* of doctrine, which appear at variance with the avowals that a modification of *phraseology* was only intended. This is not the place, nor is it the time, to enter fully into this matter; yet it may not be amiss to give an instance or two of what is referred to. In chapter 20: 4, we are called upon to affirm, among a needless amount of verbiage, that civil government as a "good" is limited to the "virtuous;" instead of having it, as it is, extended to society at large, forgetting, it seems, that the restraints of wholesome law are as really for good to the vicious, as to the virtuous. *The law is not made for the righteous, but for sinners.* Both, indeed, participate in the advantages of government. Why, then, limit those advantages to the virtuous? The good of society at large is the immediate object of the civil magistracy. Why then not say so, instead of making, by implication, the contrary an article of faith? Again, chapter 23: 3, and chapter 31: 2, our confession, on certain occasions, admits the civil magistrate to call or invite a Synod of ministers and other fit persons, to "*advise with about matters of religion.*" But what say the Basis and the amendment? Why, the magistrate may invite such a Synod or council "to consult and advise with about matters pertaining

more immediately to the well being of the *commonwealth*." Here is a change of doctrine. According to the alteration in the Basis, ministers of religion may not be invited to give advice in matters of religion, but in affairs of politics! Little preachers of the gospel may be put in the way of becoming *little party politicians*; but from religion they must keep aloof! In their intercourse with the magistrate, they must repudiate what properly belongs to their own sphere, that is, *religion*; but they may go into that which belongs to another department, *politics*! And of which, generally, they know very little, are very incompetent to give counsel, but very fit to become dangerous instruments in the hands of an ambitious and talented magistracy. Here is a change of principle. Is it a worthy one?—And what shall we say of our Catechisms being excluded from this Basis, and put in a position, not doubtful, but very much below what they have heretofore occupied. Whatever capability of making *alterations* this work may indicate, it says no great deal in favour of competency for *mending* old and established creeds.

But why find fault? Why not help to make the matter better? To this last query it is sufficient for us to say, that we are contented, in the mean time, with our confession; we do not see that we can make it better; and we wish not to have any hand in making it worse. All who have touched it have failed in making it better, and we do not presume upon excelling them. If we find fault, it is to show that we could not profit by a change. At the fit time we can give another answer upon the general subject.

II. Having adverted to the Protest against sending down among the people, without some precaution, a document so very exceptionable as this Basis is, it is proper to notice that which purports to be an answer to the reasons of protest. This answer must not be understood as the production of Synod, nor as having the sanction of Synod. Synod could not, and we are well assured, would not, have sent forth such a production under their authority. It is the work of the gentlemen who sign it. *Synod never saw it*. That the reader may not misapprehend the fact, we wish this to be distinctly understood. We regret that a proper feeling of delicacy for the honour of Synod, did not dictate to them, as its agents, a greater degree of caution in their statements. We are certain,

1. That Synod would not have asserted, as do this committee, ("Banner," p. 184,) that "the Westminster Confession of Faith was never recognized by us, 'under solemn vows,'—*simply and precisely as it reads* in the sections," &c. This will be news to Reformed Presbyterians; as they never heard any exceptions in the vows—the ordination and sacramental vows—under which they professed to receive "the whole doctrine" of that Confession. Who was he that took those vows with a mental reservation, and stained his soul with the blot of perjury! We hope none. Neither would Synod have said, as do the gentlemen of this Committee, p. 184, that circumstances "rendered it necessary for the Church of Scotland to modify it [the Confession of Faith] by the one hundred and eleven propositions referred to in her adopting act." This is indeed too bad! But duty requires that the truth be told, and that history, to answer a bad purpose, be not falsified. Synod, had they known, would not have allowed their Committee to say that the Church of Scotland "modified the Confession of Faith by the CXI. Propositions;" for it is not true. The facts of the case are briefly these:

On August 27th, 1647, the General Assembly of the Church of Scotland passed their act, adopting the Confession of Faith, as "most agreeable to

the word of God ;" in this act there is no reference whatever to the CXI. Propositions. Those Propositions were not before that Assembly for their action until September 1st, and on that day, after referring to eight general heads of doctrine, of which these propositions treat, for want of leisure to consider them, they referred them for *examination* to the four Faculties of the four Universities, to report upon at a subsequent Assembly. *No Assembly of that, or any other Church ever gave a sanction to those propositions.* Those propositions are not referred to, nor could they be, in the adopting act. So far from the Confession of Faith being modified by the CXI. propositions, as these brethren of the Committee, in their answer, assert, these propositions themselves never had the sanction of that Church ; they were never examined by that or any other Assembly. How could this Committee make this statement ? Was it in sheer ignorance of the whole matter ? Or presuming upon the ignorance of those who should read *their* answer,—for it is not Synod's,—did they manufacture this piece of history for the occasion ? We decide not. But whichever side of the dilemma is taken, we sincerely regret it, as calculated to impair confidence in their testimony, when they shall speak in a better cause. Surely a good cause requires not such means for its furtherance.

We have seen that the CXI. propositions did not, and could not, modify or change the doctrines of the Confession. They were not intended either to *modify* or *alter* it. They were intended, as stated in the act respecting them, "for *vindication* of the truth" in the matters of Erastianism, independency, discipline, &c. See acts of Assembly, pp. 365-367.

The scarcity of the book is no apology for manufacturing misstatements, and yet the book has not been so scarce as has been alleged. Among others who possessed it, the writer of this article, for the last 37 years could have given a reading of it to any who wished it.

It is equally remote from matter of fact to say, that the Church of Scotland in her adopting act, modified or changed any of the doctrines of her Confession. In the adopting act, the declarations are made, that it is "*Most agreeable to the word of God ;*" and that it is "*Most orthodox, and grounded upon the word of God.*" That act throws out a caution against drawing conclusions from what is not said respecting church officers and government ; and states how the Assembly understood some other things which are said respecting both the ministry and the magistracy, and we presume they understood the matter truly ; but they give no intimation whatever of either *modifying* or *changing* the thought.

As the Confession "reads," according to a fair construction of its language, comparing it with itself, it was always subscribed and vowed to, by every Reformed Presbyterian minister, at his ordination. If any did otherwise, there must have been some dishonorable mental reservation—some dealing in the *double entendre*. We wish it to be distinctly remembered, that these are not the statements of Synod. Such statements, to use the *beautiful* language of this answer of these gentlemen, "could not fail to stultify" that body ; but the matter is not Synod's, it is the Committee's.

2. It may be as well in this place, very briefly, to dispose of a little more of the same kind of material, and then, so far as we are concerned, have done with it for ever.

The general remarks at the close of the Answer to the Protest, may be considered, and probably were intended, as a summary of the whole. Of its averments we regret to have to say, that they do not truly represent the matters of fact. It is not true, as stated by our brethren in those re-

marks, that the Protest is against "the mere sending down the Basis of Union without any endorsement by Synod of its contents." It is against sending down a document so very defective "in Theological and Ecclesiastical character," without some indication of its imperfections. It is not true, that the Protest is against Synod for "taking a year in order to come to a more enlightened conclusion." It is not true, that it is against Synod for "not finally adjudicating the whole case, without any reference to the local judicatories." It is not true, that the Basis "was submitted, by the delegates, as being *professedly* imperfect." It was submitted under the declaration, "We are persuaded that it does approximate, in its leading parts, probably as near as can be expected to that *perfection* of Christian unity, which is to be looked for in the present imperfect state of the Churches." Not *absolutely* perfect,—nothing human is,—but as near to it as it is reasonable to expect! It is not true, that in the report of our delegates, "The remarks and amendments of the Churches were solicited, in order that it might be rendered more perfect." That was an *after-thought*. It was not in the report. It rather purported to seek the sanction of the lower courts and the people, than amendments. Our good brethren considered it *as perfect* as was reasonable to expect. Did they indeed hope that the lower courts and mass meetings of their people, could make it more perfect than is reasonable to expect? It is not true, that "Synod could not have acted otherwise, and saved her character," than by sending down this document, with all its sins upon its head. Synod could have referred it to a Committee, who could have delicately, but distinctly, indicated some of its leading defects, and the means of supplying them. This would have been in order, it would have been wise, and it would have been dutiful to all concerned. But our brethren of the delegation, and their friends, would not admit of this. It is not true that those who subscribe this Protest were "for prosecuting this union no farther." They indeed were, as they still are, unwilling to unite upon this Basis; but they believed when the excitement of the moment is past, one broader and firmer can be found. It is not true, that the Protesters are not willing to abide "the ordeal of time, light, severe scrutiny, full and free discussion," in order to union. These were what they sought and desired; and that in a way tangible, distinct, and efficient, by means of the report of a Committee, which our brethren seemed to fear, at least which they vehemently opposed. It is not true, that the Protest intimates that the Church should "cease from the prosecution of the object" of union. It is not true that, by the rejection of this Basis, Synod "would be proclaiming in language intelligible to all,—that she would not unite with them upon *any system of principles*." It is not true, that nothing but "a conviction of damnable and incurable heresy" could justify opposition to this Basis. What! have we come to this? Abandon a system, high in character for consistency and soundness, for one that barely escapes "conviction of damnable and incurable heresy." Does this language indicate character adequate to the task of mending the work of the men of Westminster? Such a tissue of *false*—we do not employ a harsher term,—such a tissue of false representation, intermingled with arrogant assumptions and unworthy personalities in the form of inuendos, we do not recollect ever to have seen within the same bounds. The reader may, if he think worth while, compare the Protest and these remarks that close the Answer, and judge for himself.

3. We shall pass over the crudities of the more direct part of what purports to be an Answer to the Protest, with an observation or two. It

seems this Basis, though conversant about the Church, her creed and her union, is not an *Ecclesiastical* paper! Well, be it so. It is not a political one, nor is it scientific. What is it? They say this Basis is not "an incipient step to an *ill advised* alteration of our Confession." We thought it was,—we still think so; for it is not true that Synod allowed, in 1844, any alteration of the *matter* of the Confession of Faith; for the mere "*letter*" they cared less. And respecting *that* Synod spoke, and not the doctrine. It is yet an *incipient* step, and no more; and we think a very unhappy one—one ill advised.

It will be remembered, that this Basis is intended to be the doctrinal term of communion in the United Church. Each of its articles, then, will be a term of communion. In it are some things which we have not heretofore had in our creed; these things are *new terms* of communion; and most of them are, at least, of doubtful import. As to the reference in the Protest to the article under chap. 4: 1;—we have no doubt that God is the Creator of all things, and that in six days out of the chaotic mass, (Gen. 1: 2,) he made this fair earth a fit abode for man; but we have doubt of the propriety of perplexing our Ecclesiastical creed with allusions to the speculations of a department of unsettled physical science—*geology*. We should not forget poor *Galileo*. Leave such matters to the votaries of Rome.—In the ordinary course of judicative proceedings, we have no doubt as to the lawfulness of the oath; but then it must be *necessary*; if not, it is *profanity*; and the oath is never necessary, when the "simple affirmation," by consent of parties, will answer the purpose. The Basis brings in a new doctrine, and a new term of communion, chap. 22: 4. So it does in chap. 22: 9. The rite of the uplifted hand is scriptural; but not exclusively so. A vow is an oath. Yet in giving the marriage, the ordination, and the sacramental vow, or oath, we do not lift up the hand. The kissing of the book is superstitious, and so is the imposition of this Basis, when it asserts, that no "mode of swearing is agreeable to scripture, but that of lifting up the hand."

The reference to the Basis, ch. 29: 8, is justified by the fanaticism of a few of the friends of the temperance reform. In wine we have the *fruit of the vine*; but we have more. The chemical process of fermentation introduces something not found in the simple juice of the grape. Besides, we can very rarely obtain the pure wine, the simple fruit of the vine. On this subject we do not wish to give occasion to needless scrupulosity, on the part of our people. The *must*, the infermented juice, is the simple fruit of the vine; and this is what *fanaticism* pleads for in the sacrament, to the exclusion of *wine*. We will not countenance this. Our brethren of this Committee profess to make the language and thought "more cautious than that of our standards," and so far make a new term of communion. To this we object.

As to Ch. 8: 10, our Committee have, as in other things, evaded the point of the objection, which rested on the false doctrine which says, "Nothing was procured by Christ for his people, except what is received by faith." Regeneration and faith itself were procured by Him for them, both of which are previous to the exercise of faith. We believe our brethren of the secession always admitted the truth of the positions in articles 8, 9, 10; but explained them, as they still do, in their own mode. As regards our own brethren, they, perhaps, may be either right or wrong,—they have both sides of the question. At any rate, it costs them much labour of explanation, and still it is left in mist. We pass over to Ch. 30: 6, and Ch. 31: 5. The latter states a truth; the former, if it means any thing, according to its very awkward verbiage, takes the ground of

the Socinian of Boston, and the Campbellite of the West. Our brethren did not mean this. Their language is nevertheless a fair subject of remark, as it was language only that they professed to fault in our existing Confession. Ch. 23 : 2, 3, we have, what we find elsewhere, self-contradiction.

We advert to only one passage more ; it is found in Ch. 23 : 10. This is detestable. We have rarely, if ever, found in the panders of tyranny and advocates of slavery, more odious avowals. The Protest says that "whilst assassination is to be reprobated, the right of legitimate revolution in favour of the oppressed must be maintained." Whatever may be the private sentiments of the gentlemen of this Committee, this article is servile in the extreme. It enjoins passive obedience and non-resistance, in the lowest form of that odious and debasing system. This is, in no covered form, a *new doctrine*, and for the first time proposed as a *term of communion*. The sword of the magistrate, we know, is not the *moral* instrument of *moral reform* ; but morality is but one of the elements,—a fundamental one indeed,—yet only one of those that enter into the "*condition of nations*." Political, literary, commercial elements, &c., belong to the *condition* of nations. These may be sought by the sword. The United States did so in the wars of 1776 and 1812. So did the Reformers in their conflicts. Synod, we do think, ought not to have suffered such a thing as this to have passed through their hands to the public, without a black mark of reprobation.

Our remarks must be concluded, though much remains to be said. It will be noticed, that our animadversions are upon, not our brethren of this answering committee, but upon their productions. We do not accuse them of error ; but, without discourtesy, we do think them ill qualified to make a creed for the Church. Toward those respected churches with whom we have been in correspondence, we cherish no sentiment but that of good will. We confidently expect the day when they and we shall be one. With respect to this Basis, it abandons all that is distinctive in Reformed Presbyterianism. We do not accuse our beloved brethren of the delegation of treachery. That would be harsh, and it might be unjust. Besides we well know how minds, equal in rectitude, may differ in judgment in the same matter, viewing it from different points, or under different aspects. We only speak for ourselves when we say, and we say it solemnly, had *we* consented to this Basis, or did we now consent to it, so far as the distinctive cause of our Church is concerned, we would hold ourself as acting the traitor's part. In this, *for ourself*, we speak the solemn conviction of our own mind.* For others we decide not. We judge no man. To us, indeed, the unity of the Church of God is an object of deep interest ; but the cause of truth committed to the Church, is yet more sacred and of deeper interest than her visible unity, which, without truth, would be but nominal, and of course, deceitful. The day of Zion's holy Union and Fellowship as one is, perhaps, yet distant. May Zion's Head speedily remove the difficulties out of the way. Z.

Princeton, August, 1845.

*This, too, seems to have been the conviction of the Rev. Dr. Black, as appears both by his Report, as a delegate to the Convention, and his signature to the Protest. In this conviction we are sustained by our other venerable friend, the Rev. Dr. Wylie, now, in accordance with medical counsel, in a foreign land, seeking the restoration of a constitution, impaired by long and severe professional study and labour. With all his heart,—and it is a noble one, as free from guile as his enlightened mind is exempt from the narrowness of party bigotry,—Dr. Wylie gave his signature to the Protest, judging that the "Basis," taken complexly, is utterly inadequate to secure a safe and honourable Union of the Churches ; and that to throw it as a fire-brand before the public, was an ill-advised act.

MISSIONARY INTELLIGENCE.

LETTER FROM REV. J. R. CAMPBELL.

The following extract of a letter from Mr. Campbell, dated May 24th, 1845, and received on Aug. 19th, will be read with interest. Our beloved missionaries have to encounter many difficulties; but we find that they are not without evidence that the LORD the SPIRIT is with them. Let us all fervently pray that God may preserve them, sustain them, and bless them:

On the 19th ult. we had the pleasure of receiving the long-expected communication from Dr. M'Leod. As a presbytery and as individuals we reciprocate every kind and fraternal sentiment contained in this interesting document. Had it arrived about two months earlier, we would immediately have returned our greetings to Synod, through the respected chairman of the Committee of Foreign Correspondence, in hopes of our report reaching in time for the Synodical meeting, to be held this month in your city; but as this document conveyed the first intelligence of such a meeting, we have been deprived of the pleasure which we anticipated. We would be glad to be informed of the meeting of Synod as soon as possible after it has been appointed. The minutes of Synod have not reached us, which Dr. M'Leod said would accompany the letter. One of the two boxes sent out last year was received about two months ago, that is, the one containing the map of the world, &c. The other box was dispatched from Calcutta, by boat, in November last, but has not yet arrived. We long to see it. We are so far out of the world, or in the world, here, that articles sent round by the Cape, and then by native boats up the Ganges, are long in reaching their destination. But we hope ere long to have our rail roads in India. The boxes I sent to you by Mr. Morris, he left in Calcutta to go by the Zenobia for New York. The freight and export duty was paid on them at Calcutta. Mr. Morris sailed for America, by way of London, about the middle of March, as he could not at the time find an American ship. Please say to our dear friend, Mr. Stuart, that his letter of 27th January, enclosing the view of our mission houses, &c. was received on the 13th inst. Many thanks for all his kind and very interesting letters. Brother Craig is writing to Mr. Denison, and his letter will be enclosed in this. I hope to write to Mr. Stuart next month. I shall enclose a letter in this also to Mr. Alexander, giving an account of the boarding school, in which there will be some things discouraging, but we must not allow these trials to overcome us, or deter us from attempts to do good to the poor heathen, who know not what they do. We cannot expect to get along without discouragements as well as encouragements in the missionary work, and we must set the one over against the other. We all need to be taught the lesson often, that the blessing is in the Lord's hand. We ought to depend on him more, and pray more for his blessing, without which our labour will all be in vain. We ought also to remember that the blessed Saviour, who has all power in his hands, feels a deeper interest in his own cause than we can do. He will, at a future time, show us the mysteries of his providence, and we will then see infinite wisdom in them all. I have met with the greatest opposition from the prejudices of the people, in my attempts to obtain a suitable site for our church in the city. Even the magistrate has not been able to persuade them to give ground on an annual rent. At present, however, there is some hope of success. The Hindoos

and Mahomedans know, that if we obtain a footing in the midst of their temples and mosques, an important step will have been taken towards their overthrow, and they threaten the owners of property with all kinds of censure and disgrace, should they yield to our requests. The children of this world, under the reign of the Prince of Darkness, are wise in their generation, but we are determined to persevere until we obtain our object, and until we see the temple of the Lord of Hosts erected in the midst of idolatry. Hints and illustrations of the bigotry of this people have often been given, but the half has not been told you. We ourselves, who have been so long among them, are discovering new phases of depravity daily. Our labours in preaching, and teaching, and distributing books, and study, &c. &c., go on as usual, from month to month, but we see little fruit. We long to witness a day of Almighty power in convincing the heathen of sin, and turning them to the hope set before them in the gospel. But we are likely soon to experience still more opposition than is to be encountered from heathenism. The *wily Jesuits*, more to be dreaded than the *Cobra-capellas* or the old serpent himself, are rapidly multiplying in India. The Society of Jesus, which they blasphemously call themselves, are sending out, and even raising up men in the country, with the expressed design of planting some of them at every Protestant mission station in India. Already they have made havoc of the native churches in several places. In Calcutta, and Agra, and Berhampore, they have used every means which craft can devise and their base principles excite, to draw away unstable souls. Having abundant pecuniary resources, they *buy up* native converts and even catechists for their party. This is one of the strongest temptations that could be offered to native character. They also allow them who join them, to live as they list if they only keep up the bare forms. I observe by late accounts that they have drawn off at once from the mission at Berhampore about twenty, who had been members of the church, and several catechists. The transactions of deceit and blood at Taheite, in which the Jesuits have been the principal leaders, are only the beginning of sorrows. We must instruct our native Christians to beware of Popery, and be ready to resist to the face these emissaries of the beast.

26th. We had a very interesting communion season yesterday. A very respectable woman, the wife of a person at the station, was received to membership, on a profession of her faith. Her examination on experimental religion, by the session, was most satisfactory. She seems lately to have been brought to a knowledge of the truth, and she was able to give an interesting account of the exercises of her mind. I have observed her for some time very solemn, and often affected under the preaching of the gospel.

P.S. At the hitherto flourishing station of Krishnaghur, about 300 native Christians, and a number of catechists have been bought over by the Jesuits!

IRISH ECCLESIASTICAL INTELLIGENCE.

We have been favored with another, and very interesting letter from Ireland. The information which it gives of the religious state of that country and of Great Britain, at this important period, is worthy of attention. We are much indebted for the kindness of our friend, and hope he will continue his favors. The letter is dated July 3, 1845. After some private remarks, it proceeds as follows:

The Government Bill which proposes to endow the Roman Catholic College of Maynooth will soon be ready for the royal signature. It is the engrossing subject of attention,

and has called forth the energetic and determined opposition of all the evangelical churches in these lands. More than nine thousand petitions against it, containing 1,200,000 signatures have been forwarded to the House of Commons. The Marquis of Breadalbane presented 746 petitions from Wesleyan Methodists, and the Bishop of Cashel, one, from 270 ministers of the Church of England: 316 clergymen of the Diocese of London, and 127 of the Diocese of Down, with their bishop, have petitioned against it. The Belfast petition in opposition to the Bill was signed by 12,000 individuals, including twenty-eight ministers of the established church, and twenty Presbyterian clergymen. Some ministers of the Irish Assembly are neutral, others openly resist the measure. The Free Church strongly condemns it. Public hostility to the grant is expressed on various grounds. Some parties protest against it, because they condemn all sectarian grants, and contend for perfect civil equality in matters of religion. To endow all churches, they assert, is to make religious faith a matter of indifference; to endow only one sect, they contend, is a palpable violation of equitable policy. Others oppose it as an infringement of the British Constitution, which the Premier and Parliament seek to Romanize by incorporating with it the system of Popery. Many loudly remonstrate against it as involving a national sin, whilst others regard it as a question of mere finance entirely unconnected with religion. Members of Parliament defend, or rather palliate this step of the legislature on the principle of *expediency*. Some consider it an act of justice to the Irish people, others denounce it as an additional grievance and wrong to the dissenting millions of Protestants. Through this conflict of opinions, and in contempt of deputations, petitions, and indignant remonstrances, Government has pushed forward the measure almost to the throne. The Bill passed the third reading in the House of Commons by a coalition of Whigs, Radicals and Conservatives. The Upper House has carried it through the second reading. The Queen is now regarded as the last hope, and accordingly the Earl of Winchelsea has presented to her three hundred and forty-eight addresses and memorials against the endowment. This parliamentary measure has failed to allay the agitation for Repeal. The *douceur* has acted rather to excite, than to appease the Irish people. The sentiments of the Roman Catholics on this subject are nearly expressed by Dr. Higgins, one of their bishops, when he says of the grant, "Our energies and determination wrung that paltry sum from a bigoted and anti-Irish cabinet. . . . There are eight millions of Roman Catholics. . . . Does the childish minister imagine that the Catholics of Ireland would not give annually three farthings each for the education of their revered clergy? . . . It would appear, however, that he does actually indulge in this extravagant delusion, and expects that we shall sit down with a mock representation, bad laws, bad partizan magistrates, a domineering and robbing corporation, called church establishment, in short, that we shall patiently endure every misrule, misrepresentation, and oppression, and all this for the yearly sum of three farthings a head!" A protest against the grant has been emitted by the Eastern Reformed Presbyterian Synod, and widely circulated. Copies of it were sent to England and Scotland, to Sir R. Peel, Mr. O'Connell, Lord Brougham, and other distinguished personages. It appeared in full in the London Christian Examiner, and has been republished and circulated in Derry by members of the Presbyterian Church. The Bill has not been unproductive of beneficial results. It has tended to unite the friends of evangelism, it has roused the Protestants of Britain and Ireland from their slumbers of security, and is at this moment marshalling a phalanx that may soon be called upon to fight again the battle of the Reformation. An important letter has appeared in the "Banner of Ulster" (the organ of the Assembly) urging the Presbyterian ministry to relinquish their endowments. It has been written by a layman of the Assembly; and a copy of the letter has been sent to each clergyman of that body. The matter will be brought again before their notice at the meeting of their Supreme Court in Dublin in a few days. The writer refers to a speech in which Mr. Guthrie of Edinburgh said that "he was satisfied that unless the friends of Protestant truth and religious liberty came to the resolution that rather than Popery should be endowed *they would give up all endowments*, he did not believe they could fight the battle with success." Drs. Cunningham, Candlish and Buchanan appeared to coincide with this sentiment. The writer then proceeds to state that a penny a week from each Presbyterian family in Ireland would be more than equivalent to the £32,000 received at present from Government, and proposes a plan of subscriptions by which to raise £50,000, a sum which would furnish £100 annually to every minister of their church in Ireland in lieu of the £75 granted to each by Parliament. After quoting that part of the "Protest" of the Eastern Reformed Synod, in which they call upon their Presbyterian brethren to surrender their state emoluments, he concludes by saying "Dear fellow Presbyterians: when we reflect that the above is the verdict of a body of men than whom there are none more eminent for piety, wisdom, and zeal in the cause of

their Master, methinks we should tremble lest the guilt of traitorously permitting the spread of Anti-Christ should fall upon us and the church of which we are members. Now that the enemy appears to be coming in like a flood, let us fervently pray that the Spirit of the Lord may honour the General Assembly of our church by inspiring them with faith and courage to lift up a *consistent* and glorious standard against him. Let us send forward petitions stating our willingness to contribute to the Sustentation Fund as the Lord shall prosper us, and praying them to give up the *Regium Donum at once and for ever*." An address has also been forwarded from the Associate Presbytery of Ireland to the Presbyterian Church, urging them to dis sever themselves from the State, and to raise a *consistent* protest against the Maynooth Bill. The Dissenters of England join in a similar appeal.

(To be Continued.)

RELIGION IN FRANCE.—The sum paid by the French government for the support of religious worship is stated by the *Presse* to be 37,684,350 francs. Of this amount the Romanists receive 36,317,900 francs; Protestants, 1,255,050 francs; Jews, 110,000 francs. The Archbishop of Paris receives 40,000 francs; four other archbishops, 15,000 francs and sixty-five bishops, 10,000 francs.

For the Banner of the Covenant.

ECHO VERSES.

What results to the man who despiseth *God's* cause,
Who rampleth his mercies, who breaketh his laws?

Loss.

2. But if he seek pardon through him that was slain,
A loss or a profit to thus come again?

A gain.

3. And must I be good ere to *Jesus*, I go?
Tell me, Echo, for much I desire to know.

No.

4. But dare I approach him, for *God* is most high,
O! will he forgive such a sinner as I?

Aye.

5. And is it by *Jesus* of Nazareth solely,
That sinners can ever be happy and holy?

Wholly.

6. And will heaven all sufferings fully requite,
Are they nothing? My sufferings, Echo, you slight.

Slight.

7. O! then I will b'lieve, the good fight I will fight,
And *Jesus* will give me to heaven a right.

Right.

O.

T H E

Banner of the Covenant.

NOVEMBER, 1845.

THEOLOGICAL ESSAYS.

—
For the Banner of the Covenant.

CIVIL GOVERNMENT.

(Continued.)

The practical application of constitutional provisions, from their first formation, is the most decisive test of their meaning and institution. The public offices are closed, and the legislature adjourns its sittings on the Sabbath, Christian ministers are employed to officiate in the halls of legislation, and chaplains of the Army and Navy are appointed and *paid* from the treasury, appropriations of money for years have been made and put into the hands of missionary societies for the civilization and christianization of the aboriginal inhabitants; and, in fine, thousands are annually expended by the Federal Government in promoting the interests of Christianity, and in paying respect to its institutions. This has never been denied to be constitutional. Nay, the very fact that all candidates for office are inducted by an oath on the Gospels—however censurable this idolatrous mode of swearing is—implies, unquestionably, a recognition of the inspiration of the scriptures.

Should any person still deny, that all these above mentioned specific features of Christianity do not amount to a *recognition* of the Christian system; let the matter be tried in reference to Mohammedanism. Take the feast of Ramadan for example. Suppose our government should in a similar manner exempt it from desecration by secular services, and all official business in the Courts of Justice, halls of Legislation, &c. &c. Would not the constitution be pronounced Mohammedan? How much more should the United States employ Dervishes, as they now do Christian chaplains, to officiate in the army and navy; and allow their treasure to be spent, if not for the express purpose, yet in such a manner as to have an obvious tendency to increase the number of Moslem converts!

In this inquiry, it ought not to be overlooked that the United States go-

vernment is a thing completely, *sui generis*—something *unique*. The state governments, from the very nature of their relative connection, are each, severally, imperfect. It was never designed by the framers of them that they should be *separately* perfect. The approximation to this attribute was all that was aimed at in the construction of both the state and federal governments, in all their reciprocal action, grants, reservations, mutual restrictions and limitations of sovereignty. The defects of the one, are supplied by the provisions of the other. Mr. Taylor, of Carolina, thus observes : “Neither the federal nor the state, are perfect governments, both being only invested as distinct and checking departments, with limited portions or dividends of political power.” Although, therefore, the United States government, as such, has but *few*, and these few, *too obscure* religious features ; yet when we reflect, that it participates as much of the *federal*, as it does of the *national* character ; and that the particular concern of religion remains among the *reserved* rights of the States respectively ; and that many of them have paid very particular attention to it ; it will be found that even this defect, though not *excused*, is considerably *palliated*. But the statute and the common law, in many of the States, as well as adjudications founded on these, are highly creditable to the legislator and to the judge. In Pennsylvania, the laws against blasphemy, profane swearing, and Sabbath desecration, are as good as, in existing circumstances, we have any right to expect. Many instances of judicial decisions of an upright and Christian character could be mentioned. One case only shall be presented, which occurred in Philadelphia, in the District Court, before Judge Stroud. With particular pleasure the writer adduces this instance in which this worthy judge presided. Having the happiness of being personally acquainted with the judge, he knows him to be an excellent neighbour, of stern and inflexible integrity, an upright and honourable man.

The case occurred on April 1, 1840.

It was an action to recover damages from the defendants, for overdriving a valuable pair of horses belonging to Mr. Berril, causing the death of one, and the permanent injury of the other.

Mr. Vandyke, for the plaintiff, stated that the injury complained of arose from the conduct of the defendants on Sabbath, 18th May, 1838—and proceeded to call witnesses to sustain the plaintiff’s case.

After some testimony had been adduced, the judge suggested that the plaintiff could not recover, if the contract for the hire of the horses was made on the Sabbath. Mr. Campbell, for the plaintiff, then offered to show a contract made on the preceding Saturday to use the horses on Sabbath.

But the judge decided that such proof would not affect the principles upon which he relied ; to wit, that any contract made by any man upon Sabbath, if within his ordinary business, or if made on any other day, to be commenced or carried into effect on Sabbath, was void ; and the plaintiff could not recover for any violation of it. The plaintiff was therefore nonsuited.

7. Another argument, not absolutely conclusive in its nature, which nevertheless is felt to be of considerable force, and is not to be entirely overlooked. It is an argument taken from the example of the *wise* and *good*. Though we may not follow the multitude to do evil, yet the modest and humble Christian, in a matter that is not *flagrantly*, and at first sight *obviously* wrong, will pause and deliberate, even in *declining*, and much more in *opposing* and *denouncing* what he sees the *intelligent*, the *wise*, the *good*, the *religious*, practising as a duty and a privilege from year

to year successively. Let us suppose one of those who were honored with Prorenatan suspension, were thus to indulge in reflection: "Is it possible that my recognition of the federal constitution, and voting at elections, are sins involving in them 'treason against the Redeemer—rebellion against God,' as the Prorenatan brethren declare; and for which they have suspended me! What! is this such a heinous offence against God, and yet I find my friends A, B, C, and D, whom I have always believed to be *friends* of the Redeemer—not *traitors* nor *rebels*—swear allegiance, vote at elections, and yet seem to me to be holy, devout, and conscientious men? Hundreds might be named, were it not invidious to make distinctions. Yes, I have found these same persons observing the Sabbath, attentive to family worship, zealous in promoting the Gospel, contributing liberally to Bible societies and missionary institutions, indefatigable in their exertions in Sabbath schools—and in a word, so far as I could judge, adorning the doctrine of God their Saviour by a life and conversation becoming the Gospel. Yet strange! These men held it to be their duty and their privilege to vote at elections, and occasionally, when called to it, to hold offices under the United States government. Can these men, be formally *traitors* and *rebels* against the Redeemer, as the Prorenatans say of us! Can they, indeed, and yet have such an unction of his Spirit, and feel such attachment to his cause! It is impossible. See them, how tenderly they deal with *their* erring brethren. There is truly something shocking in the idea that such a number of fellow Christians, apparently so devoted to the cause of Christianity, should be, notwithstanding, *traitors* and *rebels* in his camp, because they hold *civil* and *political* communion with the government of the United States."

To be continued.

For the Banner of the Covenant.

ON PROVIDENCE.

With not less truth than beauty it has been said, that "every creature hath a stamp of God impressed upon it." We live and move in God, and He is ever near, sustaining our soul in life, and marking all our goings. He rules in Providence, and orders alike the sparrow's fall, and the dissolution of a world. His hand may be seen, as well in the preservation of the thousands of animated beings which the naked eye cannot detect, as in the support of him who bears His own image, noble *man*. The doctrine of a superintending Providence has been denied by some, whose anxiety to be wise has hurried them *past* the Word of God, to sentiments and conclusions, the tendency of which is hurtful. It would be well, if, instead of embodying in our creed the crude suggestions of an unenlightened and unsanctified Reason, we would subscribe to the record which God hath given us. This might prevent many a hasty decision upon matters of moment, and save the friends of truth the labour to which they are often put, of explaining and defending statements, which, one would think, admitted no gainsaying. The doctrine of a *Providence* has been thus stated:—*Providence is that care which God takes of all the creatures of his hand, by which they so subserve the end which He designed, that nothing is done without His knowledge and will.* Or in the words of our catechism, 'God's works of Providence are his most holy, wise, and powerful, preserving and governing all His creatures, ordering them and all their actions to His own glory.' We shall attempt to establish this doctrine from

1. *The perfections of God.* In these remarks we proceed upon the supposition that the God of the Bible *really exists*, and is possessed of all those per-

fections which it ascribes to him. It will be granted that Deity is *competent* to the management of the universe, even in those things which men regard as most insignificant, and unworthy of his attention. He is presented to us, then, as a Being of *knowledge*. This is a Divine perfection, and must be exercised. Infinite Knowledge finds its appropriate exercise upon *all* things which exist, all things in the world, therefore, are the objects of this knowledge. It seems to us idle to talk of the attributes of God, if they are supposed to exist for a moment without being exercised. God is a Being of an *understanding* and *will*. His understanding conceives and apprehends things, and by his will he “extends himself in acting.” And it seems a fair supposition, that his *will* is concerned with all those objects which his *understanding* conceives. Wherefore, (we may ask,) does God know all his creatures? It must be either to *contemplate* them, or to *neglect* them, or to *govern* them. It is not to contemplate them merely, “for what pleasure can *that* be to the great God who knows himself.” All happiness arises to the Deity primarily, from the necessary perfections of his nature. He doubtless looks with complacency upon the creatures of his hand, which all do reflect his own image. Still, we cannot suppose that he would have created these *merely* to contemplate them, and concerning himself with them in no way whatever. This would be to suppose him *knowing* them to *neglect* them—a thought from which we shrink. He therefore *knows* his creatures to *preserve* and *govern* them. To deny this, would be to affirm that he had no *will* to govern, nor *goodness* fitting him for it. The announcement, therefore, that God is *omniscient*, leads us to believe that he *rules* always and in every place, so that nothing happens without his knowledge and will.

He is also possessed of *omnipresence*. If he looks upon all things, he is not an unconcerned spectator of them. “He who formed the ear shall he not hear?” “His *presence* is no more a mere inspection into a thing, than his *knowledge* is a mere contemplation of it.”—*Charnock*. May we not ask, to what purpose is this attribute—omnipresence—if, as regards the creatures it is “careless and idle.” We know not what is meant by God being every where, except as he is constantly making some manifestation of himself, except as he is constantly active. He must *govern* what he has made, and he is therefore ever present with all things. He is the universal King, and, however *man* may judge, *he* thinks nothing too mean a subject for his rule, which owes its existence to his hands. He fills heaven and earth, and as “in him we live and move,” he cannot be unconcerned with any of our actions. His promise is, that he will be *ever* with his people, to bless and do them good. He *must*, therefore, observe their out-going, their in-coming, their down-sitting and their up-rising; he must regard *all* their circumstances, however seemingly unimportant. He *must* therefore notice and control the acts of those who set themselves for their destruction. He is ever present with all that he hath made. *His kingdom ruleth over all.*

He is also a God of *goodness*, and as such cannot be an indifferent looker-on in the affairs of men. His goodness has fitted up this lovely world as a residence for man—has placed in every part of it creatures capable of enjoyment, and which live to show forth his praise. On *all* his works he has written ‘very good,’ and shall he, notwithstanding, *leave* them—withdraw that presence which secures them a happy continuance in being? Can there be any supposition more unworthy of the great God, than that he would abandon to mere chance, to a perverse will, to wayward passions, or to any mere *law*, (as man explains the term,) however good, those creatures which he has himself made, many of which he has redeemed, and all of which show so conspicuously his power, wisdom and goodness? A God of goodness cannot act thus. The philosopher who knows little more about his God than that he exists, may

place him far off from men as beings in whom he has no interest; but the Christian brings his Maker near, and so long as his senses remain unimpaired, he lives in continued contact with indisputable evidence that 'God is upon his right and left hand.'

God is also the God of *justice*. If there be a God who judgeth in the earth, he must weigh every act of every accountable being. Justice consists in giving all their due, and this cannot be done without knowing all that transpires. The love which God ever beareth to judgment and to righteousness, will lead him to notice the good, however obscure, while he also plentifully rewardeth the proud doer who would fain persuade himself that 'in the highest there is no knowledge of things below.' The law of God reaches to *every action* of men, whether secret, or done 'before the sun.' And 'tis folly for the individual to present a fair exterior, and hope thus to escape the scrutiny of heaven, though, at the same time, he in secret 'oppresses the poor,' 'makes the ephah small and the shekel great,' and spurns those nice distinctions which the Lord the righteous judge, regards even in the most covert actions of men. To be just, God must bring every act into judgment, and accordingly his 'eyes are in every place, beholding the evil and the good.' The *very character of God* fits him for exercising that Providence over all things to which we have referred, and this affords a strong presumption that it *is* exercised. We might go on to argue a Providence from the attribute of *wisdom*, in Deity, which arranges the materials that knowledge provides, adapts means to the end, and secures the proper issue. We should find the exercise of this *wisdom* bringing our Maker into contact with the various parts of his vast creation, *individually*, and thus our admiration of him who 'doeth all things well,' and who has 'made nothing in vain,' would be greatly augmented. But enough, probably, has been suggested upon this point. The *heathen* entertained ideas of a Providence, which astonish us by their correctness. The Epicureans, alone, of the various sects of philosophers, denied the doctrine. Plato conceived that the universe was a living creature, because '*pervaded* by the Deity,' so that God was called the '*soul* of the world.' Another of the wise men declared that 'Providence presides over all, and God is in the midst of us.' The fact that *mankind have so generally admitted this doctrine of a superintending Providence*, is surely no mean support to the other arguments adduced in favour of it, and which we are wont to look upon as more satisfactory. If we allow the God of the Bible an existence at all, we must claim for him, a close observation of, and a constant concern with, the affairs of all his creatures.

QUIS.

(To be continued.)

For the Banner of the Covenant.

REGENERATION.—NO. II.

"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1: 13.

In our last article it was observed that the term "*flesh*" might signify man's *natural condition*, and that the doctrine presented in the words, "which were born not of the will of the flesh," might be that man's *regenerated*, was different from his *natural* condition, implying thus that some *change* must have taken place in his character before he could be said to have been "born of God." This would appear self-evident, if the *fact* of regeneration be admitted, but as many deny that there is such a thing, and suppose, as Nicodemus seems to have done, that the *natural* and *spiritual* birth are coincident, it may be necessary to show that man, as he

first appears in this state of being, is not such as he becomes when "born of God."

When we think of the state of the case, comparing the manifest sinfulness of human nature, with the acknowledged holiness of the Almighty, it seems strange that any should deny that a change must take place before man can have a character like God, or become an object of his love. Yet many believe and maintain that man in his natural state is as *good as he need be*: while they admit that if any sinful habits have been formed they must be forsaken, still they consider that no essential change in his character is required, that he may be an object of the divine complacency and favor. Some have a high opinion of the *dignity of human nature*. They consider what man *might be*, and what perhaps in some instances he *has become*, and they say can it be possible that human nature is utterly depraved? The pride of the human heart is so great that man thinks that "God is such an one as himself;" Ps. 50: 21, or, indeed, even *his inferior*. Some of the ancient heathen philosophers contended that the good man, was better than the Gods, since he was virtuous from *choice*, while they were so by *necessity*; and however awful such an idea is, it is the natural feeling of the human mind, which can bear no *superior*, nor even an equal.

This opinion, however, we need not dwell upon. Man is indeed a being of an elevated grade; he has been made little lower than the angels, and has presented to him a high destiny in the promise that he shall be made *like* the LORD JESUS CHRIST. But the question is *not*, what man might be, what his nature renders him capable of becoming, but what *he actually is*. His depravity is the greater if he has become so vile, when he might have been so exalted.

We may often hear reference made to the *amiability of character*, which is sometimes displayed, where it is acknowledged regeneration has not taken place, as an evidence that an entire change of nature is not essential. Can it be said of such persons, displaying so many noble and lovely traits of character, that they are totally depraved, that they are hateful in the eyes of God, that they deserve his displeasure, and if they die unchanged will be sentenced to eternal misery? However repulsive the doctrine, we must answer, it is even so. The language of the Bible admits of no exception. "There is *none* righteous, no not one." "All have sinned, and come short of the glory of God." "They that are in the flesh cannot please God." We admit that there have been instances in which the unrenewed nature has been presented in such an attractive guise that we cannot refuse—that we ought—to love it. A Titus may have been justly called the delight of the human race. We read of such a young man whom Jesus loved. But while we love what is good, even if *defective*, we must not let the fact that it is *good*, so far as it goes, blind us to the fact that it is defective. While we are not of those who would deny the existence of virtue or excellence, wherever it may be found, or even blame a *bad* man, because he has any thing *good* about him,—while we would rather give the just award of credit to whatever is right, and encourage even the ungodly to do all the good they can, we must at the same time consider that such holiness as an unrenewed man possesses, is not that holiness which God requires, and which, consistently with his own perfections, he can accept of. If in all our actions, even the most ordinary and common, we are to do *all* to his glory, if whatever is not *of faith* is sin, if the want of charity or supreme love to our Maker, renders all talents, all attainments, all beneficence, all sacrifices, however great, "*as*

nothing," then who is there that can boast of his holiness in the sight of God? None of the actions of unregenerated persons have a supreme regard for God, and he cannot be expected to approve of them. They are performed in the mere exercise of a natural disposition, or for the promotion of some selfish object, and while those out of regard for whom they were done, may approve them, it cannot be supposed that God, who is *disregarded, neglected, overlooked, disobeyed, dishonored*, will give them his approbation. Tried by this standard, we are indeed an unclean thing, all our righteousness is indeed but filthy rags.

But we must hasten to another view of this subject. Whence arises all the excellence which human nature has displayed? Certainly not from its own innate tendencies,—for would we not then find such excellence the *general rule*, and the usual depravity of mankind the *exception*? Would we not find that though circumstances might change, yet still this excellence was unaltered, brighter in the darkness, more firmly rooted by the storm? But the contrary is the case. Of all the millions of unregenerated men how many can be found whose general character can be approved of as sufficiently good to allow us to say they needed no *change*. And supposing that the auspicious circumstances, under which their excellence was exhibited, had been changed, might we not naturally expect that it would have disappeared, as in many instances has happened. When there is no want unsupplied, where all desires are gratified, when friends are numerous and kind, when the body is buoyant with health, the mind employed with pleasing studies, the generous affections exercised in acts of benevolence, when there is a clear bright sky above, an unruffled sea beneath, a gentle zephyr wafting the vessel towards its haven, it is not surprising amidst such circumstances that the character is amiable. But let all this be reversed, let *adversity* take the place of prosperity—it is thus that true virtue must be tested, and thus tested, *amiability of character* generally, (we might say always, if in an unregenerated person,) is found defective. Generosity becomes selfishness, kindness is changed to harshness, courtesy to rudeness. How often do we hear it said of a person that he once was so liberal, and affable, and good tempered; but now his temper has been soured, he has become selfish and morose. It was such considerations as these which led Plato to say that the just man must be "scourged, tormented, fettered, have his eyes burnt, and lastly having suffered all manner of evils, be crucified," in order that it may be seen that he really is at heart a just man. (Plato, *The Republic*, Book II. Vol. 1. p. 204, Taylor's Translation.) What character could stand such a test? But one has ever stood it. It is his who "when he was reviled, reviled not again, when he suffered, threatened not, but committed himself to him who judgeth righteously, who his own self bare our sins in his own body on the tree."*

If then the circumstances in which a person is found should be changed, his boasted amiability of temper would be gone; the best would be found weak as other men. As if to teach us this important truth, that the way of a man is not in himself, that it is not in man that walketh to direct his steps, we find numerous instances in the scriptures where the holiest men have fallen into the basest sins. They merely acted out the principles of their depraved nature, which were restrained for a time by circumstances, or divine grace. If this natural amiability be *all* that a person has, it is *not enough*.

* Plato's description, as well as the idea he presents, corresponds so much with the 53d of Isaiah, that it has been supposed that he had read that passage.

Although a digression from the main subject, yet it is one which we hope will be pardoned, when we allude to the fact that this kind of virtue or holiness, is that which is generally presented in the works of the Novelist or Poet. As it is, commonly, their professed design to encourage virtue, they present what they call virtue, and in an attractive guise. But what is that which they thus exhibit, and how has it been obtained? If we consider their best characters, we will find that the great element of virtue, a regard to the character of God, is wanting; there is no reference to the innate, deep rooted, all pervading depravity of the human heart. Again, when a character is reformed, how is it done? Not by any power exercised by the SPIRIT OF GOD, not by regeneration, but through some other means. Now the tendency of such sentiments is most dangerous; they cover up the disease, and they conceal the remedy. They are far more deleterious when thus expressed than they would be if openly advocated. If we take the writings of an Edgeworth, or the poems of a Campbell, will we find in them the *truth* on these points, or do they not instil the most dangerous errors? Such is our literature in general. It needs to be gospelized. We would not say that no works of fiction, or sacred poetry alone, should be read, nor that even those which we thus censure should be discarded, but that we should be on our guard when we read them, lest such dangerous sentiments should be allowed a lodgement in our minds. We are glad that all novels or works of fiction, and all poems do not come under this condemnation. It may be proper to add one word more of caution, in respect to an authoress, who, while she presents in the most impressive and interesting manner the great truths to which we adverted, at the same time in her late works exhibits plainly a belief in Universalism or Restorationism, utterly irreconcilable with the scriptures. We mean Mrs. Sherwood.

But we cannot dwell longer on the subject; we must acknowledge such a change to be necessary, if we will believe the language of the Bible when it says, "flesh and blood cannot inherit the kingdom of God." "If ye live after the flesh ye shall die," "ye *must* be born again"—"a new heart also will I give you, and a right spirit will I put within you." "In us, that is, in our flesh there dwelleth no good thing." We cannot deny its necessity if we consider the wickedness of man, as displayed in the annals of all history; and if we examine our hearts and see their "plagues," "their deceitfulness and desperate wickedness," we must admit that man in his natural state, is far from being such as he ought to be in order to possess the character of a child of God.

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

AN ADDRESS TO SABBATH SCHOOL CHILDREN.

(Concluded.)*

But you think it will do well enough to repent by and by, and you rest contented with the knowledge of the way while the golden opportunities which should carry you towards your heavenly destination are passing away with inconceivable rapidity; and you are left behind, your minds engrossed with the merest trifles that you can find to amuse you. Oh!

* We committed an oversight in saying in our Sept. No., that this address was concluded.

that I could persuade all these children to go in the way in which their teachers are endeavouring to train them.

If I could do this, it would be more to me than all the joys this earth can afford, because I shall meet you at the bar of God, and you will remember this little address. And when God calls you to give an account of the privileges enjoyed in this life, if I could only hear you say that I was instrumental in turning your feet to the testimonies of God, that my advice induced you even to take the first step, the important step of repentance, then this opportunity of addressing you would be a higher honor than if I could stand in the place of kings and emperors, and have the combined splendor and glory of all the kingdoms of the earth concentrated upon me. If I should be so happy as to reach heaven through the mercy of God in Christ Jesus, and tread the golden streets, and sing the heavenly song, and strike the golden harp, and bow before the Great White Throne, and see the faces of all these dear children there radiant with joy, and hear them sing and praise the Great Eternal, and know that I had helped to bring them there, how should I bless God for the opportunity I now enjoy of addressing you.

But perhaps some of you are saying to yourselves, we know that our teachers are laboring hard to train us up for the skies; their advice is very good, and we feel grateful for their efforts on our behalf, but it is so difficult to follow their advice, so very difficult to go in the way which they recommend. It is all up-hill work. Very true, so it is, "The hill of God is a high hill." Ps. 68: 15.

Did you ever stand upon a high hill and look around at the beautiful prospect which it commanded? the winding river, the houses and trees, the cattle grazing in the fields, the waving grain, the splendor of the setting sun? And did not you feel amply rewarded for the labour of climbing up the hill? And would you think a life of toil too much to secure a view from the top of the Heavenly Hill? To see those glories which the Bible declares it has never entered into the heart of man to conceive of? Would not you like to see that beautiful city which appeared to St. John in his vision like pure gold "as clear as glass" and all irradiated with the glory of God? Would not you like to enter those gates of pearl, and walk those streets of pure transparent gold, and partake of the tree of life, and drink of the fountain of the water of life, and be free from sorrow and sickness and pain and death, and live forever as an angel of God? Well, hear what God says about it. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city;" Rev. 22: 14. So you see that you must do the commandments of God, as well as understand them, if you wish to become the inhabitants of the Holy City. Don't let me lead you into a mistake here? I should do you a great injury if I were to make a wrong impression upon the estimate you are to set upon what you do. I suppose you all wish to get to heaven, that you wish to know the way. If I should lead you astray, I should commit a fault which years of penitence and seas of sorrow could not atone for.

Now children, I have warned you of a danger to which you are all greatly exposed. Give me your attention, and I will endeavor in the fear of God to lead you past it. Here are three little girls, Mary, Eliza and Sarah. Their mother is sitting in the parlour sewing; she raises her eyes from her work, and says, Mary, run up stairs and bring down my needle book. Oh! mother, says Mary, let Eliza go. I've been putting the room to rights, and I'm tired. Mary, do as I bid you, replies her mother, and Mary now

obeys and the needle book is brought. By and by their mother grows thirsty, and looking round, says, Eliza, my dear, bring your mother a drink of water. Mary, you go, won't you? says Eliza, in an under tone. No, I won't, says Mary, go yourself, mother didn't tell me. Eliza now leaves the room, and soon returns with a tumbler of water; but if you had gone after her into the kitchen, you would have heard her muttering to herself, I don't see why I'm to be sent for every thing; mother never sends the other children; the others have just as good a right to go as I have. After a while, their mother puts down her sewing and looks as though she wanted something which was not at hand. Sarah notices her mother's movements and immediately says, mother did you want any thing? Yes, my dear, replies her mother, but I'm afraid you can't find it. I guess I can mother, what is it? says Sarah. It's a piece of lace like this, says her mother, (holding some in her hand) I think it's in one of the drawers up in the third story back room. Away goes Sarah as light as a bird, so pleased that she can do something to serve her mother, and it's not long till she makes her appearance with a pleasant smile on her countenance, holding the article carefully in her hand, and saying, mother is this it?

Presently, in comes little Billy puffing and blowing; mother, here's the book you sent me to the library for—Didn't I bring it quick, mother? Mary, I guess you couldn't have got there and back so soon! Think she could, mother? It's pretty far, I tell you, and I had to run ever so fast, just look at me, I'm all in a perspiration.

Now, these children all did their mother's commandments; but don't you see that there was a great difference between them? Mary and Eliza obeyed because they feared their mother; Sarah did so because she loved her, and William did so because he loved himself, and wanted to be praised for what he had done;—so there was only one of them who set a right value upon what she did, and she thought what she did was of no value at all. She was so intent upon serving and gratifying her mother, that she never thought of stopping to put an estimate upon her services. Her mind was filled with the thought and the pleasure of serving her mother.

Now children, God wants you to love him; and if you love him, you will take pleasure in doing what he commands. Now, if I could read your thoughts as God can, perhaps I should find some little boys or girls thinking, well, I say my prayers regularly, night and morning—I say them all—I don't miss a word. I keep quiet all day Sabbath—I don't play a bit—I go to Sabbath school—I always get my lesson—I'm not stingy—I don't say bad words—I'm not impudent to my parents—I don't tell lies nor quarrel with my brothers and sisters, and I always acknowledge my faults; and I know plenty of boys and girls too who are not half so good. Now, I would not have you deceived; so I'll tell you exactly how much all this goodness is worth.

Did you ever see a poor degraded black woman going along the streets, gathering dirty rags out of the gutter by means of a stick with a nail in the end of it? Now suppose she should come up to a nice little girl in the street, and say, here little Miss, I have a great respect for you, and I'll give you some of my rags. What would the little girl say to her? Why she would say, get away, you nasty thing! What do I want with your filthy rags?

Now your goodness is worth just as much in the sight of God and no more, for the Bible declares that "all our righteousnesses are as filthy as rags." Isa. 64: 6.

What is the reason the little girl can't bear the sight of those dirty rags? Because she has always been accustomed to neatness and cleanliness. Very well, God has always been accustomed to holiness, and when any body comes and offers God his imperfect obedience under an impression that he is thereby doing him service, it is an offence unto him. But suppose this poor woman, who had offered you her rags, should run and drive away a cow or a pig off the pavement which happened to be in your way, what would you say now? You would say, poor thing! I do believe that she likes me, and wishes to show her respect for me; and if she had not been so ignorant, she would never have thought or presumed to offer her rags to me. So it is with ourselves. When there is really a desire in the heart to serve or honor God, he sees it, and regards our imperfections with mercy and compassion; and thus through the forbearance and condescension of God, we are accepted in services when the heart is filled with a desire to please him, which would otherwise be an abomination in his sight. You know that he is continually surrounded by holy and pure beings who delight to honour and serve him; and all heaven is filled with his praises; what condescension must it be then for him to accept us in our poor attempts to serve him! The idea I wish to impress upon your minds is that you must serve God because you love him, and that any other service than this is an abomination in his sight. It is no service at all; for the Bible says "If a man love me he will keep my sayings. Love is the fulfilling of the whole law." Here then is the great secret of serving God acceptably—it is love. This is the loadstone which is to lead you in the way you should go. Under its influence you will be drawn along so sweetly that every duty will be a pleasure.

Children, "There standeth one among you whom ye know not." He is "the way and the truth and the life." To that unseen, almighty Friend I commend you, for he has said, "Suffer little children to come unto me and forbid them not." I leave you under the wings of him who died to redeem you; and I charge you to remember that he is a witness of all your actions; and whenever you are in doubt as to the propriety of any action, just consider whether the Saviour will bear you company in it or not. And remember that whenever you indulge in any thoughts or feelings, actions or expressions which conscience tells us are improper in the presence of the Saviour, you are going from under his wing, and throwing off his protection, you are out of the way in which you should go; "for there is none other name under heaven given among men whereby you will be saved."

CALVINISTIC BOOK CONCERN.

We have been requested by Mr. Christy to publish the following:

From the Evangelical Guardian.

REV. DR. MACDILL:—I promised some of the congregations in the West, that when I had finished my tour amongst them, as agent for the Calvinistic Book Concern, I would state the result. My efforts were chiefly amongst the Associate, the Reformed Presbyterian, and the Associate Reformed Churches. The design of the request was to afford to their eastern friends some tangible evidence that they have lost none of the interest they formerly felt in the cause of Truth, by a change of locality, and to prove to the ministers of the gospel in the East, that there are Christian people in the West.

Destitute, in many cases, of regular *preaching*, I found them willing to secure the best substitute—the means of *reading*. And I may here be allowed to remark, that my labors as a *Colporteur*, may afford encouragement to ministers desiring a change of location, to visit the West, without fearing that Western Christians may not be willing to give of their substance to sustain the gospel. If western people will contribute, within the bounds of eight or ten neighborhoods, the sum of \$3058.50, to secure to themselves the teachings of the *dead*, why not expect them to be equally willing to secure the services of the *living preacher*?

The almost unlimited and continually extending bounds of the western field, with its few families of the above named churches scattered here and there over its vast surface, as so much seed already planted for the propagation of the Truth, makes it one of the most important and interesting fields in the world. Divine Providence seems to have so overruled the movements of men, as to prepare the way for making his name known in this direction to *the setting of the sun*. Here is thus truly a *breaking up of the way* before the Church in the West. A great harvest is in prospect, if the field be cultivated, but the laborers are few.

Now, if the several branches of the Reformed Churches could only find some ground upon which they could consistently unite, great good would result to the West from the union. Where now two or three Sabbaths a year, or a half dozen at farthest, is all the preaching that many families can have from their own ministers; in the event of a union, the half, and in some cases, the whole of a minister's time could be secured, with but little if any additional effort on the part of the people. It is said of the Church of old, on a certain occasion, "They helped every one his neighbor; and every one said to his brother, 'Be of good courage,'" &c. The enemy is coming in like a flood in the West. Its hill tops and its vallies have the gilded emblem of the Church of Rome glittering upon them, and her emissaries are busied in executing her plots for extending her dominion. Cannot the friends of Truth, at the present day, say to each other, "Be of good courage," and cannot they "help" each other? A union of the Reformed Churches, or a plan to secure concert of action in the western field amongst their several missionaries, would truly make the western wilderness and its solitary places to be glad, and its deserts to rejoice and blossom as the rose.

I might state that the Associate Reformed people, when opportunity offers, in the vacancies, sometimes invite ministers of the other Reformed bodies to preach for them, and compensate them for their labor. In one instance the Rev. Mr. Wylie, of the Reformed Presbyterian Church, was employed for a length of time by the Associate Reformed people of Randolph co., Ill. It occurs to me, that if it was *right* for a destitute congregation to employ a minister, as a stated supply, who belonged to another connexion, it would not be *wrong* for the Synods of such sister Churches to appoint a Committee of correspondence, who could consult together, and let their respective missionaries be directed to call on vacancies, or missionary stations belonging to each of the bodies, which might lie in their route, and preach one or more Sabbaths, as the wants of the place might require.

The following is the result of my labors as agent:

Harrison and Virginia Grove, Iowa, Rev. Jackson Duff, Associate Reformed, for books,

\$108 00

Grandview, Iowa, Rev. Mr. Vincent, Associate Presbyterian, for books,

20 00

Galena, Ill., Rev. Kent, New School, and Rev. Ferrier, A. P.,	140 00
Oquawka, Warren Co., Ill., Rev. Wm. Bruce, A. P.	107 00
“ “ “ John Freetly, A. R.	300 00
Monmouth, “ “ James Bruce, A. P. }	*825 00
“ “ “ J. C. Porter, A. R. }	
St. Louis, Mo., “ H. H. Johnson, A. R.	73 00
Sparta, Randolph Co., Ill., “ Wm. M. Graham and Rev. Thompson, A. R., one share of stock, \$50, and books \$222,	272 00
Sparta, Randolph Co., Ill., Rev. Sam. Wylie and Rev. Mr. Harshaw, R. P., stock \$150, books \$113,	263 00
Sparta, Randolph Co., Ill., Rev. Hugh Stevenson, Rev. Wm. Wallace, and Rev. Wm. Sloane, R. P., stock \$325, books \$254.	579 00
Walnut Hill, Ill., Rev. John MacMaster, R. P.,	111 00
Princeton, Ia., Rev. S. C. Baldrige, A. R., and Rev. Dr. MacMaster, R. P., stock \$100, (from A. R.) books \$160	260 00
	<hr/>
	\$3,058 00
Yours,	DAVID CHRISTY.

* About \$250 of this from Mr. Porter's people.

NEW PUBLICATIONS.

Michelet's Du' Prêtre, De la Femme et De la Famille. James M. Campbell, Philadelphia,

This is a work of extensive research and great originality of thought. It shows, in the most convincing manner the enormous evils connected with the Romish system of confession and spiritual direction. We had designed to give it a more extended notice, but the subject of which it treats is so important that we have concluded to make it the foundation of a Review, which may be looked for in our next number.

Giustiniani's Papal Rome as it is. James M. Campbell, Philadelphia.

This work consists of a history of the author's connection with the Romish Church, with general remarks on the superstitions and erroneous doctrines of that body. It is worthy of the utmost confidence, and will be found exceedingly interesting.

Commemoration of the Bi-Centenary of the Westminster Assembly, in Edinburgh, 1843. With an Introductory Essay, By Rev. W. WILSON. Cincinnati. J. A. James.

This work contains an account of the proceedings of a meeting held in Edinburgh, in July, 1843, to commemorate the Bi-centenary of the Westminster Assembly. The Essays and Discussions are interesting and full of valuable information. The introduction, by Mr. Wilson, is written with his usual copiousness and vigour of style, and will be found well worthy of perusal. We hope the work may have an extensive circulation.

Christ all in all to Believers, by Rev. PHILIP HENRY. Presbyterian Board of Publication. 18mo. pp. 391.

This work contains 41 chapters, in which are presented different relationships which the Redeemer sustains to his people, as their Foundation, their Food, their Rest, &c. &c. The subject of which it treats is one in which every Christian feels an interest, and the name of the writer is a sufficient evidence of the excellence of the work.

Few have opposed christianity but such as have first divested themselves of humanity, as Nero and Domitian.

In all our removes it is good to see our way plain and God going before us; we should not move either one way or the other without order.

God will not thrust his children into the mouth of danger, but when it is for his own glory and their trial; for precious in the sight of the Lord are the life and the death of his saints; precious is their blood to him.

 THE BANNER OF THE COVENANT.

 PHILADELPHIA, NOVEMBER, 1845.

The length of the communication on the Proposed Union, published in this number, which we were desired not to divide, has excluded several other articles. While this Periodical is open for communications, either *for* or *against* the Basis, we hope that they will be made as short as possible, and especially that even when what is considered the *truth* is spoken, it will be spoken in *love*. Of course it will not be expected that we will make alterations in the sentiments or phraseology of any such communications. We publish them just as we receive them.

We would remind the ministers and members of our church that the day of thanksgiving, appointed by General Synod, is the *first Thursday* of December next. The Governor of this State has issued a Proclamation recommending the observance of the 27th of the present month, (Nov.), for this purpose, and we presume that some day will be thus officially designated in nearly all the States. As the general cessation from ordinary employments which will thus take place, will render the observance of the days, thus recommended, more convenient, and as it is pleasing to show an approbation of such a recognition of our national christianity, we hope that these State thanksgiving days will be generally observed in our churches. This will not be contrary to the injunction of Synod, which has never been considered as imperative as to the *time* prescribed, but merely as to the *observance* of some day for such a purpose.

A correspondent has addressed to us a note referring to an article in the Hagers-town Pledge on the Resurrection. We have not seen the article mentioned; but if our friend would send it to us, we would have no objection to publish it in the Banner. We cannot at present command sufficient time to make the calculations re-

quested, but if possible will do so before our next number is issued. In the mean time, as some of our readers may have the opportunity to investigate the subject, we mention that the point referred to, is, a statement that if all the human race, supposed to have lived and died since the creation, were assembled on the surface of the earth, there would be at least three square feet of ground for each to stand upon. It is well known that infidels deny that if there were a general resurrection such a thing would be possible, and even some Christians have admitted their arguments. While our faith in the doctrine is not to rest on any human calculations or opinions, yet we consider that the subject is interesting and worthy of examination.

When last heard from, the Rev. Dr. Wylie was in Scotland. His health has much improved, and he was greatly delighted with his kind reception. His return may be expected during the current month.

As this number is passing through the press, we have received a letter from Rev. Mr. Campbell, dated August 12, at which time all the mission families were in usual health. It will be published in our next No. We found enclosed in it a long and very valuable communication on Native Education in India, which will be laid before our readers.

We have received from Rev. Mr. Macindoe of Kilmarnock, Scotland, a copy of the Resolutions adopted by the Synod of the Reformed Presbyterian Church in that country at its last meeting, on the subject of American Slavery. We were unable to publish them in the present, but hope to do so in the next number. We are glad to find that while some ecclesiastical bodies throw the weight of their influence against the cause of Emancipation, the Reformed Church in Scotland is giving her encouragement to those who are laboring to promote it. We are happy that there is such a harmony of sentiment and action between that church and our own.

COMMUNICATION FROM REV. MR. GUTHRIE.

The following communication, which, as well as all the pieces we may publish on the proposed union, "we hope will be read with care," requires a few remarks. The writer observes that the editorial reference made to the article on the answer to the Protest, published in our last number, appears to sanction it. We had no such design, and we are sorry that any should so regard it. Whatever may be our personal opinions, and on proper occasions we have never shrunk from avowing them, as Editors of a periodical designed for the whole church, we would regard it as taking an unfair advantage of our situation, and as acting dishonorably towards those from whom we differ, to express our approbation of one side more than another. Were this Periodical a *private* concern, or were it published as the avowed advocate of one class of opinions rather than another, we would act differently. But in the view which we take of existing circumstances, the course we have *carefully* been pursuing has been a strict neutrality. This has exposed us to censure; but as the only course which appears to us honorable and fair, we will not abandon it. Mr. G. has misunderstood us.

In this connection we may make another remark. We have been informed that some of our subscribers who had not received the August No. of the Banner, (probably from some neglect in the P. O.,) have supposed that the Editors kept back that No., because unfriendly to the Basis of Union. We would inform persons who have so much of the "charity which thinketh no evil" as to suppose that we would defraud them of what honestly belonged to them, because we held certain opinions on any subject whatever, that the Editors have nothing to do with mailing the Periodical. That is attended to by the printer. Even the addition or erasure of names on the mail book, is not under their charge. The Editors knew nothing of the subject, and had no concern in it whatever. It seems degrading to mention or notice such a thing, but it appears to be necessary. Some persons show their own characters by the suspicions they entertain of others.

We make a third remark: the writer of the following piece requests the name of the *author* of the piece on which he makes his comments. The *personal* allusions made to the writer of the Protest, the date of the piece, and the well known signature, could certainly leave him at no loss. However, the communication publishes its own request, and the author of the piece can give his name if he pleases. We presume there is no secret in the case.

We make one other remark: we are obliged to Mr. Guthrie for the support he has given to this Magazine, and accept any advice he may present to us, but we would remind him that his own communication will be regarded by many as being as objectionable as he considers the one to which he refers. We have not felt called upon to modify the language of either article, as we like every one to speak in his own way.

For the Banner of the Covenant.

Messrs Editors.—The Banner of the present month contains a long article the caption of which is "Remarks on the Minutes of General Synod," and the sentiments of which you appear in your Editorial to sanction. In a pro-

fessedly religious journal, in giving publicity to such productions, as evidently affect both reputation and character, care should be taken, that the proper signature of the assailant be appended. And even then, the character of the religious press sinks, when it admits such productions as deal in wholesale denunciations, especially of its friends, by representing them as unworthy of confidence in society, or the church of God. The article in the Banner referred to, I consider of such kind; and without at present making any comments, by way of reply, would respectfully ask of you the name in full of the author. As professed Christians, as accredited ministers of the gospel, as conductors of a religious journal of which I am one of the prime supporters, I ask you to publish my request, and the name of the author of the remarks. My request is not founded on idle curiosity, but a sense of duty to myself, to the Commonwealth, and the church of God. The writer cannot be done with the whole matter "now and for ever." Such must be settled before a proper tribunal, and in a proper manner. The man who could say such things and publish them through the medium of the Banner, concerning the doings of the Convention of Reformed Churches—concerning the doings of our Synod in sending down the *Basis of Union*—concerning Synod's delegates in the late Convention—and concerning the committee, who, in obedience to Synodical appointment, answered the reasons of Protest, must be made to feel that he has rendered himself famous in a way not to be envied by the good and the virtuous.

The following extracts are subjoined, in order that your readers may know the action of the General Assembly of the Church of Scotland, concerning the one hundred and eleven propositions. I quote from the minutes of the Assembly, published by John Dundas, Edinburgh, 1721, and containing an abstract of the proceedings of that Church from 1638 till 1720. The book is published by proper authority, and authenticated in due form;—and while I write, it lies open before me.

These propositions came under the general title, "Propositions for Kirk Government," pages 206, 7 and 8. From the general title we are referred to page 169, and sec. 2d. In page 169 we find their introduction to the Assembly. At that time they were incomplete; but so far as they treated of the subjects designed, they were ratified and approved. Act, sess. 16th, Feb. 10th, Ass., 1645. "Propositions concerning the officers, assemblies, and government of the Kirk, and concerning the ordination of ministers, being the results of the long and learned debates of the assembly of divines, at Westminster," &c., "are agreed to and approved."

Again, act, sess. ult, Sep. 1st, 1647.—These propositions came up for consideration; and the Assembly approved of them, as before, in their general heads, leaving some of the details, as the adopting act of the confession, open for future examination. In page 206 the act of assembly is, that "the following eight general heads of doctrine contained and asserted in the one hundred and eleven propositions, are unanimously approven and agreed unto, as grounded upon the word of God," &c.

The acts accompanying this very important document are long, and very interesting. They detail the general design of the work; and did my sheet permit, I would like to lay them in full before your readers. It requires no little amount of disregard to matters of fact, to assert that the Church of Scotland did not *sanction* the one hundred and eleven propositions.—Yours in all gospel engagements,

THOMAS C. GUTHRIE.

October 16, 1845.

For the Banner of the Covenant.

REMARKS ON THE PROTEST AGAINST THE BASIS OF UNION, AND THE ANSWER THERETO.

I have observed, with some degree of interest, in looking over the Minutes of the Reformed Presbyterian Synod of 1845, a protest by certain members of that Synod, and a subjoined answer to said protest by a Committee appointed for that purpose. The protest condemns certain actings of the Convention of Reformed Churches in May last. The answer to the protest justifies and defends the proceedings of said Convention. It seems the Synod divided on the question of sending down the Report of the Convention to the subordinate judicatories for their consideration, as a basis of Union, without Synod's expressing any opinion on the premises. The majority considered the Synod justifiable in sending it down, whether they approved or disapproved of its sentiments. The minority argued, that the fact of sending it down, indirectly, but necessarily, implied the idea of approval, and would make that impression upon the majority of its readers. And that if it contained errors, which the minority thought it did, it was improper to send it down—that it would be viewed as an overture, and that every overture carried in it the idea that those who sent it believed it to be right; and hence the protest.

I propose making a few remarks on the protest, and the answer by the Committee. The first reason for the protest, is, "because it is an incipient step to an ill advised alteration of our Confession of Faith, so long recognised, under solemn vows, as a part of the subordinate standards of our Church." To this it is replied by the Committee,

1. That this is not an *incipient* step to an alteration of the Confession of Faith, inasmuch as the Synod of 1843 virtually decided that such alteration, for the sake of union, might be made—and the Synod of 1844 expressly, and almost unanimously declared, "That Synod does not consider an adherence to the letter of the Westminster Confession of Faith indispensable to union." But all this says no more than that such a step might be taken. But the decision that a step may be taken, is not the step itself. The act of Synod to send down the Basis to the subordinate judicatories for consideration, is the first step taken to execute its own decision. The protest very properly calls this "an incipient step." The reply is incorrect in confounding the agreeing to do a thing, with the fact of doing it. The agreement to pay money, and the paying of it, are very different things.

2. The reply says, "the protest is not against an alteration of the Confession *simply*, but against an *ill-advised* alteration." But the words will equally bear, that the alteration itself is ill-advised, and such, from the connection, is evidently the meaning of the protest. For it says, "so long recognised, under solemn vows, as a part of the subordinate standards of our church."

3. The reply, as a farther answer to the protest, says, "The Westminster Confession of Faith was never recognised by us—*simply and precisely as it reads*, in the sections now amended or altered by the Convention, but only as it was adopted by the Church of Scotland, and our own public judicative acts." The answer informs us, that "local and temporary circumstances rendered it necessary for the Church of Scotland to modify it by the one hundred and eleven propositions referred to in her adopting act." This is information. But we have looked in vain for the reference in the adopting act. There is an allusion to the 111 propositions in a note prefixed to the Directory for Church Government, &c., but none in the act adopting the Confession of Faith. The magistrate's power, circa

sacra, is clearly defined in the 111 propositions, drawn up by order of the General Assembly in 1645, and the Confession and adopting act are in full accordance therewith, but that the adopting act was modified by the 111 propositions, was left for the writer of the reply to discover, as well as that it was "referred to" in the adopting act itself.

The second reason for the protest is, "Because this Synod ought not to disturb either the subordinate judicatories, or the people through them, by the transmission of a document so remarkably deficient as this is, in Theological and Ecclesiastical character, by no means answering one of its leading proposed ends, even in giving a more unexceptionable phraseology."

It may be observed that all changes have a tendency to produce disturbance. They never ought to be made, except where there is something that needs to be amended. The Church to which we belong, had settled her ecclesiastical order. She had already her fixed and adopted standards, which she believed to be right. She, however, did not pretend to be infallible. She might be wrong, and if found to be so, a change ought to be made. If an alteration is to be made, there must be something wrong. What was wrong here? It is true some, by their arguments, charged the Westminster Confession with Erastianism, placing it in company with the decrees of the Council of Lateran, and Den's Theology, but this is not the belief of the Committee, who nevertheless contend for the alteration. That the Basis is remarkably deficient in Theological and Ecclesiastical character has been partly shown already, and will further appear from the erroneous doctrines with which it abounds. And that no improvement has been made on the phraseology, will be evident to any one who compares the language of the altered sections with the original text.

Reason third of the protest, "Because this document, whilst it needlessly imposes new terms of communion, introduces into them matters of doubtful disputation." As proof of this assertion, Ch. 4: 1, Ch. 22: 9, and Ch. 29, 8; are specified. In the first of these quotations, it is condemned as an error, "That the world was in existence an indefinite period of time, before the six days mentioned by Moses in Gen. 1." It has been disputed by christian geologists, who did not question the inspiration of the holy scriptures, or the truth of the history of the creation given by Moses, whether he professed to give the age of the globe of the earth, or only its preparation for the residence of man, and the chronology of the human family—that "In the beginning," whenever that was, "God created the heavens and the earth," originally out of nothing, and in the space of six days formed and arranged all things as specified in the history by Moses. Whether this be correct or not, it never before was made a term of communion to reject it. The same "doubtful disputation," if not worse, may be said of Ch. 22: 9, where it is denied, "that any mode of swearing is agreeable to Scripture, but that of lifting up the hand." Did Abraham act contrary to Scripture, when he made his servant swear by putting his hand under his thigh? Gen. 24: 2, 3—and Jacob when he made Joseph swear in the same way? Gen. 27: 29. Will the marriage oath, and other solemn adjurations partaking of the nature of an oath, be all anti-scriptural, unless taken by lifting up the hand? It was not enough, it seems, to condemn the Quaker affirmation in the room of an oath, and the superstitious practice of kissing the book; but because both these are to be condemned, no mode of swearing is agreeable to scripture but by lifting up the hand. The logic is bad. The conclusion is not contained in the premises. Hear the writer's own words, "Rejecting, therefore, the affirmation of the Quaker, and the superstitious practice of kissing the book in taking an oath, it shuts up the juror to swearing exclusively with the up-

lifted hand." No, that does not necessarily follow. Our own testimony, indeed, "categorically condemns kissing the book," but no where asserts, that *no mode of swearing is agreeable to scripture but that of lifting up the hand*. In Ch. 29: 8, there is the same "doubtful disputation" made a term of communion, "That any other fluid substance may be substituted, under any pretence whatsoever, for the fruit of the vine, in the administration of the Lord's supper." If so, then, in any part of the world, where the fruit of the vine could not be obtained, the sacrament of the supper never could be administered. It is admitted, in the answer to the protest, that they have gone beyond the standards. They say, "The language used is indeed more cautious than that of our subordinate standards." So it is, and more limited too. They say further, that "*the fruit of the vine*, is precisely that employed by our Master himself at the institution of the Sacred Festival." This means, that Christ, in the institution, commanded "the fruit of the vine" to be used, and, of course, no other kind of wine. This would require proof. That it was wine, the juice of the grape, or fruit of the vine, the same that was used in the passover, called the paschal cup, to which allusion is made, Luke 22: 17, 18, there is no doubt. It is also true, that after the institution of the sacred supper, especially with a view to the abolishing of the passover, Christ calls the wine which he had drunk, "the fruit of the vine," but it is not said that he used this phraseology in the words of institution. If the using the same kind of wine which Christ used at the institution of the supper, be so necessary, because *he used it*, that *in no case* it may be dispensed with, then, by parity of reasoning, no kind of bread may be used, but the very kind which he used. Now we know, that no kind of bread might be used at the passover but unleavened. And there are some who contend that the Lord's supper is not administered according to Christ's institution, if any kind of bread except unleavened is used. The protest finds fault with making this doubtful question a term of communion, and considers it as new.

The fourth reason of dissent is, because the Basis "sets forth false doctrine." This is founded upon Ch. 8: 10, where it is condemned as an error that Christ for his own people "procured other things than such as are received by faith, and applied by the Holy Spirit." The converse is therefore maintained to be true. The protest, however, views it as a false doctrine. It may be observed, that according to the doctrine of the Basis, two things are necessary to the reception of whatever things Christ procured for his people, *faith and the application of the Holy Spirit*. The meaning plainly is, whatsoever things cannot be received by faith, and applied by the Holy Spirit, are not procured by Christ. The reception by faith, and that is the exercise of faith, is, by this doctrine, made as necessary to whatever Christ procured, as the application of the Holy Spirit. This doctrine is charged by the protest as being false. And it justly observes, that "regeneration, which is antecedent to faith, and faith itself, which must be had before it is exercised, are procured for them (the people of God) by him (Christ)." It is idle to say that the 10th error, (acknowledged by the writers of the reply to be ambiguous, when standing alone) is explained by other propositions. The errors are all distinct propositions, supposed to be the opposite of distinct truths, asserted by the condemnation of these errors. The 10th error asserts a falsehood, and though the 8th and 9th errors contradict it, yet that will neither explain it, nor make it true. And this further proves what is asserted in the second reason of the protest, "that the document is deficient in Theological character." The writers of the reply complain, that "the case is not fairly stated, nor met in this argument. For the Convention do not say that "Christ procured nothing for his people but what is received by faith."

This is only a part of what they say upon the subject." Well, it is a little strange if they *do not say* a part of what they *do say*. But they insist that the part suppressed "changes entirely their meaning." We shall see by quoting the whole: "And that he procured for them other things than such as are received by faith, and applied by the Holy Spirit." Both the receiving by faith, and the applying by the Holy Spirit are asserted. Not the one or the other, but the one and the other. Apply this to the things specified—*regeneration* and *faith*, and the first part of the couplet, viz. *receiving by faith*, is not true. The second part, the application by the Spirit, is true, but that will not make the first part, which is false, become true. A little sophistry is used, to divert the mind from the true issue. They say, "And here let it be noted, that the part which is suppressed, is in these words, 'and applied by the Holy Spirit.' Now, although it be true, that 'regeneration is antecedent to faith,' yet who will deny that it is the work of the Spirit?" No one. But this is not the part found fault with. It is the assertion, that, along with this, it must be received by faith. The suppressing the clause complained of, changes not the ground. If two things are asserted, one true and the other false, the one that is not true would be equally false, whether the other be expressed or not. But the reply goes on to affirm the same error. The question is asked, "What blessing is enjoyed by the redeemed of our race, but through the work of the Spirit, as the efficient, and through faith in Christ, as the instrumental cause? There is none." Is regeneration a blessing? then according to this it is enjoyed through faith in Christ, as its instrumental cause. But faith does not as yet exist. No matter, it must act as an instrumental cause before it exists, or regeneration is no blessing. Let it not be forgotten, however, that the writer, a little before, had said, that it was "true that regeneration is antecedent to faith." He is therefore on both sides; he must be right some of the times. But it no doubt will be thought there is here a deficiency in theological and ecclesiastical character.

The fifth reason of the protest, is, "Because of the indistinctness, if not contradiction of the statements of the Basis." For proof of this it refers to Ch. 30 : 6, Ch. 31 : 5, compared. Let us examine these. In the first of these, the error condemned is the following, "That there is any ecclesiastical power beside or beyond the word of God, according to which censures may be dispensed." Now a church court is an ecclesiastical power beside the word of God, for it does not identify with it. But all church censures are dispensed, or administered according to the decision of a church court. In Error 3d, same Chapter, censures are embraced in the power of the keys. But here any ecclesiastical power beside the word of God dispensing censure is condemned as an error, and the maintainers of it testified against. This would seem to put an end to all church censure dispensed by ecclesiastical courts. In Ch. 31 : 5, the reverse of this appears to be condemned as an error, and all who hold it testified against. The error is this, "That the decrees and determinations of Church Courts are to be regarded only on account of their agreement with the word of God, and not at all on account of the power by which, as an ordinance of God, they are made." Between these two, Ch. 30 : 6, and Ch. 31 : 5, both sides seem to be testified against; both those who maintain that there is a power beside the word of God, according to which censures may be dispensed—and those who do not maintain that regard must be had to the decrees and determinations of Church Courts, not only on account of their agreement with the word of God, but on account of the power by which, as an ordinance of God, they are made. If this be not a contradiction, there is such an indistinctness, and confusion in the statements, that it would be difficult to say what they mean, and are therefore unfit for an ecclesiastical document.

The sixth reason for the protest, is, "Because, without just cause, it tends to disturb the faith of the Church, and the peace of her members, in the long known and well established profession of that faith." This supposes, that there might be cases in which there might be just cause for disturbing the faith of the church, and the peace of her members, but refuses that this is such a case. It is well known that some Churches have degenerated, and corrupted the faith, and introduced a false peace among their members. For disturbing such a faith, and such a peace, there would be just cause. It is already proved that the Basis makes an alteration in the faith of the church, and that without shewing that her former profession was wrong. It has also been shown that the Basis contains false doctrines and contradictions. Such a change is calculated to disturb both the faith and the peace of the members of the church, and, for which, there is no just cause; indeed for such there can be no just cause. The reply to the protest, says, "The protest seems to admit, while taking for granted that the faith and the peace of the church are thus founded, (namely, on the word of God) that there may be a *just* cause for disturbing them. In this we cannot concur." But the protest admits no such thing. It condemns the disturbing the faith and peace of the church without just cause, and it states in what this disturbance takes place, namely, "in the long known and well established profession of that faith." The question is, is there a just cause for disturbing the faith and peace of the church in that profession, by altering it, and substituting something else in its room? The protest thinks there is not. For "the long known and well established profession of that faith" needs no alteration.

The seventh reason of protest is as follows, "Because by the mingling of truth and falsehood, right and wrong, in the same paragraph, the minds of those to whom it is sent are in danger of being both perplexed and perverted. Ch. 8: 10; 23: 2, 10. Whilst assassination is to be reprobated, the right of legitimate revolution in favour of the oppressed must not be denied." In the first of these citations Ch. 8: 10, the first part of the error condemned—"that Christ did not die only for his own people," is perfectly correct. The second part—"and that he procured for them other things than such as are received by faith, and applied by the Holy Spirit," is as palpably false. This has already been shown under Reason 4th. This is what the protest justly condemns as "a mingling of truth and falsehood, right and wrong in the same paragraph." While Ch. 23: 2, seems to admit that there might be degrees of immorality in the "laws or officers" of a government so great as to "take away its essential character, as an ordinance of God, and free from obligations to obedience;" error 10, seems to deny the right of revolution in favour of the oppressed. It reads thus, "That christians may attempt the removal of slavery by inducing slaves to rise up against those who have dominion over them, by the law of the state, as their masters, or the effecting of reformation in the condition of nations with the sword, or by any other means than those which are moral in their character." There is here evidently a right assumed, or allowed to the owners of slaves, (by an abuse of language called their masters) by the law of the state, which yet is an unrighteous law, and therefore can have in it no obligation. All obligation is founded in the moral law. From whence then did this immoral law of the state derive its obligation? Certainly not from the moral law. For it could not give an obligation to break itself. Further, it denies to the oppressed a right to free themselves from the hand of the oppressor. It does not qualify the prohibition to the slaves, by want of power, or prospect of success, but by recognising a right in those that have dominion over them, as their masters, by the law

of the state. Slavery is truly a bitter draught. This error also prohibits "the effecting of reformation in the condition of nations with the sword." An example of a violation of this prohibition, would be the American revolution, for it effected a reformation in the condition of the nation with the sword. The third clause in error 10, distinguished from the other two by the particle "or," is a little equivocal in its meaning. It may be understood as distinguished from *physical*, and opposed to it. Thus it seems to be viewed in the reply to the protest:—"The christian's right, while turning his face against national immoralities, to employ, not physical force, in ordinary circumstances, but moral weapons ; such as arguments, entreaties, remonstrances and prayers." Well, this would, to be sure, exclude physical force—the use of the sword—if nothing but these was to be used, and it would pretty nearly, we think, exclude all revolutions likewise. It is true, the reply says, "in ordinary circumstances." It also admits "the right of legitimate revolutions," and "proper resistance, even unto blood ;" but there are no such provisos in error 10. We have said that the last clause was a little equivocal. Means which are "moral in their character," may signify all such means as the moral law will sanction, and this may include physical force, and even sometimes the use of the sword, and in this view the last clause in error 10, will neutralize the other two, and make them lawful, though condemned as error. It must, however, be granted, that such statements are a little perplexing. It is attempted by the writer of the reply to show, "That this is the ground occupied by the testimony of the Reformed Presbyterian Church." But this is far from being the fact. The error condemned by that Testimony, is far enough from destroying the right of the poor slave, or of a legitimate revolution by the sword. It condemns the error "That christians, under pretence of bearing an active testimony, are bound to effect a change in the moral state of nations with the sword." It, with great propriety, condemns any obligation to effect a change in the moral state of nations with the sword, *under pretence of bearing an active testimony*. The pretence of "bearing an active testimony," would not be a sufficient reason, for using violence to compel men to be reformed, or, by the sword, to force men to profess religion.

The eighth reason for the protest is as follows, "Because the end proposed to be effected by this measure, if obtained, would, by an unsightly introduction of crude and irrelevant materials, mar and deform the well proportioned symmetry of our venerable Confession." Two things are here supposed in the reason—that the materials of the Basis are crude and irrelevant, and that they would mar and deform the well proportioned symmetry of the Confession. In relation to the first of these, we have already shown that the materials are crude and irrelevant, because some of them are false and contradictory, and others a mixture of truth and error. This will further appear by looking at Ch. 23: 7, 8, 9: Is slavery there condemned as wicked in itself—unjust in its nature, as the scriptures represent it, and as it hitherto has been condemned by the Reformed Presbyterian Church? Verily, no. The new testimony condemns the "slavery existing in the United States." Why not condemn it in the nature of it as unholy and unjust, sin against God wherever found. Robbery, and murder, and other abominable crimes, with which slavery is classed in scripture, are not local, nor confined to place. They are sins every where. How strange then that the Basis testifies against slavery, only in the United States ! as if it were not sinful in Cuba, or Texas, or some other part of the world. Is this like a well digested testimony against crime? Nor is it an occasional

testimony against a prevalent evil, at some particular time, or place, but a standing testimony, to be incorporated with the Confession of Faith, to stand as long as the Confession itself, and to be in full force as a sin "existing in the United States," even though slavery should be abolished in the length and breadth of the Union. Again, how would it look to make the same specification (not to say limitation) in relation to any other sin? For example, we condemn the sin of adultery *existing in the United States* and testify against all who maintain it; as if adultery, or slavery in the United States, is sinful, but harmless and not to be testified against in some other place. Nor would any thing be gained by explaining the specification, "existing in the United States," to mean, not the *place*, but the *kind* of slavery "existing in the United States." Then it is supposed, that there might be some other and better kind of slavery that would not require to be testified against; but the kind in the United States is so bad, that it ought to be condemned, and its maintainers testified against. Only substitute any other sin in the room of slavery, and the absurdity of this exposition will be sufficiently evident. As to the second thing in the protest, that this crude and irrelevant matter would mar and deform the symmetry of the Confession, we believe that this would be the case. It is evident, that the uniting two things formally distinct, and different in their nature, and incorporating them in the same book, would have this effect. What is a Confession of Faith? It is a summary of the truths and doctrines of the Bible, which we *confess*, that is profess to believe as articles of faith. Are these—errors to be condemned? Certainly not—they are truths to be believed. Errors are not articles of faith, but the opposite. A Confession of Faith has nothing to do with errors. It is, however, a duty to condemn errors, and in order to be condemned, they must be specified. These errors are the opposite of the truths of the Gospel. In order that they may be fairly stated, they must be set in contrast with those truths which they oppose. This will require a specification of these truths, but it will form a work entirely different in its character from a Confession of Faith. Incorporating these errors, therefore, in our "well proportioned and venerable Confession," will mar its symmetry, and deform its beautiful simplicity.

The ninth reason for the protest is, "Because there is no probability of its adoption by the other churches, or of its diminishing the number of divisions in the church, but rather of adding to them." Here two reasons are given for the protest, both founded on probability. 1. That the other churches will not agree to the Basis, should it be adopted. 2. That it is likely to produce more divisions instead of diminishing them. The first supposition is founded on the ill digested, defective, and self-contradictory character of the Basis itself. It is supposed that men of understanding would see this and refuse it. As to the second, if adopted, it would certainly produce division in our own church, and probably in others. In the answer to the protest, the writer says, "By the course adopted the honor and integrity of Synod are preserved." And was there no way of preserving the honor and integrity of Synod, but by destroying some of her principles, and agreeing to a defective and self-contradictory Basis? When the contemplated union of Reformed Churches was proposed at first, was it necessarily supposed that each church should give up principles which she believed to be right, in order to obtain union? And if this is not done by any Synod, is "the honor and integrity" of that Synod compromised? We think not. We believe this is a wrong view of the proposed union. It never was contemplated that any of these churches should give up any truth. It was not necessary to a union, that they should fall upon each others testimonies and Confessions of

Faith, and oblige them to alter them, or there could be no union. Whenever such a proposition should be made by any of them, it would be equal to saying, we do not want a union—we want you to come to us, and we will receive you. What then was the object contemplated by the proposed union? It was to see if there is any common ground on which we can agree and unite, letting all our former Confessions alone, or leaving them untouched. Now, this plan would naturally suggest the making a specification of the doctrines of the Bible, which all would approve, and likewise a specification of the opposite errors, which all would condemn. The proposed union did not require that one shall give up something to the another, or be held as acting on bad faith.

This, however, was not the plan taken by the Convention. The proposed Basis very unnecessarily, and we think improperly, fell upon tearing up Confessions of Faith, at least one, and that the oldest and most venerable. The Confessions of Faith of the respective Churches, we think ought to have been let alone.

The tenth reason for protest is, "Because from the non-assertion or indistinct statement of several principles of our system, and from the provision apparently made for obedience to immoral laws, there is reason to apprehend that security will not be afforded to such as may continue to maintain the peculiar doctrines of the Reformed Presbyterian Church, against the tyranny of a violent ghostly discipline."

The observations already made, show that the principles of our system are either not asserted, or very indistinctly stated; and that obedience to immoral laws is apparently provided for, is evident from Ch. 23: 10, where some authority is given to the immoral law of slavery. A right is apparently allowed to "those who have dominion over the slaves by the law of the State." Now, the law of the State is an immoral law, because it is unjust. But how an unjust law can have in it any obligation, or confer any right, does not appear. And in the same error, it is evident, that all revolutions are prohibited, if they require physical force, or the use of the sword to accomplish them, which is apparently to prohibit them altogether, and seems to recognise the principle of passive obedience and non-resistance. Now, among such principles, there is reason to apprehend, as stated in the protest, that no security would be afforded to such as may continue to maintain the peculiar doctrines of the Reformed Presbyterian Church, which certainly are the very reverse, against the tyranny of a violent ghostly discipline.

The eleventh reason for the protest is, "Because the end proposed by the report, if gained, would in all likelihood break the brotherly covenant which binds together co-ordinate Synods of the Reformed Presbyterian Churches in Europe and the United States, and consequently break in upon the friendly relations, existing between them."

Our brethren in Europe have long since declared their principles. They are the same with the declared principles of the Reformed Presbyterian Church of the United States. But some of the principles maintained in the Basis are so contrary to these, that should the Reformed Presbyterian Church here adopt them, no doubt it would break in upon the brotherhood and friendly relations, at present existing between them.

The Committee in answer to the protest seem to think otherwise. They say this reason of the protest is "based upon mere suppositions." Well, so it is. And so is the reply. And which of the two is most rationally founded, must be left to the judgment of the reader. One thing, we think, is certain; had the plan already suggested, been taken, to leave the standards of the several churches untouched, there would have been no cause of complaint.

The Committee say, "our transatlantic brethren are not indifferent to schemes of union at home." Neither are we, but not on the footing of destroying ancient land-marks, and contradicting settled principles.

The twelfth and last reason for protest is, "Because the tendency of the measure is towards a suicidal act on the part of Synod, and, without any apparent advantage to the great cause of truth, godliness, union, or the diminishing of the number of parties in the church, it goes to the annihilation of the distinct existence of the Reformed Presbyterian Church in the United States, and the silencing of her peculiar testimony for the cause of CHRIST, and of course in violation of solemn ordination and sacramental vows, contrary to the word of God." Ps. 76: 11. Eccles. 5: 4.

It is believed, that a union on the principles of the Basis, while it would annihilate the distinct existence of the Reformed Presbyterian Church in the United States, would promise no real advantage to truth, godliness, union, or the diminishing the number of parties. It would be declining from a more pointed testimony to one more loose and general. This would be a violation of solemn vows. The Committee, in their reply, take it for granted, that unless the Synod send down the Basis to the inferior judicatories, they stop the matter of union, and that this would be a proclaiming to all the other churches a refusal to unite with them upon any system of principles. This does not follow. The protesters say only this: this Basis is erroneous, and not fit to be sent down. What then? let the Convention make it better, and furnish a Basis without palpable errors and contradictions, and then let the Synod send it down to the subordinate judicatories for their remarks, alterations, or proposed amendments: for it might admit of all these without being chargeable with either error or contradiction. The rejection of this Basis, is not a rejection of union upon a proper Basis. All who love Zion lament the breaches in her walls; but nothing would be gained in attempting to repair them, by building with untempered mortar. We have shown in reviewing the protest and the reply, that the proposed Basis contains errors and contradictions. Let a better plan be fallen upon—a union whose foundation cannot be shaken, and all right hearted men will unite heart and hand. For such a union let us strive and pray.

A DEFENCE OF TRUTH.

MISSIONARY INTELLIGENCE.

LETTER FROM MR. CAMPBELL.

The following letter from Mr. Campbell, dated Saharunpur, July 4th, 1845, gives us the latest information we have received from the Missionaries. May we not hope that the time is at hand when the bread cast on the waters will be found, when those who have been sowing in tears will reap in joy. For want of room we have been obliged to omit a part of it, which will appear in our next number.

Very dear Christian Brother.—We had the pleasure lately of receiving the large box despatched to us more than a year ago. It came from the landing on the Ganges, about 100 miles distance, in an open ox-cart, and, in a few hours after it was received, the rainy season set in with great violence. Had it been half a day longer on the way, every thing almost that it contained would have been entirely ruined. I mention this to show you that when a box containing books or perishable articles is sent to India, the joints should not only be made perfectly tight, but it should be covered with wax or oil cloth, or what is better still, lined with tin. However, we were most thankful to receive this box, as well as the former one, safe and sound; and for their valuable contents, we beg, through you, to return our warmest thanks to all the kind friends who have contributed so liberally to our wants,

and who have so often laid us under the deepest obligations. We would do this ourselves to each individually, were it not that we have no means of ascertaining from whom several articles have been received. The books issued by the Board of Publication make a valuable addition to our public Mission Library; in a few years this collection will form one of the best theological libraries. The volumes on the Popish and Puseyite controversies are likely to be of the utmost service to us, as it does not seem probable that we will escape coming in conflict with Jesuits even in this distant part of India. Our missionary friends in Calcutta have already commenced the warfare, and have delivered a popular course of lectures on Popery, which are being printed and circulated extensively, and are likely to open the eyes of many to see the anti-christian dogmas of Rome, as well as her idolatrous practices. The great evil is, that Protestants have for a length of time past, exercised a false charity with regard to Popery, and instead of following up the work so nobly commenced by our reforming ancestors, of cutting it up root and branch, by the two edged sword of the Spirit and the word of God, they have granted a sinful truce, and allowed their armour to rust, and the enemy time to lay their deadly plots, and to rally in the battle with fresh and emboldened vigour. But whatever nominal christians may think, I am convinced that the idolatry of Romanism is but little less gross than the idolatry of Paganism; and I am sure that, in the sight of God, it is much more sinful for those who have the word of God, and the light of christianity, when they shut their eyes against the light, and worship the creature, than for those who are sitting in heathen darkness, and without a knowledge of God, to fall down before the workmanship of their own hands.

It will soon be ten years since we sailed for India. To us the result of our labours seems very small, and we still witness many discouragements, which nothing but a confident assurance that we are in the path of duty, and that the Lord will fulfil his promises in the conversion of the heathen, could enable us to bear. I may here mention a circumstance which will show you something of the kind and amount of opposition, against which we have to work our way. Having obtained funds to build a church in the city, the next object was to find a suitable site on which to erect it. Only three places were to be found where great publicity and a free circulation of air would be secured. The magistrate of the station accompanied me to the town to examine these sites, and to endeavour to persuade the occupants of the shops either to sell out or to give them on ground rent; and an annual sum, much greater than is obtained for the shops which have to be kept in repair at a considerable expense, was offered for the ground alone, but all to no purpose. A few seemed willing at first to oblige us, but their Hindu and Mahomedan friends got around them, and what with misreprehension as to our object, and working on their prejudices, and threatening, &c., their minds were soon changed, and they absolutely refused, at last, to give us the ground on any terms! So much has Satan these people under his influence. The adversary trembles when he sees efforts made to erect a house for the worship of the true God, in the midst of his own abominable temples. But our prayer is, that He who has Satan in chains, would providentially open up the way which is now closed, and cause his house to be built in spite of all opposition. In the mean time we must continue the practice of preaching at the corners of the streets, and delivering our message to the crowds, whether they will hear or whether they will forbear. We continue our labours as usual, though during the late extreme hot weather, we have not thought it proper to expose ourselves in going into the bazars as frequently as heretofore. I am thankful to say that the youth in the Boarding School have been conducting themselves well since I last wrote. I hope the events that have occurred have been useful to them. I have since established a meeting of an hour on Saturday evening, for giving them familiar instruction and advice on the practical and social duties of Christianity. This course will I hope be useful to them. They require line upon line, and precept upon precept. The people in this country lack greatly in energy and decision of character, as well as those high controlling moral qualities, which *you* are accustomed to see developed by Christians. They are not unlike the children of Israel in the wilderness just as they had been delivered from the slavery of the brick kilns. But as God did not despise his people then, so we must not despise these, as He can, and I trust will, raise up from among them a seed to do him service. O for more of the meekness and patience of Moses, to enable us to labour among them, and to lead them forward towards Canaan, in spite of all their perverseness. Elisha is very ill at present with bilious fever, and I have been interrupted more than twenty times to attend on him since I commenced this letter. So you must excuse the manner in which it is written. We have had a most trying hot season, and the sickly season is still before us. But we are all safe in the Lord's hands.

As ever, my dear Christian brother,

Yours in the fellowship of the gospel,

J. R. CAMPBELL.

IRISH ECCLESIASTICAL INTELLIGENCE.

We were reluctantly obliged to divide the interesting letter of our Irish correspondent, commenced in our last number. We give in this number the conclusion of it, and express the hope that we may be favored from time to time with similar communications.

The Free Church of Scotland, if we may judge from the language of her leaders, would not be sorry to see her affiliated Irish Assembly disannexed from the Legislature. Dr. Buchanan declares that if it were proposed to endow their church, he would say for himself and his church as a body that it would "reject being placed side by side with the Church of Rome. The Free Church would, by the grace of God, never consent to be side by side with Anti-Christ. The Free Church would never be an institution to confound right and wrong, good and evil, Christ and Anti-Christ." At the late meeting of their Assembly in Edinburgh, he adds "We may congratulate ourselves in not being as a church in alliance with such a legislature. That alliance might have blinded us to our duty in relation to it, and might have diverted us from the right course in reference to many public questions that are likely to arise." Dr. Heugh, a member of another church, said, at the great Anti-Maynooth meeting in Glasgow, that "Justice would not be done to Ireland unless all legal and state support was withdrawn from both Prelacy and Presbyterianism." A short time will determine the effect of these expressions of sentiment on the Irish Assembly. A few extracts from reports of the last meeting of the Free Church may not be uninteresting. Mr. Carment proposed to have distinct meetings in every part of Scotland, as in former days, for the purpose of their signing the solemn league and covenant, and agreed with the old Scottish Seceders as to the descending obligation of the second covenant. Mr. M'Corkle thought the time had come when the church should consider whether it should take up the ground and principles of the second reformation, and the time had come also when the church should entertain the question so frequently proposed by the original Seceders, the descending obligations of the covenant. Dr. Brown, Moderator of the Irish Assembly, said, "We warn you and all the adherents of evangelical truth that the conflict is but begun, and we invite you as in former days to form some bond or covenant whereby the friends of truth may be ascertained and combined. Let it not be supposed for a moment that the system which admits no change and acknowledges no equal, will ever rest satisfied until its power be acknowledged over the length and breadth of the land, unless the saints of God bestir themselves, and form as of old a league and covenant to defend the truth of God's word, and to resist the aggressions of this wily adversary." Mr. M'Corkle said it was a melancholy thought that when the Church of Scotland fell away from the covenant she had made with God to promote the true religion, not only in Scotland, but in England and Ireland, she ceased to care for any of these countries. Mr. Begg said, "Of one thing I am certain that a covenant, a new solemn engagement in which the Christians of these lands solemnly unite together in the fear of God, and resolve to stand by the truth, and by each other against infidelity and Popery, would be one of the most important steps which in my opinion could be taken at the present moment." He referred with approbation to the speech made by Henderson before he subscribed the solemn league.—Dr. Chalmers has resigned the discharge of public church business. He says "It is not a matter of choice but of physical necessity. I now resign a general care of the churches for a more special and intense care of those students who are to be the church's future guides and guar-

dians." Dr. Cook, the great leader of the Residuary Church of Scotland, is dead. I am glad to say that religion appears to revive amongst the Presbyterians of this country. Dr. Craig has been ordained as a missionary to the Jews in the north of Germany. The Assembly have sent a missionary to labour among the Roman Catholics in the Glens of Antrim. The individual selected for this work was pursuing his education for the priesthood, but was converted by reading the Bible. Great efforts have been made by the priests to suppress missionary exertion in that locality. They have issued tracts defamatory of the Assembly's Home Mission, and have sent deputations to Scotland to prevent the people of that country from contributing to their funds; but as might have been anticipated they have added fuel to the flame which they sought to quench. The Assembly's mission at Birr is prospering. There are on an average one hundred and eighty two scholars attending their four schools and receiving instruction in the Word of God. The *Orthodox* students of the Belfast College agreed last session to subscribe and collect a sum adequate to support another stated missionary in the south of Ireland. The Scriptures have been circulated among the Roman Catholics of Dingle during the last three or four years, and the result has been that nearly 800 individuals have rejected Popery, and have joined the established Church. In a memorial to the Lord Lieutenant they entreat legal protection from violence and persecution, and complain that they are "waylaid, assaulted, threatened, assailed with stones." They attribute this barbarous treatment to the instigation of the Romish clergy. Those priests who have been converted to Protestantism are subject to the most virulent persecution. A "Protection Society" has been formed in Dublin for supporting and securing them from danger. The Irish Education Bill at present before parliament proposes to found and to endow three new provincial colleges in Ireland. The erection of them will cost about £100,000. The annual expenditure of each is estimated to be £7000. The crown will appoint the principals and the professors. A theological faculty will not be established. The education patronized by the state will be exclusively secular; but permission will be granted for the endowment of theological professorships by public munificence. Sir J. Graham says that "security must be taken that in the lectures of professors there may not be anything theological, and that opportunities may not be seized of making those lectures the vehicles of peculiar religious tenets." All religious tests are to be excluded. The colleges are to be combined in some central university to be hereafter established, or they are to be affiliated to the present university in Dublin. The preceding are the leading features of this measure which will exhibit the first *established* educational institution without a recognition of christianity in these lands. Sir R. Inglis styles it "a gigantic scheme of godless education." O'Connell and the Romish hierarchy condemn it as "dangerous to the faith and morals of Roman Catholic pupils," and propose that two new colleges should be founded and endowed by the government, and that professors should be appointed and controlled by the prelates of their own church. Parliament have rejected with contempt this proposal of the Catholic bishops, and adhere to the original plan. The Eastern Reformed Presbyterian Synod met last week. The mission in India was brought before their notice, and they agreed that it should form a *special* object towards which all the missionary associations of our little church should be directed. Signs of the Times will be published. The plan of sustentation as pursued by the Free Church for the support of the ministry has been approved by Synod, and measures have been adopted for carrying it into immediate execution.

THE Banner of the Covenant.

DECEMBER, 1845.

PRACTICAL ESSAYS.

For the Banner of the Covenant.

“THAT WHICH IS PAST.”

As the year is drawing to a close, the mind is naturally led to reflect on “*that which is past*.” It is, indeed, a common saying, that when a thing is *past*, it is gone for ever, and it is useless to trouble ourselves about it. But he who wishes to “understand his errors,” and profit by the teachings of experience, will often review his conduct. He who desires to behold and acknowledge the presence and loving kindness of the Almighty in all his ways, will call to mind the days of old, in regard to himself, as well as in reference to the church and mankind. And he who recollects that he is accountable for the improvement he has made of the time he has enjoyed, will not forget that the Bible tells us that “God requireth that which is past.” However indifferent a man may be to his own character and actions, however little he may regard the opinions of his fellow men, an eye of omniscience and holiness is upon him;—for all his thoughts and words and deeds he will be brought into judgment. When his career on earth is finished, it will be found that God seeketh, and God requireth that which is past.

This is true in reference to our *privileges*; goodness, and mercy are continually following us. The year is crowned with God’s goodness, all his paths drop down upon us fatness. If we try to recall the *temporal* blessings we have been receiving, we will find it impossible to enumerate the half of them. “From him we have life, and breath, and health, and all things.” Let us contrast our condition with that of others. What do we know of want, and poverty and hunger, and sickness, compared with some whom we could mention. And there are *spiritual* privileges; the gospel, the word read or preached, the sealing ordinances, the means of grace of whatever kind; and above all, the “unspeakable gift,” if, indeed, we have been made partakers of CHRIST, if we are his, and He is ours. What would we have been without these—where our comfort and enjoyment? Consider the heathen, the infidel, the worldling, the careless? What reason have we to bless him who has dealt thus mercifully with us.

But God also *seeketh* these past *privileges*. He *considers* how much we have received. He has been proving us with mercies, “to know what was in our hearts, and whether we would keep his commandments or no.” He will call us to give an account of our improvement of all these mercies. Much has been given to us, much will be required.

What have been our past *pursuits*? God *considers* and *requires* in regard to them also. Have we had some *business and employment*? This

every one should have ; no man has a right to live in idleness, whatever means he may have to command the support of others. "Six days shalt thou *work*," is as much a part of the fourth commandment, as, "Remember the Sabbath day to keep it holy." Has our employment been an *honest* one both in itself and in our way of conducting it. Have we given one *good and useful* thing in exchange for another of the same kind, or have we been *injuring* those by whom we have been benefited ? In our dealings have we observed that which was "just and equal," or have we taken unfair advantages, and not adhered to the golden rule that we should do to others as we would that others should do to us ? Let us consider this matter, for God considers it, he *seeks* into it, and he will *require* it.

Apply this to our *pleasures* ? We have had some, indeed *many*. Of what kind were they ? Were they *innocent*, that is, such as did no injury to ourselves or others, such as enfeebled neither body or mind, but refreshed and strengthened both ? All pleasures have not this tendency and character. The sumptuous feast, the midnight revel, the gay attire, to say nothing of low and base vices, these are dangerous, they are injurious. We cannot indulge in them without almost certain evil to the body and the soul. And then have we enjoyed our pleasures at the expense of the feelings and just claims of others. The unthinking as well as the malicious jest, while it may have given us merriment, may have deeply wounded our neighbor. How many sins of the tongue, while sweet morsels at the time, will be found in the end to be as wormwood. Have our pleasures been mainly of a *spiritual* kind ? Have our affections been placed on things above ? Was the light of God's countenance more desired by us than "the corn and the wine," on which men of the world place their hearts ? In fine, have all our pleasures been such as the Bible sanctions, as the Christian may lawfully indulge in ? God seeketh into this, let us seek into it also. He *requireth* that which is past, let this lead us to pray for pardoning mercy: that wherein we have sinned we may be forgiven—for strengthening grace that hereafter we may not offend him:

We have had *pains*, too, during the past year. God seeks into and requires an account of them. What have they been ? Perhaps *bodily*, as sickness and want ; perhaps *mental*, as bereavements, calumny, fear ; perhaps *spiritual*, as remorse, penitence, deep self-abasement. Whatever they may have been, we know who sent them, and we know *why* he sent them. He has said that they are to his people marks of his love for them, of his desire that they should be turned from sin, and that if they improve them they will in the end work out a far more exceeding, even an eternal weight of glory. Now what is that which has caused us to suffer pain ? Has it been the loss or want of some of those things which perish with the using, which are superfluous, or at least can easily be dispensed with, and which the Bible commands us not to love, or set the heart upon ? Or has it been something which has interfered with our spiritual improvement, and prevented us from promoting the divine glory ? We may learn much about our own character by considering what are those things which cause us pain. We will thus find what we really love, and desire, and are aiming at. Have we *murmured* under them, and are we still *repining*, and *discontented* ? Have we refused to learn wisdom by these corrections, on the principles of a selfish, unrenewed nature, resolving to serve the LORD only while it appears to make for our present advantage ? Or have we determined, with Job, that though he should *slay* us, we will *trust* in him ? Have we been seeking the reasons of his contending with us, and endeavoring to remove that accursed thing which has provoked him to chasten us ? It is worth one's while to examine this, to consider whether our pain had

arisen from sufficient and proper causes, whether we have duly submitted to it, and whether we are carefully endeavoring to improve it.

Lastly. What has been our *past progress*? We have been *moving*, for there is nothing in the universe, either material or immaterial, which is always the same, except the great and all perfect God. We are carried along on the flood of Time, and every moment brings us nearer Hell or Heaven. If Christians, we have commenced "the race set before us." Having begun to run well, have we become hindered by some obstacle we have encountered, or by our own indolence, and have we flagged, and paused, and perhaps even turned our backs on the *prize*, and gone again towards the things we had renounced and forsaken? Where were we standing at the beginning of last year, and where are we standing now? Let us compare the two positions, and we will know if we have made progress in the right direction.

"God requireth that which is past." A part of our life is now past, perhaps the *greater* part. Soon it will all be *past*. As we go along, God *considers* it, and at the end he will *require* it. If we are truly wise, we will often reflect upon it, that we may secure the application of the blood of our blessed Saviour to remove the guilt of all our sins, and that we may obtain the presence and influence of his HOLY SPIRIT to keep us in the right way of his commandments. If we thus do, we will find that when God requires at the end that which is past, the "hand writing which was against us," in "the book of his remembrance," has been "blotted out," and as persons entitled, through grace, to heaven, and prepared by the sanctification of our natures, to enjoy that abode of holiness, we will be admitted into the joys of our LORD. O.

MISCELLANEOUS COMMUNICATIONS.

[Having published all former communications in regard to the Basis of Union, as they were received, the editors have concluded to do the same with the one which follows. It is, however, to be distinctly understood that the Executive Committee "have responsibility only for facts and statements respecting missionary subjects, while for all other matter, the writers and contributors of such matter, are themselves personally and exclusively responsible." (Report of Board of Missions to General Synod, May, 1845.) In justice to their own feelings the editors are obliged to state, that while they express no opinion in reference to the merits of the Basis or of articles opposing or defending it, they regret the use, by any one, of *language* which is harsh and unbrotherly. Especially do they reprobate and disclaim it when applied to one whose "labors" in the cause of Truth have been so "abundant," whose "knowledge of the mystery of CHRIST" is so extensive, and whose "*hoary head* is still found in the way of righteousness." All responsibility on this point attaches to the person whose signature is appended to the article. It is hoped that hereafter all unkind language will be avoided on both sides, as so injurious to the character of the ministry and the church, and so destructive to spirituality and piety.—ED.]

For the Banner of the Covenant.

REMARKS UPON THE COMMUNICATION OF "Z."

It will undoubtedly be a subject of general and deep regret that the author of the protest against the decision of last General Synod, referring the Basis of Union agreed upon by "the Convention of Reformed Churches," to the inferior judicatories, for "their suggestions and remarks," should have felt it necessary to appear in its defence; to attack the very moderate, fair, pacific and veritable answer rendered by Synod to its reasons, *with such weapons*; and to attempt to change the whole state of the case at issue. This, however, he has done in the article headed "Remarks on the Minutes of General Synod." Duty to the public, it would seem, imperiously demands that some notice should be taken of that article, however painful the undertaking. But notice is hereby dis-

tinctly given, that after those who are desirous of knowing, and can properly estimate the truth, have had a fair opportunity of judging in relation to the spirit and the weapons by which this, it is believed, the cause of God is opposed, I shall not prolong the controversy with any man. Beyond this, it would be ignoble and degrading in the extreme.

The Answer to the Protest needs no defence. That it is complete and irrefutable, both the temper and the matter of the remarks in relation to it, demonstrate. These remarks speak for themselves. I shall not stoop to notice them all; for that would require the flat contradiction of the author. In general, all that is necessary, in order that they may accomplish the very opposite end from that which he intended, is to compare them with the Protest and the Answer, so far as they have a bearing upon these. Having done so, the reader will then, if he possess penetration, turn away from the production, with loathing and contempt. This is emphatically and unexceptionably true with respect to the whole of the denials of the positions of the second branch of the Answer, which are contained under particular second of the remarks upon that Answer. That the reader may judge of the nature of the hostility to "the Basis of Union," he is requested to weigh the following considerations.

1. It is manifest from the remarks of "Z.," that he is acting the part of an *alarmist*. The idea is prominently held forth that a great apostacy is about to take place, and that the Convention is the cause of this. Hence the general accusations of its friends, and the statements addressed to honest prejudice, which, from their very nature, are not susceptible of refutation; and which it would be inconsistent with proper self-respect to notice. Hence also the free use of the terms, "treachery, perjury, traitors, the age of martyr blood," &c. &c. &c., with which the piece is interlarded. I deeply regret this. It is utterly unworthy of the author. It is worthy of Prorenataism in its wildest days. Her votaries have never yet transcended it. I never expected to find him in such company. I trust he will not long remain in it. He well knows that such terms may be easily employed in relation to any cause, however good, and that all men of sense and experience are on their guard against him who employs them.

2. The talk about referring the Basis to a Committee, is only calculated to mislead. It is true, the author of the protest made that proposition in Synod. But was it for the end suggested in his remarks upon the Minutes? No. In the first speech he made in Synod, he proposed that she should *first send the Basis to the table, and then to the oven!* And subsequently, as the Minutes of Synod evince, he moved that the whole subject, and the appointment of Delegates to another Convention, be indefinitely postponed. Does this look like a design to improve it, by the friendly hand of a Committee? Not at all. Does it not seem evident that the intention in proposing its reference to a committee, was, that it might bring in an elaborate report against it? Unquestionably. So every man understood it at the time. Besides, the Synod had some experience of the intention and effect of giving the labors of the Convention to a Committee. She had thus referred the report of the first Convention, at her Sessions in 1839, by a suggestion from the same quarter. This led to a long and labored report against sundry of its recommendations, the discussion of which occupied a great part of our time. At length the whole of the argument was voted to lie on the table. This being done, the chairman and writer, who now subscribes himself "Z.," craved the document that he might take

a copy, uttering the threat that he would use it among his people! So much for the Committee.

3. It is far from being the case, that the Protest was entered, not against the simple reference of the Basis, but against its reference without "Synod giving some general notice of its alleged imperfections." This is entirely new and strange ground. The reader will search the Protest in vain for any such condition. It is against the simple reference. Moreover, there was no proposition made in Synod to amend it. Its friends could not, and its opponents would not, although often and earnestly requested, propose to amend it. The whole discussion turned upon the point of its reference, or its absolute rejection *as it was*. The protest was entered, not because it was not amended before it was referred, but because it was referred at all.

4. The Convention was originally called for the purpose of promoting organic unity among those Reformed Churches which approximated nearest to each other in doctrine and order. The idea of a general union of all the departments of the church of God, through its instrumentality, *in the first instance, and as in opposition to this*, was never broached, out of that body, until the Convention had reached a point at which, even if the scheme were not Utopian at present, and as a substitute for that which was practicable at the start, attempting it would have been fatal to the proximate object sought from the beginning, and even to its very existence. A perusal of the Minutes of our Synod at its sessions in 1835 and '37, will leave it beyond a peradventure what the object of the Convention was; and that the fullest discretion was allowed to the Delegates, as to the means which they should employ. "Z." was a member of the committees of those years who reported in favor of such a Convention. No instructions were given. What discussions should arise, no man could foresee. No wise man could have thought that the precise formularies of any one of the churches, would be adopted by all; and no liberal mind could have desired it. The inquiry to be instituted was not whether they were really one as they were. The allegation to this effect is preposterous. They knew they were not. And if they had decided that they were, which it seems would have contented "Z.," what would this have been but the admission of the alterations made in those sections of the Confession, by our Associate-Reformed brethren, on the part of those who retained that symbol as it was received by the Church of Scotland, without any modification of its text. If this would have been satisfactory, why so much ado about the matter as it stands at present; especially as the Basis of Union is so much superior to the books of all the parties, for that purpose, without any adjustment of their differences, or reduction of them to one harmonious system? And it was not until after the Convention had decided to amend the Confession in the sections in question, that the first proposition was made, in our Synod, to instruct her Delegates; or rather, to *censure* them for what they had already done, in an indirect and covert manner. It was when the report of the Convention which had resolved upon this course, was under the consideration of Synod in 1843, that this attempt was made. It was, however, opposed, and defeated by a large majority. Let these things be compared with the remarks upon the Minutes, and their spirit, to say the least of it, will not be held in high estimation.

5. The author of the Protest and the remarks upon the Minutes, will get credit for his candor and sincerity in the statement, that "the chief objections to this 'Basis' are that it deals too much in the small-ware

articles of party conflict," from those who are acquainted with the facts of the case. This, indeed, reveals the whole secret. No one can doubt that this is his opinion, who heard his own plan of ecclesiastical union read at the last meeting of Synod. This Basis and that scheme are as far apart as the East is from the West. That scheme does not think it worth while to amend, or modify, or render more perfect the creeds of the Reformed Churches; but it proposes to let them stand as they are, and to take general ground at once; which being taken, they would soon sink into disuse and oblivion. Now, whatever may be the intrinsic merits of this, it indubitably strikes at once, not only against the Testimony of the Reformed Presbyterian Church, but of all the churches of the Reformation; as "dealing too much in the small-ware articles of party conflict." This, indeed, has been the standing objection of the enemies of truth, and of the no-creed men, and it still is, against the Westminster Standards, and against all the stricter and purer portions of the Church of God. In these speculations the author of the protest might very harmlessly indulge for himself; and as long as he made no bad use of them, I should be the last to utter a word in disapprobation of them before the public. But the case is entirely changed, when, notwithstanding that these are his sentiments, the Basis is assailed by him as not being Reformed Presbyterian in its character; the sons of that department of Zion are stimulated to oppose it in faithfulness to her cause and her forms; and its friends are held up before the public as treacherous to her interests. Seriously, this is too bad. It would be worse, however, still, if the public should not see through it. I am in favor of this Basis, and the proposed union upon it, because I cordially approve of the Second Reformation, and give my preference to those churches which are its lineal descendants; while I love the whole Catholic Church of God, and hope never to desist from seeking her highest good. The meeting of those churches in Convention, if it would be crowned with success, behooved to be, in the first instance, for repairing the breaches in their own walls. Had they surrendered all their small-ware, in compliance with the views and wishes of any; or, in other words, had they demolished their own fences, their own speedy annihilation must have been the result; and they would have proved a curse, and not a blessing, both to their own age and to posterity. For such an object the Convention was not called; and God, in great mercy, guided it to a result diametrically opposite to it.*

*The Convention at its first meeting, Pittsburgh, Oct. 1838, true to the expressed design of the churches which created it, resolved to give its first attention to measures for "the ultimate union of the denominations represented into *one body*;" and "as connected with this," to "inquire into the precise principles which are at once indispensable and sufficient, as the basis upon which the whole church of God ought to maintain organical visible *UNITY*." I quote from the published Minutes of that meeting, page sixth. The latter of these objects, although it might be fairly implied, was not formally expressed in any of the acts of the Synods represented, in relation to the call of a Convention. They approved, however, of the conduct of their Delegates. These objects were perfectly compatible with each other; and it were wrong to allow the one to prejudice the other. If circumstances have hitherto prevented the Convention from giving that attention to the latter, which its great importance deserves, this should not be used as an argument against what it has done for the accomplishment of the former: and, on the other hand, the accomplishment of the former ought not to be in such a way as to militate against the promotion and ultimate realization of the latter. This it by no means does; but it would be eminently subservient to it. To the former, the Convention felt itself, in due dependence upon God, competent, from the first: to the latter, it was aware that there must be a more general representation of the several departments of the church of God. Hence, as its published transactions testify, in setting the latter before it, it anticipated such a representation, and

6. There is nothing, perhaps, in which "Z." is more unhappy, than in his attempt to convict the Basis of "changes in *substance* of doctrine," and its authors of insincerity in professing only to amend the *phraseology* of the Confession. Of this, however, he will not accuse myself. I never made such a profession. But here, I am compelled to state, he quotes with singular unfairness; and then proceeds to show, not that the *substance* of the doctrine of chapter 20: 4, is *changed*, but that the doctrine of the amendment is *false*. The Basis nowhere affirms "that civil government, as a 'good,' is limited to the 'virtuous.'" Very far from it. How he could so state with the printed page before him, is not for me to determine. That which the Basis states in that section, is, that "the civil magistrate is the minister of God for good, to the virtuous, and a revenger to execute wrath upon him that doeth evil." How totally different this from the professed quotation! Now it is readily admitted that "the public good" in general, next to the glory of God, as this Basis elsewhere states, is the object of civil government; but, in seeking this object, it acts toward the virtuous and the vicious respectively as it is declared in the amended section. For example: it is for the good of society, as a whole, to incarcerate or capitally to punish the malefactor, according to the nature and grade of his crime; but the magistrate who punishes him, does not act to *him* as a "good," but as "a terror," "an avenger to execute wrath," as visiting those who resist him with "damnation." This is the doctrine and the distinction of Rom. 13: 2, 3, 4, upon the subject. "Whosoever therefore resisteth the power, resisteth the ordinance of God; and *they that resist* shall receive to themselves," not *good*, but "*damnation*. For rulers are not a *terror* to *good* works, but to the *evil*. Wilt thou then not be afraid of the power? *Do that which is good, and thou shalt have praise of the same*. For he is the minister of God TO THEE FOR GOOD. But if *thou do that which is evil, be afraid*," not of *good*, but of *punishment*; "*for he beareth not the sword in vain: for he is the minister of God, A REVENGER TO EXECUTE WRATH UPON HIM THAT DOETH EVIL*." Opposition, therefore, to the Basis here, is nothing short of opposition to the Spirit speaking by Paul.

The attempt which "Z." makes to bring the amendment of the third section of the twenty-third chapter of the Confession into disrepute, is no more happy than the former. He indeed quotes its language fairly; but he altogether perverts it in the argument, and assumes that it is what it is not. The Basis allows that the "Magistrate may INVITE"—not "CALL Synods," as it is in the Confession—"a Council of Ministers, and other fit persons, to consult and advise with about matters pertaining, *more im-* made provision for its invitation—on a limited scale, indeed, at first, as it was felt to be a work in which every consideration taught the propriety of hastening slowly; but with the intention of extending it more widely, from time to time, until all immediately interested in the result, should have a voice in its deliberations. Both the Dutch Reformed church and the Old School General Assembly declined the invitation to send up Delegates. It was most probable that others, who were farther removed from us, would, if invited, for the present, decide to pursue a similar course. What was the Convention, in these circumstances, to do? Ought it to have abandoned the whole design and finally adjourned, because it could not do all at once that it wished? Or ought it to have persisted in seeking, against hope, the more general good, to the sacrifice of the more limited and practicable? Surely not. It proceeded to the work to which Divine Providence had shut it up—the endeavoring to effect the former object. The Bodies represented must not dishonor their own principles, by coming to any ground lower than that which they already occupied, if they would not perform a suicidal act. The general object shall yet be realized: and to such a result the prayers, the labors and the discussions of this Convention have been, and shall be, in no small degree, conducive.

mediately, to the well-being of the commonwealth." According to it, the proper Ecclesiastical Courts he may not even *invite*, whose duty it is to deliberate and to decide in relation to matters purely religious, and pertaining, *more immediately*, to the church of God. What has he to do with the meetings or adjournments of these? But there are *mixed* matters, which pertain *immediately* to the Church, but *more immediately* to the commonwealth; such as public education, &c.: and as the Basis takes the ground that religion has something to do with politics; and that while the one ought not to rule the other, there ought, nevertheless, to exist a friendly relation and intercourse between the Church and the State; it makes provision for such an invitation, with a view the better to promote such complex interests. Such were the Synods, substantially, in which "Z.," while advocating the Confession as it is, as his publications upon the subject will show, alleged it empowered the magistrate to call; and because he held this to be right, he was opposed to its amendment. Now he assails, not very courteously, this doctrine, and stigmatizes it as "a change of principle." In order to make this appear, or rather to force it out of the article, he not only treats it as if the clause, *MORE IMMEDIATELY*, were not in it, but makes it speak the very opposite; namely, that "ministers of religion may not be invited to give advice in matters of religion, but in affairs of politics!" that "they must keep aloof from religion!" that "they must *repudiate* it in their intercourse with the magistrate" in council, and go out of their own sphere, "that is, *religion*," and "enter into *politics*!" No man who can compare the adverb *immediately*, or who knows the import of this clause, which he entirely overlooks, will believe a word of this. And that man need not be envied, who can respect the flourishes and the sneers of "Z." upon the subject.

7. The charge that "our catechisms are excluded from the Basis," is of the same character with all the others. It ought not to be made upon trivial or uncertain grounds. Every presumption, and every thing known of the members of the Convention, are against the conclusion. Moreover, it is directly falsified by the Adopting Act, prefixed to the Basis, as published among the Minutes of General Synod. For that Act states that they are adopted and recommended unanimously, as on the same footing with the Confession and Testimony, and the Form of Government, and Directory of Worship, an integral part of the Subordinate Standards of "THE UNITED PRESBYTERIAN CHURCH;" and the fact is printed in capitals, that "he who runs may read." Yet this statement is sent over the world, in the name of all that is holy and faithful, in order to prejudice the cause of Christian Union! The responsibility incurred here is awful! Upon this, however, I shall forbear comments. A child can understand it. And whether we consider it as resulting from a defect of the head, or the heart, or both, or neither, but mere thoughtlessness, it will not redound to the honor or advantage of its author or propagator.

It is true, that in the enumeration of the various parts of the Subordinate Standards, the more specific use of each is stated, in the few lines of said Act; and to the Catechisms is assigned the place of "the authorized system of public instruction." This was their place from the beginning, and is involved in the very name of *Catechism*. Their doctrines are the very same with the Confession, which the Church of Scotland in her Adopting Act, Aug. 27, 1647, calls "the *CHIEFEST* part," or the proper doctrinal Basis as we have it, of that uniformity, "which she had bound herself" by solemn covenant to seek. And they adopted the catechisms in 1648,—the "larger, to be a Directory for catechising such as have made some profi-

ciency in the knowledge of the grounds of religion ;" and "the shorter, to be a Directory for catechising such as are of weaker capacity." This is as it ought to be. For proof of these assertions, the reader is referred to the Acts prefixed to these documents, in the common editions of the Westminster Confession. The Reformed Presbyterian Church has always taken these compends as they were received by the Church of Scotland.

8. We are told by "Z." that the Answer is not Synod's, but the production of the Committee who sign it exclusively. This he again and again affirms. For this there is some pretext: yet it is altogether contrary to the fact. It is true that the Answer was not read in Synod, and that she never gave it her sanction, after having examined it, as is the course which she usually pursues with documents: but she resolved to answer the protest—she appointed a Committee to carry out her resolution—and she invested them with plenary power to have her Answer, by them, published with her Minutes. This indicated great confidence in them, to be sure, of which they would be duly sensible. That confidence they did not betray. But, it may be asked, did not the author of the protest feel opposed to this; and was it not carried by Synod against his will? Far from it. On the contrary, he publicly expressed his approbation of this course. The facts are briefly these:—The protest was read on the afternoon of the last day of her sessions, in Synod, and a Committee appointed by her to answer it: when she met on the evening, for the purpose of finishing business and finally adjourning, I myself stated that the Answer would be ready by to-morrow forenoon, and expressed a wish that there might then be a meeting to hear it; all were of the mind that this was not necessary; and the author of the Protest rose and stated that he was perfectly satisfied with this. The Answer of the Committee is, therefore, the answer of Synod, according to her own arrangement. Parallel cases, both in Church and State, might be adduced for illustration. But it is not necessary. It is a matter, when fairly stated, which every person will understand. Were it not so, Synod, contrary to her decision, has not answered the Protest at all; and "Z.," instead of reviewing it as a part of the Minutes of Synod, ought to have altogether denied its right to appear in that connection. He well knows, however, that Synod has fully answered his Protest against her own deed. Of this he gives the most ample evidence.

9. "Z." however, thinks that the Committee betrayed the confidence reposed in them by Synod. And he assigns two reasons for impeaching their veracity and integrity. In descanting upon these, he is very sublime and savory. He seems to wish that he could "call spirits from the vasty deep," and wield the thunderbolts of heaven against those who have taken the Confession as it was received by the Church of Scotland, and not simply and precisely as it reads in the sections amended by the Convention; because they have thus stained their souls with the blot of perjury! Verily this is a severe and awful charge against the Church of Scotland herself, and against all her descendants to this day! *For not one of these has ever, in any land, taken this symbol, so far as regards these sections, unqualifiedly as it reads.* But why so hot, and hasty, and severe? Be calm: consider before you judge and speak: know whereof you affirm: "above all things put on charity." The heavens are not falling just yet: there has no history been MANUFACTURED for the occasion: the only difficulty is in not understanding it as it has long existed: the "beloved brethren" who respond to the Protest, will yet live, for all

that is in this rude attack, to give credible testimony in the best of causes. There is none of them would do the things of which they are here charged, even for the Convention, and its high and holy objects. They know not how to "speak wickedly for God." Dismiss, O "Z.," thine "evil surmisings," and thy groundless fears. But to the reasons. And,

1. The first reason which "Z." assigns is, "that Synod would not have asserted, as do this Committee, that the Westminster Confession of Faith was never recognized by us 'under solemn vows,' *simply and precisely as it reads* in the sections," &c.

This he repeatedly denies, and affirms the opposite, in the strongest terms. His statements here are hardly worthy of contradiction. Enough has been published in the "Missionary Advocate," of June, 1844, to say nothing of other Nos., to demonstrate that the position of the Answer is true. The church of Scotland took it with important qualifications, in her Adopting Act, August 27, 1647: all the denominations that have sprung from her, profess to acknowledge it only according to the way in which she received it: the Reformed Presbyterian church, in Britain and Ireland, refers to this in her terms of communion, as the standard by which she subscribes it: she makes much use of that Adopting Act, and lays much stress upon it, in her "Explanation and Defence" of those terms: and she even quotes it, as authority, in her present Standing Testimony, page 76, Doctrinal Part. With all this we are identified, for we are ecclesiastically one. We have, however, taken it with the same qualifications, not only by implication, but by our own express deeds. Thus, the second question in "the Formula of Queries, to be put to Ministers and Ruling Elders at Ordination," adopted by our Synod, reads as follows: "Do you sincerely own the doctrines contained in the Westminster Confession of Faith, Catechisms, larger and shorter, *as these were received by the church of Scotland?*" This clause remained in the Formula until 1843, when it was omitted, and the sense in which she receives the Confession, upon these points, affirmed in a Declaratory Act. In that Act, as has been shown, (Missionary Advocate, June, 1844,) Synod declares, most truly, that she has never believed, and that she does not now believe, that the civil magistrate has any power to do that in relation to the church of God, which the Westminster Confession explicitly affirms he has. The same terms are employed in the Declaration, and in the third section of the twenty-third chapter of the Confession. And by the latter, the doctrine is affirmed: by the former it is denied. This it behoved us to do, or still abide by the old Formula. Both documents, however, namely, the remodelled Formula and the Declaration, came from the pen of "Z." I make no comments. The reader can do this. It is sufficient to know, that the action of Synod was, as far as it went, righteous. She must either continue to take it *as Scotland took it*, or modify it in her own Declaration; and the discussion of the subject had rendered it evident to all that the latter was the better course. Best of all to amend the text itself. Either of the other modes sets the mind adrift, at once, upon the sea of speculation and uncertainty: and "Z." himself is a standing witness that it is very difficult to find a spot for sure anchorage.

2. The second reason assigned by "Z." for impeaching the respondents is, that it is not true, as the Answer states, that "local and temporary circumstances rendered it necessary for the church of Scotland to modify it [the Confession of Faith] by the one hundred and eleven propositions referred to in her Adopting Act." This, it is admitted, is the ground taken by the Answer. It waives every other consideration, however strong, in favor

of amendment, as the matter had been sufficiently demonstrated to the Church already, and as this, by itself, even were there no others, ought to satisfy Reformed Presbyterians that the course of the Convention is the correct one. In doing this, it was not requisite to go beyond the Adopting Act of August, 1647. That Act is not disputed as having been actually passed by the Assembly at Edinburgh, of that date. It has been elsewhere shown that it materially modifies the Confession, in sundry particulars; and every one may see it who does not wish to close his eyes. We have taken it, *not simply and unqualifiedly*, BUT "AS IT WAS RECEIVED BY THE CHURCH OF SCOTLAND." The mere alteration of a few lines of it, therefore, to which that Act has reference, could not, as was insinuated in the protest, be a breach of our solemn vows. This is the true state of the case, altogether irrespective of the CXI. Propositions, and of their import, whether abstractly, or as they bear upon the Westminster Confession. Let this be kept in mind.

The respondents deemed it proper, however, to refer also, *as an additional reason* against the Protest, and in favor of the decision of Synod, to these somewhat famous, but too little read or understood, Propositions. This they felt compelled to do in the fewest terms possible; for they knew that it was easy to put in very small bounds what it would require a volume to refute; and they were afraid that, however concise, their Answer would be too long for the Minutes of Synod. Hence they state that these propositions are "referred to in her Adopting Act,"—that is, of the church of Scotland,—but do not specify which of all her Acts they intend. This was not necessary. By the omission they had no intention to mislead. They would not falsify a fact, or disguise it, or manufacture history, even for the Convention, and the unity of the church of God. Were they fit for such business, they would seek no connection with such objects. In the midst of the tempest, therefore, which "Z." has attempted to raise, touching this matter, the ungenerous construction which he has fastened upon their language and their motives, has struck them like a thunder-clap. How could he possibly make such a mistake? Is there no Adopting Act of the church of Scotland but one?—that of the 27th of August, 1647? Does it refer to these Propositions at all? Every child of the Church knows that it does not. Does he not say that he has had the Acts of the Scottish Assembly in his possession "for the last"—not the *first*, of course!—"37 years?" Is there no Act among them that refers to these Propositions? There is. Candor ought to have satisfied him that it alone was intended in the Answer. But, even if he had not possessed such means of judging correctly, there were two considerations which ought to have prevented him from drawing the uncharitable conclusion contained in his "Remarks upon the Minutes of Synod." 1. The source from which the Answer emanates. They *would not falsify*. And, 2. They *could not*, without immediate detection. For the Adopting Act to which he will have them to refer, the respondents well knew, was in the hands of all who have the Westminster Confession; and it says nothing whatever about these Propositions. The Answer, *simply and precisely*, means that Adopting Act of the church of Scotland which refers to the CXI. Propositions; namely, that of Sept. 1, 1647, adopting the substance of them in "EIGHT GENERAL HEADS OF DOCTRINE," and decreeing that they themselves should be printed, and referred to the "Theological Faculties in the four Universities"—to the "Presbyteries," &c.—and that they should "make known or send their judgment concerning the same, to the said next Assembly." This Act, it seems, "Z." has long had in his possession. He is, therefore,

the more inexcusable for treating the Answer as he does. However, this furnishes me with an opportunity, which I have long desired, of giving it entire to the public, that the reader may have the means of judging upon the subject. And it is *verbatim* as follows:

Assembly at Edinburg, Sept. 1, 1647, Sess. 29. Act concerning the Hundred and Eleven Propositions therein mentioned.

“Being tender of so great an engagement by solemn covenant, sincerely, really, and constantly to endeavor, in our places and callings, the preservation of the Reformed Religion in this Kirk of *Scotland*, in doctrine, worship, discipline and government; the reformation of religion in the kingdoms of *England* and *Ireland*, in doctrine, worship, discipline and government, according to the word of God, and the example of the best Reformed Kirks; and to endeavor the nearest conjunction and uniformity in all these; together with the extirpation of heresy, schism, and whatever shall be found contrary to sound doctrine. And considering withal, that one of the special means, which it becometh us, in our places and callings, to use in pursuance of these ends, is, in zeal for the true Reformed Religion, to give our public testimony against the dangerous tenets of *Erastianism*, *Independency*, and which is falsely called *Liberty of Conscience*; which are not only contrary to sound doctrine, but more special letts and hindrances, as well to the preservation of our own received doctrine, worship, discipline and government, as to the work of reformation and uniformity in *England* and *Ireland*. The General Assembly, upon these considerations, having heard publicly read the CXI. following Propositions, exhibited, and tendered by some brethren, *who were appointed to prepare Articles or Propositions for the vindication of the truth in these particulars*, DOTH UNANIMOUSLY APPROVE AND AGREE UNTO THESE EIGHT GENERAL HEADS OF DOCTRINE THEREIN CONTAINED AND ASSERTED, viz. 1. That the ministry of the Word, and the administration of the Sacraments of the New Testament, Baptism and the Lord’s Supper, are standing ordinances instituted by God himself to continue in the church to the end of the world. 2. That such as administer the Word and Sacraments, ought to be duly called and ordained thereunto. 3. That some ecclesiastical censures are proper, and peculiar to be inflicted, only upon such as bear office in the Kirk. Other censures are common, and may be inflicted, both on Ministers, and other members of the Kirk. 4. That the censure of suspension from the Sacrament of the Lord’s Supper, inflicted because of gross ignorance, or because of a scandalous life and conversation; as likewise, the censure of excommunication, or casting out of the Kirk flagitious and contumacious offenders, both the one censure, and the other, is warrantable by, and grounded upon the word of God, and is necessary (in respect of Divine institution) to be in the Kirk. 5. That as the rights, power and authority of the civil magistrate are to be maintained according to the word of God, and the Confessions of the Faith of the Reformed Kirks; so it is no less true and certain, that Jesus Christ, the only Head, and only King of the Kirk, hath instituted a Kirk government, distinct from the civil government or magistracy. 6. That the ecclesiastical government is committed and intrusted by Christ to the Assemblies of the Kirk, made up of the Ministers of the Word, and Ruling Elders. 7. That the lesser and inferior ecclesiastical Assemblies, ought to be subordinate and subject unto the greater and superior Assemblies. 8. That notwithstanding hereof, the Civil Magistrate may and ought to suppress, BY CORPORAL AND CIVIL PUNISHMENTS, such as, by spreading error or heresy, or by fomenting schism, greatly dishonor God, danger-

ously hurt Religion, and disturb the peace of the Kirk. Which heads of doctrine (howsoever opposed by the authors and fomentors of the fore-said errors respectively) the General Assembly doth firmly believe, own, maintain, and commend unto others, as solid, true, orthodox, grounded upon the word of God, consonant to the judgment, both of the ancient and the best Reformed Kirks. And because this Assembly (through the multitude of other necessary and pressing business) cannot now have so much leisure as to examine and consider particularly the foresaid CXI. Propositions; *therefore a more particular examination* thereof is committed and referred to the Theological Faculties in the Four Universities of this kingdom, and the judgment of each of these Faculties, concerning the same, is appointed to be reported to the next General Assembly. In the meanwhile, these Propositions shall be printed, both that copies thereof may be sent to Presbyteries, and that it may be free for any that pleaseth to peruse them, and to make known, or send their judgment concerning the same, to the said next Assembly."

A. KER.

The reader is earnestly requested to ponder attentively this important Act. Doing so, he will perceive that it is mere quibbling for "Z." to assert that it could not modify the Confession, because it had been adopted the 27th of August, and this bears date the 1st of the next September;—that is, *three* clear days intervened between them;—for, even without the aid of any other history, he will gather from itself that these had been *sub judice* for some time before its passage; and if he have any experience in ecclesiastical business, he will easily conceive that it was understood that the one Act should follow the other. "The CXI. Propositions were," as the Act itself states, "exhibited and tendered by some brethren, who WERE APPOINTED TO PREPARE ARTICLES OR PROPOSITIONS FOR THE VINDICATION OF THE TRUTH IN THESE PARTICULARS." How long before were they appointed? How long before did the Assembly examine these Propositions, the *pith* of which she passed into a law *three* days after the adoption of the Confession? But, it is objected, these Propositions were referred, and were never acted upon by any subsequent Assembly! And what if it were so? I think she went far enough with them. Her Committee reported them—she entered upon their examination, but could not then complete it for want of time, and other pressing business—she referred them, not only to the Courts below, but to her Professors of Theology, and ordered them to send up their judgment to the next Assembly—and she ordered them to be printed for the inspection of all. All this, too, was done so unanimously that no man wrote a Protest, and assigned reasons against it, as a committal of the Church to their principles, or as calculated "to disturb the faith of the Church and the peace of her members." And if there is no record of her acting upon them at the next Assembly, it is accounted for by the fact that it was really not necessary, and she had plenty of other business to engross her attention. For the adoption of the eight general heads of doctrine, *containing the substance of them all*, and the disposal made of themselves, were, in effect, the modification contemplated, when taken in connection with the caveats of the Act adopting the Confession itself: and, ere the Assembly of 1648 met, a painful reverse had taken place in her own circumstances. Baillie had joined the Public Resolutioners; and her "tents" were in deep "affliction." Its Acts indicate that discord was rending her bowels.

It is, perhaps, impossible now, for any to be certain what the precise

bearing of these Propositions was intended to have upon the Westminster Standards. Take, however, a specimen of the modifying influence of the Heads of Doctrine upon the Confession. In the Act adopting the Confession, the Church of Scotland, besides the sense in which she declares she takes the thirty-first chapter, expressly affirms and provides, "that the not mentioning in it the several sorts of ecclesiastical assemblies and officers, shall be no prejudice to the truth of Christ in these particulars to be expressed fully in the Directory of Government." The former of these deficiencies she supplies by the *seventh* head of Doctrine, and the latter by the *sixth*. The lower courts are to be subordinate to the higher; and both sorts are to exist in the Church: their members are "the Ministers of the Word, and Ruling Elders." This also decides the point, as to whom she understands by the phrase in the Confession, "other fit persons."

The bearing of these Propositions, and of the Act adopting the Confession of Faith, upon it, being now sufficiently clearly and unequivocally before the Church, as there would be no use in reasoning with him who would deny it; with the following extract from HETHERINGTON, the historian of the Westminster Assembly, and of the Church of Scotland, I dismiss the subject FOR EVER. He is every way competent to judge and decide in the case. After having given an account of the adoption of the Westminster Confession by the Church of Scotland, he adds: "It may be necessary to mention, that so jealous was the Church of Scotland lest her sanction should be given to anything which bore an Erastian taint, or might, by perverse ingenuity, be so construed, that in the act of Assembly which ratified the Confession of Faith, an explanation was inserted, giving the Assembly's understanding of some parts of the second article of the thirty-first chapter, which seemed, or might be interpreted to seem, to grant more power to the civil magistrate in the calling of Synods than the Church of Scotland was prepared to admit. And still more completely to guard against the very suspicion of any tincture of Erastianism, the Assembly caused to be printed a series of Propositions, or 'Theses against Erastianism,' as Baillie terms them, amounting to one hundred and eleven, drawn up by George Gillespie, embodying eight of them in the act which authorized their publication. IT IS IMPOSSIBLE TO PERUSE THESE HUNDRED AND ELEVEN PROPOSITIONS WITHOUT BEING THOROUGHLY CONVINCED that the General Assembly never would have ratified the Confession if they had understood it to contain any such Erastian taint as some in modern times have affected to discover in it."*

10. The matter might be here entirely closed, as the denials, the perversions, and the misquotations of the other positions of the Answer, to which "Z." professes to reply, may be all made to bear in favor of the Basis, and of the action of Synod in referring it, and in defending her own conduct in the Answer, by every man of ordinary intelligence and candor, who will take the trouble of studying that Basis, as he ought, in connection with the Protest, the Answer, the acknowledged standards of the Reformed Presbyterian Church, and the foregoing remarks. But it seems proper to say, although contrary to my design when this paper was commenced, before taking leave of the "Remarks," which I, with extreme reluctance, have brought myself to notice at all, that every position of the Answer which he affirms to be false, is an indubitable, plain and immovable fact; and that he has shamefully garbled the printed page, and that

* Hist. West. Ass., p. 263.

too of the Minutes of Synod, in order to impeach the competency and the character of the respondents. How can it be said that the Basis was not submitted, by our Delegates, as professedly imperfect, by any one who has read their report, and the Address of the Convention accompanying its Overture to the Churches represented, which is a part of that report? They speak in the most humble and modest style. How can any man hold up his head and say, that the Answer affirms "that nothing but a conviction of damnable and incurable heresy could justify opposition to this Basis?" That which it does affirm is, that "with no appearance of consistency, propriety, or fidelity, as matters have stood between her and the Convention for the past ten years, or according to her principles and professions, could Synod, WITHOUT A FULL EXAMINATION of the Basis, and without convicting it of damnable and incurable heresy, REFUSE TO REFER IT TO THE INFERIOR JUDICATORIES, AND HASTILY AND UNCEREMONIOUSLY REJECT AND BURY IT." The Basis will be an ecclesiastical document when the Church adopts it, and not before. At present it is the report of a joint Committee of several Churches humbly submitted to their constituents: and it was wrong for the Protest to fault it for not having what it could not then possess,—complete ecclesiastical character,—and its seeking of which, in an orderly manner, and its reference for this purpose, were the occasion of the opposition. It does not contain *new terms* of communion, in the articles specified in the Protest, and by "Z." in his remarks. For even if the geological speculation, which is condemned as an error, were entirely expunged,—and, for one, I have no insuperable objection that it should, if the Churches will it, as I never should have proposed it for condemnation, and as I am well aware that there are excellent brethren whose views upon the subject differ from my own, who would be an honor to "THE UNITED PRESBYTERIAN CHURCH,"—the article would still be in the Confession, and in each of the catechisms, that God created the world, and all things therein, "OUT OF NOTHING, in the space of six days;" and not, according to "Z.'s" faith, "out of the chaotic mass." The reference to Galileo and Rome decides nothing in the premises. For it by no means follows, that because Popery has proved, under the pretext of religion, the enemy of sound science, the Church of God is to endorse everything that may go by that name. It is equally far from proposing a new term of communion in its doctrine respecting the Oath. *That day has never been in the Reformed Presbyterian Church, when formally swearing in any other mode than with the uplifted hand, would not have subjected the juror to her wholesome discipline.* And it is altogether unworthy of "Z.." after admitting the distinction between the *affirmation* and the *oath*, to attempt to confound the marriage and sacramental vows with the ordinance of the oath, as *formally administered and taken*. A vow may indeed be made under the solemnity and form of an oath; but it is not *necessarily* an oath. And as to an oath's being *profanity*, if it be not *necessary*, upon that point there is no dispute. It is a heinous breach of the third commandment. One way of preventing this, and not the least important, is close adherence to the scriptural form of swearing.—The remarks of "Z." in relation to the *matter* of "the cup of blessing," are singularly curious. The Basis guards against the fanaticism which would exclude wine from the Sacrament of the Supper, and substitute water in its place, as required by the interests of temperance. That this is its design, and that this is a point already settled by our Standards, the Answer makes plain and perspicuous. But, lo, here the attempt is made to identify the respondents with these very fanatics! Who will deny that wine is the fruit of the

vine? The Basis does not say anything about "the *simple* juice of the grape," "the *simple* fruit of the vine;" but employs the language of Christ himself—the *fruit of the vine*—when speaking of the same ordinance. And it is surely strange if the use of this Scripture phrase be objectionable, as making a new term of communion. It has long been a term of communion in the Church of God, that the whole of the Scriptures are the only rule of faith and practice.—It is all labor in vain for "Z." to endeavor to show that the people of God have any thing from Christ, but by the application of the Spirit, and by faith. For if faith were purchased by Him before it is exercised by them, as is most true; yet it is not possessed but by the Spirit working it in their hearts. Ch. 30: 6, takes the ground of the whole Reformed Church. Papists alone have been accustomed to dispute it. Censures, to be valid, must be administered according to the word of God. I suppose the members of the Convention are not very sound or consistent believers, either theoretically or practically, in the odious doctrine of passive obedience and non-resistance. Perhaps it would not be very wise or safe to provoke them too far, under an impression that they are so very tame and servile. They feel a little of the glow of honest pride that they can claim descent from a truly independent and heroic ancestry, who, while they had "not so learned Christ" as to attempt to effect a reformation in the condition of nations with the sword, would, nevertheless, "call no man master;" and who copiously and nobly poured out their blood in DEFENSIVE warfare, for the liberties of mankind, and for the religion of the Son of God, against the ruthless aggressor, whether as tyrant, oppressor or persecutor. And the fact that, but on yesterday, they unanimously adopted, and recommended its adoption to the churches which they represented, a Basis of Union, for "THE UNITED PRESBYTERIAN CHURCH," in which such principles as these are distinctly avowed—the former in the very chapter to which exception is taken—"it is lawful for Christians to accept and execute the office of a magistrate, when called thereunto;"—and "they may lawfully, now under the New Testament, wage war upon just and necessary occasions;" life may be taken away "in case of public justice, lawful war, or necessary defence;" "the sixth commandment requireth just defence against violence;"—ought to have prevented the critics from dishonoring themselves, and from seeking to annoy them, by their silly and false constructions, and by their coarse vituperation and ungenerous imputations. These doctrines the delegates do, indeed, most assuredly believe. But they no less certainly and firmly believe, that the direct, the immediate, and the grand end of the high commission which Messiah hath given to Christians, is, not to cut off for their wickedness, nor to compel to a feigned submission to his sceptre, the nations, by the sword; but to seek the reformation of the condition in which they find them, and their complete salvation, by bringing to bear upon them, in the spirit of the True Religion, the sovereign remedies furnished by the gospel of peace. This is their obvious and their only meaning. It designates the irreconcilable difference between the Koran and the Bible—the False Prophet and the Prince of Peace—the Crescent and the Cross. And it is a matter of deep regret, that because brethren have heard of the defensive wars of the Reformers, and of the American Revolution, as laudable in their character, they should seem incapable of perceiving the broad and necessary distinction. "A little learning is a dangerous thing." On the whole, however, it is desirable to the friends of truth, that such criticisms be speedily dropped, lest they bring the whole subject of Creeds and Confessions, and Testimonies, into discredit and disrepute. For this is their direct and their proper tendency.

11. The allegation that the Basis can never harmonize the Church, is advanced as a conclusive reason why it should be abandoned by its advocates, and rejected by those to whom it has been referred. But wherefore should it not harmonize the Church? Are there no other objections to it, but those which have been already advanced? If there are not, then surely it *ought* to harmonize the Church; and good enlightened men will even have their zeal for its adoption increased, because its condemnation or rejection, *on such grounds*, would be *highly scandalous and sinful*. How severe the wound which would thus be inflicted upon the truth of Christ, and upon the cause of the unity of his Church! Strange, indeed! to treat it thus; and then to turn round to its friends, and say, "You perceive you cannot bring all to agree to this Basis:" I beseech you, beloved brethren, admit the validity of these my arguments against it, and quietly suffer its truths to be sullied and brought into contempt: let these henceforth be terms of union and communion, or, rather, of your refusing to have either with those other departments of the Church of God: abandon the object we have been prayerfully seeking, in common, for years; and stigmatize with me the proposed means of effecting it, as frivolous, false and detestable." This would be *HIGH* ground, with a witness, for these Churches to assume!!! These would be new and glorious terms of communion for the recusants! But they are such as enlightened men, possessing a right spirit, will not swallow. What plan of ecclesiastical union or comprehension ever found all to agree to it? Not even God's. What then? Shall we therefore no longer attempt, or abandon efforts, to heal the breaches of Zion? God forbid! But,

12. There is, in my judgment, good ground to hope that this Basis, substantially, will harmonize those Churches, which ought to form an incorporating union; and which cannot, as matters now stand, refuse to do it, without a great amount of sin. This ground of hope is in God, in the excellency of the cause itself, and in the cheering interest which Christians are evincing in its promotion. It does not seem that any opposition can prevent such a consummation. To facilitate and to forward it, is the path of honor and of usefulness, both for the individual and the community. And any discussion of the subject that has yet taken place, or that may hereafter be thought requisite, although ardent, pointed, and even, at times, somewhat under mistaken, but, it may be, honest apprehensions, ought not, in the end to militate against it. For one, although very reluctantly compelled to oppose Brethren, in the premises, whom I highly esteem and love, there is no sentiment in my bosom toward them, of which I am at all conscious, inconsistent with our mutual relations, and the holy cause in which we are embarked; and I am always open to conviction. Pride of opinion here ought to have no place. And may we not cherish the hope that our reverend Father, beloved in the Lord, will yet set himself for its promotion. This would be worthy of him. Such hope I shall not readily abandon. And when "The United Presbyterian Church" shall have actually sprung into existence,—the same old historical Church of the Reformation, under somewhat of a new dress,—on such an immediate theatre as the American Republic—in such an age as the present—standing upon such a compact, firm, definite, true and really catholic Basis—so Scriptural in her doctrine, worship, discipline and government, and so opposed to all that is contrary to the truth of God in these particulars—free from the entangling and baleful influence of a human Psalmody, and other unauthorized expedients in the worship of God, of the curse of slavery, &c., and prepared to bind herself by solemn covenant, to devote her energies to the

extension of the empire of Messiah to the ends of the earth—a Hercules in her birth, with her Missions extending to the West Indies, to Northern India and to Palestine, and instinct with life and spirit for the more perfect cultivation of the extensive and inviting field assigned to her at home—believing in, and seeking for the unity of the whole Church of God, “upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;” while having, in the very fact of her own existence, a standing proof of its practicability—cherishing holy sympathies with the friends of Christ in every land, and of every name, and prepared to co-operate with them in every good work:—when this takes place, I say, we may expect lamentation in the abodes of darkness and despair, joy in heaven, and the greatly accelerated approach of the glory of the latter days on earth; when the mountain of the Lord’s house shall be established in the top of the mountains, and the kingdoms of this world shall be the kingdoms of our Lord, and of his Christ. So let it be.

WILLIAM WILSON.

Cincinnati, Oct. 30, 1845.

For the Banner of the Covenant.

THE CXI. PROPOSITIONS, AND MR. GUTHRIE’S COMMUNICATION.

In various communications which have appeared of late in the pages of the Banner, reference has been made to the CXI. Propositions of Mr. George Gillespie. They have always been regarded as a highly interesting document in ecclesiastical history, and no use should be attempted to be made of them which their character will not fairly bear. That they were designed to modify the Westminster Confession of Faith is undoubtedly a modern discovery, and we think we shall be able to make it appear, before the close of this article, that the opinion that such was their design is founded on entire mistake. A mistake which a little more acquaintance with the history of the times which gave them birth, would have prevented. And

I. *Of their authorship.* The author of the CXI. Propositions was Mr. George Gillespie—*clarum et venerabile nomen*—an illustrious and venerable name! Chosen by the church of Scotland in comparative youth, to represent her in the Assembly of divines at Westminster, he stood in the front rank with the men of might in that body, and contributed very largely to the promotion of those standards of Christian doctrine which were then prepared for the church. Gillespie would seem to have been distinguished among his compeers for his profound knowledge of the subject of church government, and his ability in managing the Erastian controversy. Having previously published several tracts and a sermon on these subjects, in the year 1646 he printed his great work denominated “*Aaron’s Rod Blossoming, or the Divine Ordinance of church government vindicated.*” Of this large volume the CXI. Propositions are an abstract, and the first that we hear of them is in 1647, the year after the publication of the work from which they are derived. Hetherington in his “*History of the Church of Scotland,*” Carter’s edition, page 193, identifies the CXI. Propositions with “*Aaron’s Rod*” itself. His language is: “Gillespie’s able work entitled ‘*Aaron’s Rod Blossoming*’ received the approbation of this Assembly; and eight of its leading propositions were engrossed in one of the acts.” The act itself refers to these eight propositions as “*contained and asserted*” in the CXI., and the action of the General Assembly of 1647 no more made the CXI. Propositions an ecclesiastical document of that Body, than the same action gave that character to “*Aaron’s Rod*” itself. As the acts of that period will show, it was no unusual thing for the Assembly to approve of good books, and disapprove of bad ones. And it would be just as pertinent to say, that the Westminster Confession of Faith was modified by “*Aaron’s Rod Blossoming*” or any other work of which the Assembly expressed an approbation, as to make that allegation of the CXI. propositions. What would be thought by the scholar and jurist, of the affirmation, were any one to make it, that the Constitution of the United States was modified by Kent’s or Story’s Commentaries?

II. *Of the precise action of the Church of Scotland on the CXI. Propositions.* Much inadvertence and confusion would seem to exist on this subject among our good brethren who are seeking to deduce from it an argument for the alterations they propose in the West-

minster Confession of Faith. Thus, in Rev. Mr. Guthrie's communication the, CXI. Propositions are confounded with the propositions for "Kirk government" referred to in the act of Assembly passed February 10th, 1645. They are as distinct things as the Westminster Confession, and the Basis of Union proposed by the Convention of Reformed Churches.

The "propositions concerning Kirk government," &c., is simply a name for the "Form of church government" in its various parts contained in our Confession of Faith. It was the habit of the Westminster Assembly to reduce to the form of *propositions* the various subjects referred to them. And even after they had determined the precise form which the subject was to assume, it was still a "*proposition*" until it was ratified by the Parliament which had called them together. When the "Form of church government in its various heads received the sanction of the Westminster Assembly, it was transmitted by their commissioners to the General Assembly of the Church of Scotland, and such was their desire to further the work, that they adopted it even before it had been approved by the English Parliament. Hence the act of February 10th, 1645. This act is prefixed to the "Form of government" in the various editions of the Westminster Confession, and had brother Guthrie adverted to it he need not have fallen into the mistake which he has made, or involved himself in the consequences which we are constrained to press upon him. But we need not multiply proof on this subject. Let any individual run the eye over the act of which we were speaking as it is found in all the editions of the Westminster Confession, and he will perceive that it refers to the "Form of church government and directory for the ordination of ministers," by which it is immediately succeeded—otherwise it is without meaning.—We hear for the first time, of the action of the Assembly on the CXI. Propositions, on the 1st September, 1647, nearly two years after the other propositions were adopted. Mr. G. then has misstated the fact, and we are satisfied it is entirely through inadvertence, when he says of the CXI. Propositions complete or incomplete, that in the act of Feb. 10th, 1645, they were "ratified and approved" by the General Assembly of the church of Scotland. For any thing that we have seen to the contrary the CXI. Propositions were not then in existence.

We have at present before us a copy of the Acts of the General Assembly of the church of Scotland from 1638 to 1649. Another which continues the Acts down until after the Revolution settlement, and to which is added a list of the unprinted acts for the same period. And also a volume of Gillespie's works containing the CXI. Propositions, and to which is prefixed the action of the church of Scotland respecting them. From this act we make the following extracts. They present all that is necessary to an understanding of the subject:—"Act concerning the hundred and eleven propositions therein mentioned." "The General Assembly having heard publicly read the CXI. following propositions exhibited and tendered by some brethren who were appointed to prepare Articles or Propositions for the vindication of the Truth in these particulars, doth unanimously approve and agree unto these eight general heads of doctrine therein contained and asserted." Here follow the eight heads. They are not taken from the CXI. Propositions as they stand, but simply contain some of the same general truths which they express, couched in other language. The act then concludes—"And because this Assembly (through the multitude of other necessary and pressing business) cannot now have so much leisure as to examine and consider particularly the foresaid CXI. Propositions; therefore, a more particular examination thereof is committed and referred to the Theological faculties in the four Universities of this Kingdom, and the judgments of each of these faculties concerning the same, is appointed to be reported to the next General Assembly. In the mean while, these propositions shall be printed, both that copies thereof shall be sent to Presbyteries, and that it may be free for any that pleaseth to peruse them, and to make known or send their judgment concerning the same to the said next Assembly." The next we hear of the propositions is in August, 1648, nearly a year after the above act was passed. Then the Assembly directed that the examination of them be continued until the next Assembly in 1649—see unprinted acts in Index, page 30.—This is the last we hear of the CXI. Propositions, so far as appears from any documents in our possession. Why the Assembly postponed their considerations, and any final action upon them from year to year, we do not determine. But the whole investigation shows, that they never were examined in detail, or sanctioned as a whole by the Assembly. Their general object was agreed to. But they cannot, in faithfulness to history, be quoted as an approved public document of the church of Scotland.

The assertion then, made by the three brethren who examine the reasons of protest, "that the church of Scotland found it necessary to modify the Confession of Faith by the CXI. Propositions" is entirely unsupported by the facts of the case. Those propositions

are not referred to in the adopting act of the Confession, neither do they themselves refer to the Westminster Confession, though they quote largely from the Confessions of the Continental Reformed churches. That they modified the Confession is in no sense true. It is not necessary that the CXI. Propositions should be seen and read, in order to understand *how* the Confession was received by the church of Scotland. Any one who reads the adopting act itself may understand the matter. The Westminster Confession was received with an authorized disclaimer of all Erastian sentiments. Those who assume to improve it should at least endeavor to be accurate in the historical facts from which they attempt to reason. False premises lead to false conclusions. We know that our brethren who reply to the Protest are honourable and Christian men. They are simply mistaken in their facts, and they should not adhere to their mistakes as Mr. Guthrie seems resolved to do, even after they have been corrected.

III. *Our principal object*, however, in taking the pen has not yet been accomplished, although what has been already written was necessary to introduce it. That object is to give expression to our extreme regret at the tone and language of Mr. Guthrie's communication towards the author of the paper signed 'Z' in the Banner of October last. From the well known signature, from the place from which the communication is dated, from several allusions which it contains, and from the power with which the whole subject is handled, there could be no mistake as to its authorship. Aware of the author, we put it to Mr. G.'s sense of Christian propriety and duty, whether, knowing of whom he was speaking *personally*, the age, the position in society, the exalted Christian and ministerial character, and the distinguished services done by him to the church of God, should not have laid a restraint upon his (Mr. Guthrie's) pen, and prevented the passionate exhibitions in which it deals. The concluding lines of Mr. G.'s letter read thus: "It requires no little disregard to matters of fact to assert that the church of Scotland did not sanction the CXI. Propositions." We have seen by an induction of facts that the author of the communication signed 'Z.' is right, entirely so, in his statements on this subject, and that Mr. G. is wrong. We cannot but regard him as no less so in the manner in which he writes. Personalities in controversy are always productive of evil. Good men are betrayed into them only when thrown off their proper balance, and when Christian fathers and brethren of the same community are made the subjects of them, the daughter of Zion is grievously wounded in the house of her friends. There can be nothing requiring a more considerate and deliberate handling than the subject of Union in the Church of God. Let all concerned take care that, while agitating schemes of union abroad, the wedge of division be not driven at home.

For more than twenty years, we have been acquainted with the profound knowledge of ecclesiastical history, distinguishing the venerable author of the communication on which Mr. Guthrie is commenting. On all subjects connected with the history of the church of Scotland, the Westminster Assembly, and the Reformed Presbyterian system, we know him to be at home. Often in former years have we listened to edifying conversations on these and kindred subjects, held between him and the late Dr. Alexander McLeod, whose acquaintance with them was proverbial. They sympathised thoroughly. The survivor has not forgotten the facts, nor is he indisposed to re-state and maintain them on all becoming occasions. Should his doing so occasionally subject him to improprieties of speech and behaviour from the hands of younger brethren, we trust there will always be others of that class at hand to vindicate truth and character, if not to prevent discourtesy. One word, and we have done. We regret exceedingly that there is a necessity for controversy on the subjects involved in the Union of Reformed Churches. If it be unavoidable, let it be kept entirely on principles and measures. With men and motives let it not intermeddle. There can be no compensation for the alienation of affection among brethren which personalities produce. No good cause requires them. In the Protest against the Union on the Basis presented, a reference is had to measures exclusively. It expresses the views of its subscribers as to duty and expediency. They declare what they regard as their own responsibilities, without interfering with others. It is a fact of pregnant importance which will have its due influence on the Reformed Presbyterian Church, that all the fathers in the ministry who laid the foundations of the church in this country, and who are still in the midst of their usefulness, distinctly tell the church and world that they cannot enter into a union on the Basis proposed by the Convention, without dereliction of duty and conscientious obligations. They know what they say, and whereof they affirm. They, as well as the younger brethren who join with them, have some character to sustain before the Church of God, and they may be expected to act upon the principles of the Protest they have felt it their duty to offer. It is our deliberate conviction that union cannot be effected on the *plan* and in the *form* presented in "the Basis" without rending the Reformed Presbyterian Church, and other churches too, which have been represented in the Convention.

Shall then the project of Union be abandoned? We answer emphatically No! If an *incorporating union* cannot be had, let a *federal* one be sought for, and let it be made as broad and comprehensive as is consistent with truth and duty. The mind of the Reformed Protestant church, both in this and the old world, is now aroused to the importance of this subject. Projects are every where in agitation to accomplish Union. The Reformed churches in our own country not represented in the late Convention, and the whole Protestant church of Britain and Ireland, are at this moment in motion towards some common ground of Catholic union. Let it be remarked, however, that the grand idea is a *federal arrangement*, and not an amalgamation of existing Bodies, on the basis of a *new creed*. This is all the union for which the church seems to be at present prepared. And the principle may be applied to the churches recently meeting in Convention, so as to prevent schisms, and effect all the ends to be desired. There is a plan partaking of this character now before the Reformed Presbyterian church. It is offered in good faith. Let its defects be corrected. Let it not be rejected without a hearing. If it suggests something better to others, its author will rejoice. He loves and will labour for the peace of Israel. Let no right-hearted man be discouraged by the present aspect of things. The Mediator can bring order out of confusion. Let all resolve to fix, in the spirit of a sound mind, on some plan of union on which all can agree, out of those that have been, or may hereafter be presented, and all will yet be well.

We once believed that the union of the visible church into *one Body*, would be a precursor of and preparative to the millennial state. More reflection has brought us to the opinion that the *organic union* of the now divided church will be an effect of the millennial influence itself. It will require the light of the millennial day, at least as it is dawning, to show the tribes of Israel their way to the ground of perfect union and fellowship. It will require the heat of that day to melt down the often conflicting ingredients into the desired consistency. In the mean time judicious federal arrangements for intercourse and co-operation are demanded by every sacred interest. May God take care of his own "dwelling place."

As brother Guthrie seems disposed to hold all the writers in the Banner to a rigid accountability, the name of the writer of this is added. Should he have fallen into any mistakes of his own as regards matters of fact, in animadverting on the mistakes of others, he will be happy to admit and correct them, when pointed out in the spirit of Christian candour.

JOHN N. McLEOD.

New York, November 20th, 1845.

CHRISTIAN UNION.

BY REV. A. SUTTON, ORISSA, INDIA.

Hail sweetest, dearest tie that binds
Our glowing hearts in one,
Hail sacred Hope, that tunes our minds
To harmony divine,
It is the hope, the blissful Hope,
Which Jesus' grace has given;
The hope when days and years are past,
We all shall meet in heaven.
The hope, when days and years are past,
We all shall meet in heaven.
What though the Northern wintry blast,
Shall howl around thy cot—
What though beneath an Eastern sun,
Be cast our distant lot—
Yet still we share the blissful hope,
Which Jesus' grace has given;
The hope, when days and years are past,
We all shall meet in heaven.

From Burmah's shores, from Afric's strand,
From India's burning plain,
From Europe, from Columbia's land
We hope to meet again.
It is the hope, the blissful Hope,
That Jesus' grace has given;
The hope, when days and years are past,
We all shall meet in heaven.
No lingering hope, no parting sigh
Our future meeting knows,
There friendship beams from every eye,
And hope immortal grows.
O sacred hope, O blissful hope,
Which Jesus' grace has given;
The hope, when days and years are past,
We all shall meet in heaven.
The hope, when days and years are past,
We all shall meet in heaven.

THE BANNER OF THE COVENANT.

PHILADELPHIA, DECEMBER, 1845.

With the present number we close the first volume of the Banner. In reviewing the past, we find that we have come far short of fulfilling the plan we proposed when the work was commenced. This may be so again, yet we will persevere in our efforts, and we hope we may be more successful. In our coming volume we design to present articles of greater merit and on a more extended range of subjects, than we have yet been able to do. We hope also that the tone of the work will be such as will promote *truth and love*. The discussion of the Union, if continued in our pages, can be prosecuted only in this spirit. It is the aim of this work to advance practical piety, and judicious Christian effort, as well as sound knowledge. Some improvement will be made in the size and appearance of the publication. We trust our subscribers will continue their patronage, and that our list will be increased. As all the profits of the work are devoted to the support of our Missionaries in India, those who aid us, are also aiding them.

CHICAGO.—We have learned with great pleasure that the Banner of Covenanted Truth has been unfurled in this important city. A congregation has been organized, and the ordinances of the gospel are steadily dispensed. Mr. A. M. Stewart, whose services have been received with so much satisfaction by many of our congregations in the East, as well as the West, has been appointed to labor there for about six months. We hope that the divine blessing may richly accompany his ministrations, that his labour may not be in vain in the Lord. As the congregation is but small, and its resources weak, aid is needed from other parts of the church. We understand that the Missionary Society of Dr. McLeod's congregation in New York has appropriated \$50 for this purpose; the First church in

this city has contributed as much—we hope every one will do something.

We find that some of our Western friends begin to think that they need not do so much as they have been doing for the Foreign Missionary operations of our church. Let us not turn back—let us not weary in well-doing. Let the West do her share in the Foreign, and the East will give her proportionate aid in the Domestic Field. Our *farmers* have had abundant harvests, and the scarcity of grain in Europe has increased its price here. They have much more, and a better price, than they had last year. For this they should be grateful, and that gratitude is not to be expressed by doing *less*, but by doing *more* for the cause of Him “who has loved us.”

The Rev. Dr. Wylie has returned from Europe; he arrived in New York harbour on the 30th of November, after a remarkably short passage of twenty-nine days. We have great pleasure in stating that he was received in the kindest manner by our ecclesiastical connexions in Scotland and Ireland, and that there is reason to believe that his visit may tend to unite these churches and our own still more closely in Christian love and labour. Dr. Wylie's health has been greatly improved by his visit.

The Seminary has resumed its sessions, and with a full attendance of students. We hope its interests will not be forgotten. Let it be remembered in the prayers of the church, and let the means be provided for its efficient support.

The present No. of the Banner has been delayed in consequence of the urgent request of Mr. Wilson that his communication should appear in the present number. The copy had been given the printer, and about one half of the No. had been set up when his article reached us. This has been laid aside in order that his article might be inserted.

MISSIONARY INTELLIGENCE.

By the following letter from Mr. Campbell, our readers will see that the first breach has been made in the little missionary band at Saharanpur. The tidings are mournful indeed, but in regard to our departed brother, we have reason to rejoice that we can "sorrow not as those who have no hope, since those that sleep in Jesus, God will bring with him." Let us be thankful that he was spared so long, that he labored so faithfully, and that he accomplished so much good. Even in reference to the mission itself his death may ultimately be gain, as we trust it may excite our whole church to more prayer, and more effort to sustain it, and that not merely one but several right-hearted men will offer themselves to supply the place of him who has fallen. We hope prayer will be made continually to Him "who gives life and breath and health and all things," that our remaining missionaries may be kept safely from all that would injure them. By the letter of Mr. Campbell it will be found that the cholera had made its appearance in Saharanpur; O let us pray that our beloved brethren may be preserved from this fell destroyer. May he who is the *Almighty* preserve them "from the pestilence that walketh in darkness, or from destruction that wasteth at noon-day." May it be long before we again lay before our readers such melancholy intelligence. An obituary of Mr. Campbell and the Proceedings of the Board of Missions in reference to this event, will be published in our next number.

MISSION-HOUSE, SAHARANPUR, Aug. 23. 1845.

My Dear Christian Brother;—When I closed my letter to the Rev. Mr. Wylie on the 12th inst., I had no idea that in so short a period I should be called upon to communicate the mournful intelligence which it is the object of this letter to convey. I recollect, however, that when writing that letter, which was done in great haste, I made an allusion to the shortness of missionary life in India, as well as its uncertainty, and from these considerations drew an argument to show the propriety of strengthening our hands by sending out some devoted young men to labor with us, and carry on the work after we should be called away from the toils of missionary life. Although these suggestions seem now to have been penned with reference to the solemn event that has since transpired, yet nothing could have been farther from my mind. Little indeed did I think then that my next letter would announce the death of our mutual and beloved friend and christian brother JAMES CRAIG. Just one week since, and four days after the close of my last letter, he left us to weep over his earthly remains, while his redeemed spirit, washed and sanctified and justified by the Lord Jesus, and the spirit of our God, took its flight, from a world of sin and sorrow, to mansions in the skies of endless peace and inexpressible joy. The enclosed obituary, written in much haste, will give you all the particulars of the closing and trying scene, and some notices of the life and character of one, whom it has been my happiness to know for twenty years, and to call a besom friend. Worthy was he of all the strong and continued attachment I had for him. Long will his memory be embalmed in my heart. Where shall I find another friend in whom I can place such confidence, and from whose conversation and advice I shall reap such advantage? But I would not wish him back in this world of sin and imperfection. May I follow him as he followed Christ, and may my last end be like his, one of serenity and joy. We doubt not that his bereaved partner and her five fatherless children, as well as we who are to labor alone, and bear the heavy burden that now falls upon us, will have your prayers, and the prayers of all our christian friends. Will not some of our devoted young men come out to join me, and to help forward the important work? Will not this event be a loud call of Providence to some, to come up to the help of the Lord against the mighty?

It is probable that ere you read this far, you will suppose that I have either been very selfish or forgetful, since in my late letter I made no mention of Mr. Craig's illness. A word of explanation on this point seems necessary. The omission is not to be attributed to any of these causes. Before I closed my letter, I visited our departed friend, and asked him if he had any thing to communicate, he said no; and made a particular request that I should not make any allusion to his illness. He said, if he should recover he would then mention it himself, but that if the information should be given to you of his illness, which did not then appear danger-

ous, you would have the impression, until the next monthly letter should be received, that he was still a sufferer. I tried to reason him out of this opinion, but could not. On such subjects his views were peculiar and different from mine. Hence, in compliance with his express wishes, I did not refer to his indisposition, and thus the information now communicated will take you entirely by surprise. But, why, my dear brother, should we be surprised? We ought rather to be surprised that such dying mortals live so long, and that machines so fearfully and wonderfully made, whose motion depends on so many minute and delicate parts being kept in proper tune, should so long continue to perform their proper functions. "In the midst of life, we are in death." We know not the day nor the hour the Son of man cometh. We should always watch and be sober, and like servants waiting for the coming of their lord, be ready to open to him immediately. It is hard to say which of us may be called next. The cholera, in one of its worst forms, has, for two months past, been on its way from Lahore, and has at length reached this city. The language of Providence is, "Be still, and know that I am God." Blessed be his name, we are in his hands, and he will do what is for his own glory and the good of his people. It is our business to lie passive in his hands, and cheerfully to submit to all his dispensations. "Whom the Lord loveth he chasteneth." He often "moves in a mysterious way, his wonders to perform." "Behind a frowning providence, he hides a smiling face."

We were exceedingly afraid that the shock would be too much for Mrs. Craig's weak nerves, just rising from her confinement, but I am happy to say, she has borne her heavy trial with much Christian resignation. She is indeed, much to be pitied, but the Lord will not leave her comfortless or friendless. Her design is, to return to the United States as soon as possible. She expects to leave this as soon as the weather will become sufficiently cool for travelling, that is about two months hence. During the last few days, I have succeeded in disposing of the most of her furniture, books, &c., to the English residents at the station, at good prices, as they take a deep interest in her at present. You may suppose, that what with the duties of the English school, in addition to those that have always devolved upon me, as well as the arrangement of Mrs. Craig's affairs, my hands are now full indeed; but so long as my health continues so good, I must not complain, but rejoice that strength is given equal to my day. Our dear children are all very delicate, and it is likely that Mrs. Campbell would have complied with the doctor's wishes and taken them to the hills for a change of air, but she could not think of leaving Mrs. Craig at such a time as this. Still it is doubtful, if they will all be able to bear out the remainder of the hot and sickly season. But the consolation is, that we are all in the Lord's hands, and he will do all things well.

Your excellent letter, of June 13, arrived here *in two months and four days*. Those from dear Mr. — to brethren Caldwell, Craig and myself, came at the same time, but Mr. Craig was in his grave a few hours before his arrival. Please tell him, I am very thankful for these letters, containing so much information about our church, the convention, &c. I am sorry to hear that a complete union is not likely to take place. Many thanks, my dear brother for all the information in your letter. I appreciate it the more, now that your time is so much occupied. Be thankful that so many doors of usefulness are opened before you. I look upon the amount realized by the extensive circulation of the Banner, as a small matter, compared with the good it will effect among the members of our churches by the circulation of intelligence. If you hold on, its subscription list may yet be doubled. You will not, I am sure, become weary of the labor its publication involves. The numbers have all come regularly, except the April number, and they come so rapidly as to add greatly to their interest. One copy to this station in this way will be enough. At the end of the year a bound copy will be most acceptable. You must excuse this hasty letter. I will enclose it in one to Mr. Lowrie. Probably you would send him a copy of the *Obituary*, as I have no leisure before the mail goes off to transcribe it. We are all in sadness and in tears. With affectionate christian regards to self and Mrs. S., and all relatives and friends—this letter must do them all, as I have no leisure to write more—

Yours ever in the Gospel,

J. R. CAMPBELL.

THE
BANNER OF THE COVENANT.

1846.

CONDUCTED BY

THE SECRETARIES OF THE BOARD OF MISSIONS OF THE RE-
FORMED PRESBYTERIAN CHURCH.

“Thou hast given a Banner to them that fear thee, that it may be displayed because
of the Truth.”—Ps. lx. 4.

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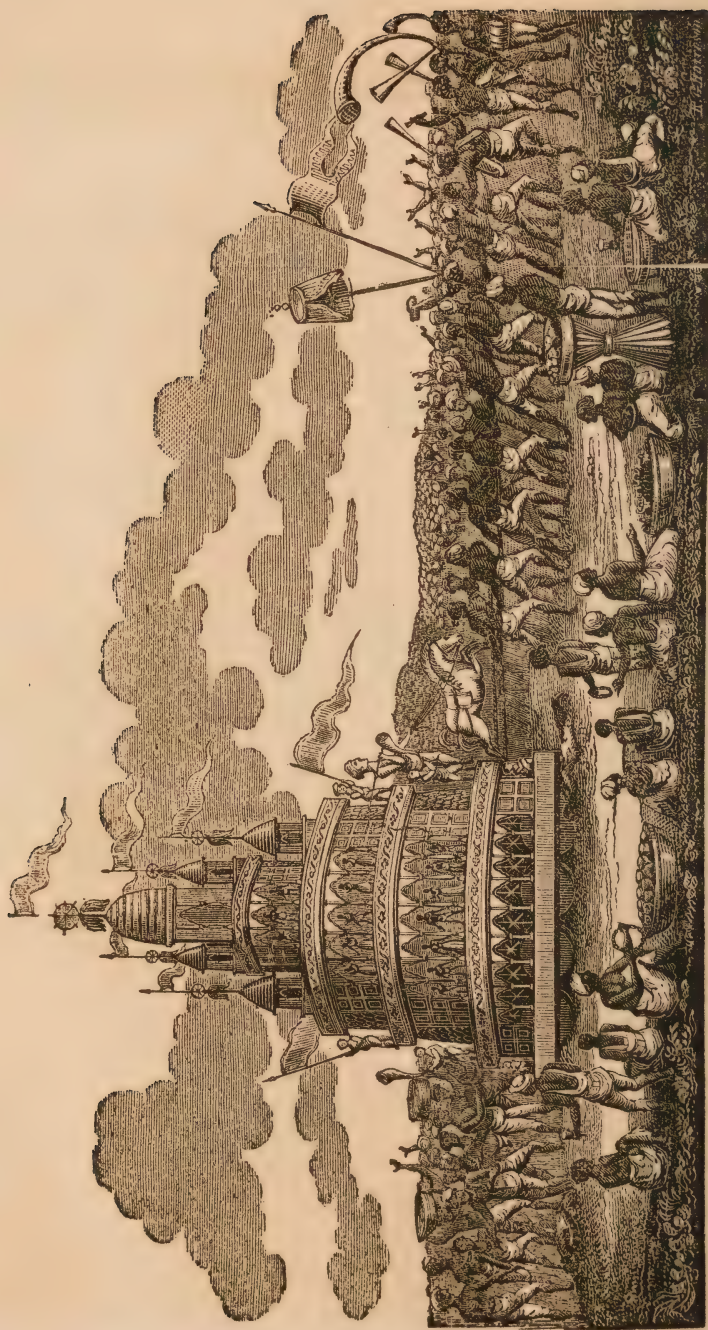
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ILLUSTRATIONS OF HEATHENISM.—No. 1.

FEAST OF JUGGERNAUT.

THE Banner of the Covenant.

JANUARY, 1846.

INTRODUCTION.

In commencing a new volume of this Periodical, we are happy to do so in the most encouraging circumstances. Owing to the divine blessing on the exertions made, the experiment has succeeded, and our hopes have been far more than realized. We have been enabled to furnish our readers with much instructive and interesting information in regard to the doctrines of divine truth and the principles and standing of our own Church, and also to give them full details of the operations of our beloved Missionaries in India. And this has been done not only without expense to the Board of Missions by which the Magazine is published, but with the increase of its funds, a large surplus having been paid into the Treasury. We thus feel encouraged to go on in the strength of the LORD GOD, earnestly desiring, and humbly endeavoring to do his work for the good of his people, and the glory of his Great and Holy Name.

The reasons which led us, at the beginning of the year, to consider that there was a necessity for such a Magazine as the Banner was designed to be, exist in equal, if not in greater force, at the present time. Our Ministers at home still need an organ by which they may present their views to each other, and the people at large. Our Missionaries in India still need a medium of communication with those who have sent them to that distant land. The members of our churches generally still need a bond to unite them together, by instructing them in the same truths, and by interesting them in the same efforts. The present is a most important period in the history of our church. The Convention of Reformed Churches, has at length completed its deliberations, and submitted to the bodies which it represented a Plan of Organic Union. This has been sent down to the lower courts for their consideration. Animated discussion regarding it has already commenced, and much diversity of opinion is evidently existing. On this subject this periodical stands neutral, and aims to be impartial. Respecting both those who advocate and those who oppose the Basis, and representing the whole church, it is open to discussion on either side. Yet it is most deeply regretted if any thing like "bitterness, or clamor or evil speaking" appears in its pages; and, seeking to promote union and harmony and love among ourselves, as an essential prerequisite to any connexion with others, it has been determined to exclude all language which could bear this character, on whatever side it may be used. To the discussion of the merits of the case its pages are thrown wide open, but to any thing personal or unkind, and unbrotherly, they are closed. From the respect its conductors have had for those who are so much superior to them in age, intelligence, and piety, they have felt reluctant to make any modification in the language of the communications they may receive, and they hope that after this intimation such care will be taken, that this will be unnecessary. Though all in our church may not de-

sire *the* union, all desire *a* union. O let not our own harmony be destroyed in our efforts to unite with others. "We be *brethren*."

The present condition of our Mission in India, is also deeply interesting. By the accounts published in our last number, our readers have seen that one of the little band has been called to rest from his labors. It is now seven years since he left our shores to announce the gospel message to the blinded and infatuated Hindoo. He carried with him an unusual measure of the esteem and love of his friends and associates, and his previous usefulness in the Session and the Sabbath School of the Church to which he belonged, gave good promise that his labors would be beneficial to the heathen. He labored with diligence, perseverance and faithfulness. Discouragements did not daunt him, and success did not cause him to be careless. Above most of men he was able to keep on the even tenor of his way, instant in season and out of season in the work of his Master. And now he has laid down the sword, and, we have every reason to hope, has received the crown. India has received redeemed dust into her bosom, an earnest we trust of the multitudes who yet shall "sleep in Jesus" beneath her soil. Let us honor his memory—let us seek for the same precious faith—let us imitate his holy and devoted example—let us be followers of him as one of those who through faith and patience have now inherited the promises.

Is his place to be left unfilled? Is the work to cease, or to proceed with less energy? The beloved brother who was associated with him, was already doing more than ordinary strength could bear—his burdens cannot be increased. Must then the School be dismissed, must the other labors which our departed brother carried on, be brought to an end? Having sown the seed, will we not send one to water it, perhaps to *gather the harvest*? We are sure that the unanimous feeling of all our church will be that some one must be sent out to supply his place. The means will be furnished. "We are well able to do it if the Lord be with us." The want of money will be no impediment. But who is to go? Are there not some in our church who are burning with a desire to engage in this holiest and most honorable work? Are there not some who have been touched with a compassion for perishing sinners such as Jesus had when he wept over Jerusalem? Are there not some who have devoted themselves to the service of God, to go and to do just where and what he bids them? If there are such, and we are sure there are, they will say, each one of them, "Here am I, send me." Heavy, indeed, is his responsibility, but high his honor, great his courage, but glorious his crown, who will thus go forth to the fore-front of the battle—who will be willing to sacrifice home, and civilized society, and Christian privileges, to preach Christ crucified to the dying heathen. Yet, we are sure, there are such.

We have long wished to see our mission reinforced and strengthened: we were afraid that the church might not be willing as yet to sustain another laborer, in addition to Mr. Craig, whose support the Board were proposing to assume. Our want of faith has been rebuked. Had we sent out one before this, he would now have been ready at once to take the place of him who has fallen on the field. Now some time must elapse and much injury result. But we hope the time will not be long, and we pray that the injury may not be great. We see in this providence another reason why our Magazine should be continued. In such circumstances we could not think of giving it up.

Besides these motives, others are presented in the state of the world, particularly of our own nation. It is evident that a time of shaking has arrived, the precursor of a time when things shall be established which cannot be shaken. Some of the peculiar principles of our church now appear of unusual importance from the prevalence of the errors they condemn. The "dark spirit of Slavery" is

making a desperate effort to resist the power of Truth, and the progress of Freedom, and hold on to his miserable victims. As one of the first churches which assumed the ground that there should be no fellowship with the man-stealer, or the slaveholder; and which has during nearly fifty years acted on this principle, we need now prominently and boldly and frequently to advocate it. Our church has also displayed her Banner against all secret societies, and it is apparent that there is now a growing disposition to form such associations, at present probably with benevolent objects, but so liable at some future time to be perverted by designing men to evil. We expect in the course of this volume to present some able essays on such societies, from the pen of one of our venerable Fathers. Our church has also condemned the sin of Intemperance, and while entire abstinence from intoxicating drinks has never been a term of communion, the vice of drunkenness has always deprived its subject of a place among her members; and instances might be mentioned, where, in order that the "easily besetting sin" might not again overcome a penitent, the promise of entire abstinence has been required, before admission to church privileges. This evil has begun to recover from the influence which Temperance societies have exerted, and rears again, with bold effrontery, its hideous head. We think in this case judgment should begin at the house of God, and it is designed to present in this Periodical the evil of Intemperance, and affectionately and earnestly advise all to abandon the use of whatever can intoxicate, as a habitual beverage.

We might mention other departments of benevolence which will claim our attention, but we have said enough. We wish to "display our Banner because of the 'Truth,'" and we trust the influence which it may exert may be such as will promote "glory to God in the highest, and on earth peace, and good-will to man."

PRACTICAL ESSAYS.

For the Banner of the Covenant.

"NEWNESS OF LIFE."

The *old* year has closed. Its anticipations of pleasure—have they been realized; its purposes of improvement—have they been accomplished; its many opportunities for doing and receiving good—have they been properly employed? Its record has now been written; the volume is sealed with the signet of omniscience and truth; it is laid up before the judgment seat; it will be opened and read when we stand there to receive our eternal sentence.

A *new* year has come. With *newness* we generally connect the idea of *excellence*. The *old* has been tried and found unsatisfactory—we think the *new* will be better. Even if we have been enjoying *good*, still we welcome the prospect of a change, which will give *variety*, although it may not add to the amount of good we have been possessing, and often even if in some measure it should diminish it, since absolute, unbroken, unceasing *monotony*, even of pleasure, becomes intolerable. Without *variety* the best things, if long continued, lose their charm, become wearisome, perhaps even painful. So we desire *newness* even when we possess what is good. Much more so when we are enduring what is *evil*. Hope then whispers to us that a *change* will be an *improvement*—that any thing *new* must be better than that which is *old*. Such is our nature that

we cannot rest satisfied with the *present*, but are ever grasping at, hoping in, struggling for, the *future*. It recommends a thing to us that it is *new*.

Evil as well as *few* have been the past days of our lives. Not many can say of the old year that it has been a *good* year. It bears witness to broken resolutions, slighted mercies, misused privileges. Still we look forward to a *new* year as one which will be *better* than the past. The universal sentiment on this subject is expressed in the ordinary salutation which unites the *happy* with the *new*—a *happy new year*.

A *happy new year*! How shall it be so? Let its *newness* be that which the Apostle Paul meant when he spoke of *newness of life*. If there is *this newness*, then there will be real *happiness*.

Let there be *newness of character*.

A *new heart* is the source or fountain of all that is truly good in human character. "Make the *tree* good and its fruit will be good. If the tree be *corrupt*, its fruit will be *corrupt* also." Here is the *beginning*, and those who have begun any other way, will need to begin again. The heart must be *changed*—the principles and disposition of the soul "*renewed*." The "*new creature*" must be formed—the "*new birth*" must take place, before there can be any commencement of *newness of life*.

Perhaps the person whose eye is now upon these words is one in whom this great change has never yet occurred. It may be that there has been *indifference* or *carelessness* on this subject—the world and its frivolities have so occupied the attention that there has been no serious and sober thought about it. How mad and foolish is such a state of mind. If there is an eternity, if it is an *eternity*—can it be reconciled with the principles of common sense not to be making preparation for it. What an evidence it is of the sinfulness and debasement of our nature that the concerns of the next hour or day can engross our attention, while the unending duration beyond the grave is unthought of and disregarded.

But it may be that our reader is one who has obtained that "good hope through grace" which the Apostle speaks of, one who has reason to believe that he has passed from death unto life, and become a new creature in CHRIST JESUS. Still in his character there should be *newness*—a *newness* arising from his *progress*. He should be ever "*adding* to his faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity." Every day should witness the development of that inward *newness of life* in the growth of the graces of the Spirit, in his being renewed in the whole man after the image of him who created him.

Let there be *newness of conduct*.

If our behaviour has been in any respect unholy, and "in many things we all offend," let there be a change in it,—an improvement, a *newness*.

In *private* life: let the devotions of the closet be attended to with renewed care and fervor. Let the deadness which steals over the soul be resisted, let the views we take of the character of God, the excellence of CHRIST, the work of the SPIRIT, the beauty of holiness, the dispensations of Providence, be ever increasing in extent, and clearness, and thus in *newness*. Let the family altar witness renewed zeal and interest. Let the social circle in which we may move be refreshed, and gladdened, and benefitted by our conduct, as we adorn the gospel of God our Saviour in all things. If we have hitherto contributed our part to make it frivolous, insipid, perhaps injurious to Christian character, let us pursue a contrary course—in this respect let us walk in *newness of life*.

In the *church*: with a *new* year let us give new attention to the ordi-

nances of grace—not merely let our *attendance* at the sanctuary be more regular and punctual, if in this respect there has been deficiency, but let our *attention* to the religious exercises, in which we may engage, be marked by renewed seriousness and devotion. We need to give more earnest heed to these things lest at any time we should let them slip, since, blessed as we are with gospel privileges, how shall we escape if we neglect so great salvation? In the Societies for improvement or benevolence, which may be connected with the congregation to which we belong, let us engage with new zeal, let us prosecute their designs with new energy, with more self denial, and laborious effort. Let there be in this respect, *newness of life*.

In the *world*: we must mingle in it more or less, but we must not be *of*, though we are *in*, it. There may have been some things in our dealings with our fellow men, which have not been what they should be. Perhaps we have taken advantage of their ignorance, or their necessities—not acting on the rule given by our Saviour, “As ye would that others should do unto you, do ye even so to them, for this is the law and the prophets.” Let us make a change, let there be *newness of life*. Believers should shine as lights in the world; they should do good to all men as they have opportunity; of not one of them should it be said that they were useless to their fellow creatures. But how neglectful have we all been in this respect. Let the new year witness on this subject a *newness of life*.

Let there be *newness of consolation*.

In this term we would include all the sources of happiness which man may enjoy—all the means he uses to prevent or avert pain and sorrow. These are many and varied—numbers of them injurious, increasing the evil under which he labors;—some useless—a very few efficient. If we have been trying to find our happiness or solace in revelry and dissipation, in the gay and merry company, in the poisonous bowl; if we have been seeking consolation in the cankering and benumbing dogmas of infidelity or false religion; if we have been depending for it upon our imaginary holiness or benevolence, then we need to change our course and seek it elsewhere. We need to seek it from heaven. We need to connect with the ills of the present life the consideration of the exceeding weight of glory which they work out for the people of God. Let us view the things of this world as transient and unsatisfying—let us not find in them our happiness: let us rather consider the things not seen, which are eternal. Let us aim at newness of life in reference to our *consolations*.

O.

THEOLOGICAL DISCUSSIONS.

For the Banner of the Covenant.

CIVIL GOVERNMENT.

(Continued.)

Third. Some of the objections to the recognition of the United States Constitution may now be stated. On this topic, again, with pleasure, the reader is referred to Dr. McMaster's *Letters on the Moral Character of the institutions of the United States*, Let. 4. In these letters, the Doctor treats the subject, though briefly, with great force and perspicuity.

All the objections may be reduced to *three*—*Representation* in Congress, *Slavery*, and *Religion*.

I. *Representation*. It is asserted that the following provision in the

Constitution, Art. 1, Sect. 2, Par. 3, viz. "Representation and direct taxes shall be apportioned among the several states, which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons," is a violation of the representative principle, and a recognition of slavery.

1. With regard to the first of these allegations, it may be remarked, that absolute equality of representation, either on *National* or *Federal* ground, is impossible. Whatever number of individuals, *thirty, forty or fifty* thousand may be fixed upon, to furnish one representative, it is not likely, that in a thousand years, one instance should occur, in which there should be no fractional remainder in any of the states in the Union. Supposing, then, that sixty thousand might, constitutionally, send *two* representatives, and the State or Territory contains only fifty-five thousand population, then either twenty-five thousand must remain unrepresented, or that State or Territory, by sending *two*, have an unjust excess of representation. An approximation is all, therefore, that can be expected.

Again, This inequality is still more glaring in the Senate of the Union. There, little Delaware and Rhode Island, stand on a par with the great states of New York or Pennsylvania. This inequality proceeds on the footing of federal compromise, among consociate sovereignties, in which this conceded equality may be as interesting to the greater, as to the less; just as it may be for the interest of a capitalist of one hundred thousand dollars to enter into partnership on terms of equal dividends of profit, with one who cannot put more than seventy-five thousand into the common stock.

2. With regard to the second allegation, viz. that this inequality in negro representation implies a recognition of slavery: To this it is replied—

It will be, at once, admitted, that it does recognize its existence as a matter of fact, and also makes legislative provision for it. But so far from either sanctioning or approving of slavery, it provides, 1st, for taxing, on certain emergencies, the slaveholders, viewing the slaves as persons, and not as mere chattels: and 2d, inasmuch as *five slaves* are rated in representation as equal to *three freemen*, the slaveholder is punished by a proportionate diminution of representation, and consequently of legislative influence on the floor of Congress. The Southern States had as fair a claim to the representation of all their population, including their "disfranchised *black men*," as the Northern States had to all their population, including, their "disfranchised *white men*," to wit, minors, "paupers, apprentices, aliens and non-voting citizens," yet *all* these latter are represented in Congress, while only *three* out of *five* of the former contribute to the representation of the State.

II. *Slavery.* The existence of this horrid evil cannot be denied. It is a foul, moral stain, on the national character, at the sight of which virtue recoils, and over which humanity, unless its sensibilities are wofully stupified, must shed a tear. Yet, this monstrous evil, it is asserted, the Federal government countenances and protects. This charge is founded, *first*, on the following provision of the United States Constitution. Art. 1, sec. 9, "The immigration or *importation* of such persons, as any of the states now existing shall think proper to admit, shall not be prohibited by Congress, prior to the year 1808; but a tax or duty may be imposed on such *importation*, not exceeding ten dollars on each person."

On this very unsightly subject, it is proposed to make a few observations.

1. None can reprobate the nefarious traffic in human flesh more than we do. We cordially approve of the statute of Congress, by which this accursed trade subjects the wretch engaged in it, if caught, to the punishment of death, as an outlaw or pirate, out of the pale of the law of nations.

2. Let us examine how far the charge is true; or if there be any truth at all in it, as it respects the Federal constitution, and

(1.) Did the Federal constitution originate slavery? The answer is at hand, which any child, in the history of his country, can give. No. It existed long before the Federal constitution had ever been dreamed of. The Federal government, then, did not create it. The United States Constitution is not its author.

(2.) To whom, or what, then, is its origin to be referred? Let history answer this question. It is one of some importance. It originated with the mother country. This nefarious traffic was commenced by the people of London, in 1562. John Hawkins commanded the vessel, in which the poor African crossed the Atlantic. In his *third* voyage, on board his ship "Jesus," he had between four and five hundred negroes. (See Hackluyt's Coll. Voy.) This same Hawkins was knighted by the Virgin Queen—the Defender of the Faith!

In 1618, James the 1st granted a charter to Sir Robert Rick and others, to carry on the slave-trade from the coast of Africa. The first introduction of negroes into the British colonies was in 1620; when a Dutch ship sailed up James' River, and sold twenty negroes to the Virginia planters. This fact is mentioned by all the colonial historians. (See Beverley's History of Virginia.)

In 1631, Charles the 1st created, by charter, a second company to trade to the coast of Africa; granting exclusive rights for the purpose to Sir Richard Young, Kenelm, Digby, &c. The fleet was fitted out in 1632, with the royal protection. In 1651, the long Parliament granted a charter for five years, to a company for carrying on the African slave-trade.

We see from all these historical references, that slavery existed with unblushing effrontery, and unmodified severity, under the sanction of the British government, even during the Augustan age of reform, between 1638 and 1649, without, as far as we are informed by the annals of those days, having so much as attracted the attention of the Westminster Assembly of Divines, or the Reformed churches which they represented. This monstrous evil was becoming more extensive every year, and yet, strange to tell, the Covenanters of that day did not reject the British government on that account! Yet their successors constantly refer to this period, between 1638 and 1649, both inclusive, as the purest period of reformation!

(3.) Did the Federal constitution authorize slavery? No. Let us see the facts of the case. Let them speak for themselves.

Here, let it be remembered, that the United States Constitution was a compromise of many conflicting interests, necessarily requiring mutual concessions—That slavery previously existed—That, in the Southern States it was interwoven with all the social relations of life—That the States were all free and independent sovereignties, and in the formation of the Federal compact, had a right to transfer, or reserve in their own hands, whatever portion of their sovereignty they thought proper—That the slave states would not suffer the question of slavery to be touched, at all, beyond the temporary tax on importation for twenty years; the permanent prohibition, and the sacrifice of *two-fifths* of their slave representation, on the floor of Congress. Beyond these, then, they would resign nothing, nor entrust

their *new creation*, the Federal government, with any legislative power on this subject.

Could the Federal government, in these circumstances, abolish slavery? They had then, they have now, no more right to do so, than the Khan of Tartary—no more right than they would have to proclaim emancipation to the slaves in the Island of Cuba, or any other of the West India islands where slavery exists.

To be continued.

BIBLICAL CRITICISM.

For the Banner of the Covenant.

REMARKS ON 1st COR. XI: 10.

“For this cause ought a woman to have power on her head because of the angels.”

This passage has received numerous and widely different interpretations, and though, as all confess, its meaning is very obscure, yet not unfrequently it is cited to prove the doctrine of the presence of angelic beings, either good or bad, in the assemblies of the people of God. The word *angel*, though with us applied only to spiritual beings, is *ambiguous* in the original: its meaning is simply a *messenger*, and the *kind of messenger* is to be determined by some other means than the word itself. It has been supposed by some that the word *angels* may here refer to the *Paranymphs*, or persons who were employed to look out for brides for their friends; but we cannot think that this object would be attended to in the time of conducting the worship of God. Some have thought the word means the *holy angels*, who as “ministering spirits” are no doubt present in the sanctuary, then especially “ministering to the heirs of salvation.” But we cannot see how their presence simply would render the covering of the head a matter of propriety. Some have supposed that the word *angels* means the *spies* or messengers who were sent to Christian assemblies by the heathen magistrates, in order to discover if there was any violation of propriety in the manner in which they were conducted, that they might bring an accusation against them. This would appear to us the correct view of the passage. The apostle seems to be speaking not of ordinary prayer, in which the females would *silently* join along with the rest of the congregation, but of that praying or prophesying which was caused by the communication of the spiritual gifts enjoyed by the early Christians, and referred to at great length in this epistle. This appears plain from a comparison of verses 4th and 5th: “Every man praying or prophesying, having his head covered, dishonoreth his head—but every woman that prayeth or prophesieth with her head uncovered dishonoreth her head.” It would seem that the *act* performed in the case of the man and woman was the *same*; this could not be so in regard to the *ordinary* services of the church, since females were not allowed to conduct them; they were to be perfectly silent: Ch. xiv. 34. It certainly was only when under the divine inspiration that they would be permitted to pray audibly. Now, when thus engaged, it is probable that the excitement of their feelings, combined with their entire abstraction from all thoughts in regard to their appearance, would make their hair become dishevelled, which would give them a wild and frantic appearance, like that of the pagan priestesses. This the apostle disapproved of, and in order to prevent it, he gives directions that the woman’s head should be covered, since the heathen who came in and

did not know, or did not acknowledge the possession of these miraculous gifts by the Christians, might be disposed to turn them into ridicule, or to suppose them the same as the phrensies of the priestesses of their own religion.

SCRIPTURE ILLUSTRATIONS.

LACHRYMATORIES.

Psalm lvi. 8.—“Put thou my tears into thy bottle.”

This passage alludes to *lachrymatories*, or tear-bottles, in which the tears of surviving relations were deposited, and buried with the urns that contained the ashes of the deceased. The grave of Cicero was opened in the island Zacynthus in 1544, and was found to contain two glass urns; the larger had ashes in it; the less, water, which was supposed to be the tears of his friends.

“Among the present Persians it is usual, in some of their mournful assemblies, for a priest to go about to each person, at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears; and which he then squeezes into a bottle, preserving them with the greatest caution. This practically illustrates that passage of the Psalmist:—‘Putthou my tears into thy bottle.’ Some of the Persians assert, that in the agony of death, when all medicines have failed, a drop of tears so collected, put into the mouth of a dying man, has been known to revive him; and it is for such use that they are collected.”—*Corbett*.

HISTORICAL SKETCHES.

For the Banner of the Covenant.

THE HISTORY OF THE CHURCH IN THE SEVENTEENTH CENTURY.

Sometime after the reformation had gained considerable ground in Germany, through the indefatigable exertions and the undaunted boldness of Luther, another distinguished reformer appeared in France, who was equally zealous in his opposition to Popish abuses. This was Calvin. These two distinguished men differed from each other in many essential points. Each had numerous adherents, and towards the close of the sixteenth century the great mass of the protestants were known by the names of Calvinists or Lutherans, according as they adhered to the distinguishing tenets of the one or the other of these eminent leaders. The political condition of a country, the manners and habits of the people, had great influence in giving a peculiar character to the church when about to reorganize after shaking off the papal yoke. In some countries the church became a new political engine, and in others it was kept distinct from the state, or merely protected by it; hence there arose a new division of churches according to the countries in which they were established, or in which they existed.

The churches in the Germanic countries, and in Sweden and Denmark, were for the most part Lutheran. In Switzerland, France and Holland they generally adhered to the Genevan reformer, both in doctrine and discipline; but such was the restless spirit of the times, so great was the struggle between intolerant superstition and the wildest latitudinarianism, and between civil and ecclesiastical power, during this period, that the same church and the same people put on very different aspects in the course of a few years. This confusion has been the cause of much reproach from the enemies of the Reformation. All was comparatively quiet before Luther, by his furious opposition to the Pope, raised such a tumult, which even the lapse of three centuries has not been able to allay. But what else could have been expected? When that part of the papal edifice which existed in those countries where the reformation obtained, came tumbling down, it would indeed be strange if it should fall without a noise, and if there should be no confusion amid the ruins, and if no clouds of dust should be raised.

Wickliff, Huss, and Jerome of Prague, had pointed out, many years before the reformation, the rottenness of the papal fabric, and had attempted some few alterations, but it remained for Luther to commence the demolition and begin a new structure on the original foundation. In this glorious work he was soon aided by many, equally anxious to demolish, but not so unanimous when the new structure was commenced.

It has already been stated that the Lutheran branch of the reformation prevailed in the Germanic countries, in Sweden and Denmark.

In this church many of the rites and ceremonies of the papacy were retained, and it has been said to have been the least reformed of all the reformed churches. Whether it is from this reason, or from the nature of the governments of these countries, where Lutheranism has been established, that this church has been to such a degree exempted from the commotions which have distracted others of the reformed churches, we are not prepared to say. But such is the fact.

The Lutheran church gradually became what we find it in the year 1600. Luther himself, when he began to oppose the sale of indulgences, did not anticipate a dismemberment from the Romish church. But a spirit of investigation was aroused by his contention with the emissaries of Rome. New errors and abuses were quickly discovered, and a complete separation took place. The organization of the Lutheran churches may be dated from the adopting the Augsburg Confession in 1530; it then began to assume the form which it still holds.

The grand principle of the Lutherans, as well as of all the reformed churches, is, that the Bible is their supreme authority in all matters of faith. Luther translated it into the vernacular language, and thus put it within the reach of the common people.

As to the government of the Lutheran church, it assumed different forms in different countries. In Sweden and Norway it became episcopal, in Denmark it was under a superintendant, a bishop in every thing but name, and in Germany the supreme power was vested in a consistory, over which there is a president with a distinction of rank and privileges. This diversity is owing to a principle universally admitted among the Lutherans, that the supreme ruler of the state is also head of the church, and has a right to decide on any points which have not been determined by the standards of the church.

In the year 1604, the Lutheran church was somewhat weakened by the withdrawal of Maurice, Landgrave of Hesse, from its communion. He remodelled the university of Marburg and the church of Hesse after the

Calvinistic plan. He met with much opposition from those whom he had deserted, yet, what is extraordinary in these times, he set an example of Christian forbearance, and allowed to all his subjects liberty of conscience. In 1614 the elector of Brandenburg followed his example, and adopted the Calvinistic creed, with some modification respecting the doctrine of the decrees. He suffered his subjects to adopt either religion they chose.

There were many efforts made during this period to unite the reformed and the Lutheran churches, as they were called, but without success. The reformed churches were foremost in making advances; they were anxious to heal the divisions of the church, while the Lutherans were unwilling to advance in order to promote this great project. The concessions on the part of the reformed, made them if any thing more obstinate by exciting suspicions, that the Calvinists had some minister end in view.

In 1631, the French protestants, in a synod held at Charenton, endeavored to do something towards the removal of the unfriendly feelings then existing between Lutherans and Calvinists. They declared the Lutheran profession was conformable to the gospel and free from fundamental errors. The Lutherans on their part made no corresponding movement, and thus the matter terminated.

Another attempt to unite these churches was made about the same time by a conference of divines of both denominations, held at Leipsic, but with no better success. In 1645, we might also mention, an attempt was made to unite Lutherans, Reformed, and Papists. That such a scheme should prove abortive might readily have been anticipated.

The Calvinistic churches are distinguished from the Lutherans by the name of Reformed. They prevailed in Switzerland, France, Holland, Great Britain, and to a considerable extent in Germany. Calvinistic is a generic term, and is applied to all those churches that receive the distinguishing tenets of the Genevan reformer, though widely different in other respects. Hence when Calvinistic churches are spoken of, it is not to be supposed that they differ from each other only in locality. There were and there are still, specific differences which separate denominations, which agree in fundamental principles as taught by Calvin. The distinguishing feature of this reformer as regards doctrine, is the view he took of the absolute sovereignty of God. He supposed that God, by an eternal decree, had predetermined whatsoever comes to pass. And with respect to discipline, "Calvin considered every church as a separate independent body, invested with power of legislation for itself, taking the word of God as the invariable and plenary rule of action. He proposed that the church should be governed by presbyteries and synods, composed of clergy and laity, without bishops or any clerical subordination, and maintained that the province of the civil magistrate extended only to its protection and outward accommodation." (Rees' Cyc.) The splendid talents, the great learning, and the clearness, with which Calvin explained his doctrines, drew crowds of students from all quarters to Geneva, to listen to his instructions and those of his learned colleagues. Thus the theology of the Genevan school rose to a high eminence, and was soon disseminated throughout most of the countries of western Europe.

The impossibility of comprising within any reasonable limits the particular history of the church in the various countries of Europe, will oblige us to pass over entirely the history of some of the countries which we had intended to have given, and to give an exceedingly cursory narrative of others, excluding many of the most interesting particulars of their history.

Passing over Switzerland, with Geneva the head quarters of the re-

formation, and northern Italy, we will refer briefly to the state of the church in Holland. The doctrines of the reformation had been introduced into this country about the year 1579, shortly after it had freed itself from the tyranny of Philip II. The Genevan doctrines were universally received, nor do we hear of any contentions in the Dutch church till that which arose about Arminianism in the beginning of the following century. Arminius, from whom this heresy had its name, was professor of divinity at Leyden. He had been educated at Geneva, and had received Calvinistic doctrines, but becoming dissatisfied with the doctrine of decrees as explained by Calvin, he formed what he and his followers consider to be a more rational system.

He maintained that salvation was bestowed on the elect on account of faith and foreseen good works—that an atonement was made by Christ for all without exception, though believers and good men only finally receive the benefit of it,—that real saints may fall from a state of grace. These were the principal points in which Arminius differed from the Calvinistic doctors. But many of his adherents went further than he from orthodoxy, becoming Pelagians and Socinians. When Arminius began to preach these doctrines, he was violently opposed by the divines of the Dutch church. Among his opponents Gomarus eminently distinguished himself, and from him the orthodox party are frequently called Gomarists. After the death of Arminius, which took place in 1609, the controversy was still carried on with much animosity by his followers. The Calvinists considering that these doctrines tended to sap the foundation of all religion, and open the way for the grossest heresies, urged the magistrates to interpose their authority. Before long, what was merely a religious, became a civil controversy; the orthodox attached themselves to Maurice, Prince of Orange, the Arminians were headed by Barneveldt, Grotius, Hoogenbertz, men in the highest places of the republic, and jealous of Maurice, whom they considered as aiming after undue power and influence. The party of Maurice prevailing, Barneveldt lost his head, and the other leaders were banished. In 1618 a national synod assembled at Dort, to decide on these controverted points. A dispute arising as to the manner of discussing the subjects before them, the Arminians withdrew from the assembly. They insisted upon beginning with a refutation of their system, whilst the synod determined that as they were the seceders from the established faith, it was their business to justify themselves by bringing forward scriptural proof for the doctrines they maintained. This the Arminians refused to do, in consequence of which they were banished from the synod. The books which contained their doctrines were before the world; these were examined, and in whatever they differed from Calvinism they were condemned, and their authors, if living, and those who believed the doctrines contained in those books, were excommunicated and banished. This harshness and severity has been the cause of much reproach to the synod of Dort. It certainly does not correspond with the general opinion of the present age, as to what would have been a proper punishment, but when we consider the state of the times, instead of wandering at the severity of their treatment, we are rather disposed to wonder how they escaped so well. When Maurice died, the exiles returned home, and under a milder successor they were admitted to free toleration and peaceable enjoyment of their opinions.

The course pursued by the Arminians during and after their banishment, showed that the suspicions of their opponents had been too well

grounded ; hardly two of them agreed in explaining their system, many of them became Pelagians, and not a few adopted the grosser heresy of Socinus.

(To be Continued.)

ANTI-SLAVERY.

The system of slaveholding which exists in some parts of the United States, and wherever else it may be found, must certainly be regarded by every Reformed Presbyterian as essentially sinful, and injurious alike to the present and the eternal welfare of both the master and the bondsman. At the present time the subject is exciting great attention, and scarcely any ecclesiastical body can be named, which has not more or less directly been agitated in regard to it. The position which our church assumed on the question in 1800 is that which she still maintains, and we hope never will abandon—the refusal to allow any of her members to hold their fellow-beings in slavery. At this time, it appears to us, it is particularly her duty to announce and advocate the principles on which she has acted, to “let her light shine,” not in the spirit of ostentatious boasting, but to let others, whose piety and zeal she honors, and desires to imitate, see the path she has been pursuing, that they may go in the same direction. These considerations have led us to appropriate a part of this periodical to this object. In our present number we can do no more than introduce the subject, but we hope in the course of this volume, to give it a thorough investigation ; examining especially the arguments adduced in support of the system from the Old and New Testaments. On this subject valuable discussions are found in the writings of the late Dr. McLeod, and Dr. Black, which we design to transfer to our pages.

The following remarks are taken from an address of Rev. Dr. E. D. McMaster, at his inauguration as President of Miami University. It has been exceedingly pleasing to find such sentiments so boldly advocated in the place from which lately emanated the defence of the system by Dr. Junkin, and in connection with the recent action of the Old School Presbyterian General Assembly, sitting in the immediate neighborhood. We consider the Institution happy, in possessing for its President, one who, while he possesses the learning and talents displayed throughout the whole address, has yet an eye to see, a heart to feel, and a tongue that dares to denounce, the oppression of the deeply injured Negro.

“Religion condemns the moral degradation of a human being, which divests him of the character of a moral person, and reduces him to ‘be taken and held as, to all intents and purposes, goods and chattels.’ and Political Economy teaches that the labor of slaves, in point of mere expensiveness, is in comparison with that of freemen, ruinous. For, whether respect be had to the moral or the economical value of man, Scio’s

old bard did not half express the truth when he sang: 'The day that makes a man a slave takes half his worth away.'

A system which,—whatever the moral estimate which truth and justice require us to form (and doubtless, this is in many cases a high one) of those who are involuntarily involved in it, and whatever the difficulties that encompass the evil, or the patience, and prudence required in its extirpation, (and these doubtless are great,)—no jumbling of ideas that are distinct can cause even the most simple to mistake for something else which it is not; no wresting of the Scriptures can force them to sustain; no sophistry can persuade the moral sense of a Christian people to believe to be right; no decrees, from whatever source they may proceed, can sanctify, and no edicts, however procured, can prevent a free people from speaking of as it becomes a free people to speak;—this system, wherever it has scope to work out its own natural and legitimate effects, draws after it the penalty of the violation of the laws of nature's God, in moral, social and political deterioration, and in individual and national impoverishment and decay."

THE EXTENT OF THE EVIL.

The number of slaves may be estimated as follows, in the following countries.

In Brazil,	-	-	-	-	-	-	-	2,500,000
" United States,	-	-	-	-	-	-	-	2,600,000
" Spanish Colonies,	-	-	-	-	-	-	-	800,000
" French Colonies,	-	-	-	-	-	-	-	250,000
" Dutch, Danish, and Swedish Colonies,	-	-	-	-	-	-	-	100,000
" South American Republics,	-	-	-	-	-	-	-	400,000

6,650,000

Sweden has already passed an ordinance for the abolition of slavery in her colonies. Denmark is about doing the same for her colonies. Public sentiment in Holland is fast ripening upon this question. In France, the abolitionists have to contend with strenuous opposition on the part of the Government. The extinction of slavery in her colonies may be regarded as determined upon, but the Government wishes to reach this object by what some of our philosophers call, an inclined plane. There can be no doubt that at an early period, slavery will be terminated in the South American Republics. Our glorious Union, which boasts of its unsurpassed freedom, and Spain and Brazil, the most contemptible despotisms in the civilized world, are the main pillars of the system of slavery. The United States occupy a most honorable position. They may be said to be the grand safeguard of slavery.

TEMPERANCE.

Our readers will admit that intemperance is one of the most destructive vices of our age and country, and therefore one which every philanthropist, and every Christian should most vigorously oppose. While we are far from condemning in one broad and sweeping denunciation *all* who use intoxicating liquors even as an ordinary beverage, yet we think none can deny that there are great numbers who drink them, whose only safety from ruin depends, as far as man can

judge, on *total abstinence*. Nor, again, can the Christian, who "liveth not for himself," and who is to do nothing whereby his brother is made weak, feel at ease when his example is appealed to by the drunkard to justify his sin. Some need to give it up for *themselves*, some for the sake of others. We design to devote a part of our pages hereafter to the discussion of this subject, presenting it as exhibited in the light of the Scriptures, and the Physiology of the human system, and individual and national economy. The subjoined extract is from Hitchcock's "Essay on Alcoholic and Narcotic substances."

"The principles of the Bible require us to avoid temptation. Now from 30,000 to 50,000 individuals in our land become sots every year, by moderate indulgence in these articles; for this is the number annually required, to fill up the vacancies occasioned by death in the ranks of intemperance. He, therefore, who neglects to secure himself against it, forfeits the promise of divine protection; and depends only on his weak and treacherous heart, where he needs an angel's holiness and an angel's strength.

The great law of Christian benevolence requires us to love our neighbor as ourselves. Now we do not probably influence our neighbor's welfare and happiness so much in any other way, as by example. Hence, to continue ourselves to use even moderately, stimulants and narcotics, contributes to strengthen our neighbor in the same practice: and he falls a sacrifice to intemperance. It needed, perhaps, only our example of total abstinence, to have saved him from ruin: but that example was on the other side, and it helped to smother the cries of reason, and to repress the throes of conscience. No wonder the bible pronounces a woe upon him, who gives his neighbor drink, and puts his bottle to him, and makes him drunken also. Let it be remembered, that this may be done by example, as well as in any other way.

I know that the selfish heart will exclaim against self denial, merely for our neighbor's good. But very different is the spirit of Christian benevolence. *If meat make my brother to offend*, says Paul, *I will eat no flesh while the world standeth; lest I make my brother to offend*. Indeed, according to this law of love, every man is guilty, who suffers any evil to come upon his neighbor, which he could have prevented, consistently with other duties.

That great branch of the law of love, which requires, that *whatsoever we would that men should do to us, we must do even so to them*, leads us to the same conclusion. What, then, is that man doing to others, who refuses to abstain entirely from the alcoholic and narcotic substances we have mentioned?

By his example, he contributes to uphold a practice, which brings an annual expense upon his fellow countrymen, of more than 100,000,000 of dollars; and thus to reduce to extreme poverty and wretchedness, from 50,000 to 100,000 families; and not less than 150,000 individuals to pauperism.

And to shut up 50,000 men annually in the debtor's prison:

And to send out 90,000 murderers, robbers, incendiaries, thieves, and the like, to make havoc in society:

And to render from 300 to 500 thousand citizens habitual drunkards:

And annually to make a draft upon the temperate part of the community, for thirty or fifty thousand recruits, to fill up the wasting ranks of drunkenness:

And to pour out upon the land, such a flood of corruption and profligacy, as seriously to degrade, and threaten with utter ruin, her social, intellectual, political and moral character.

Now is there any thing in all this list, which a man would wish to have his neighbor do unto him? any thing that does not directly violate the law of Christian love? But this is not all, nor the worst: for the man who abstains not

entirely from stimulants and narcotics, is giving the weight of his example in support of an evil, that sends prematurely into eternity from thirty to fifty thousand of his countrymen every year: that is, from 500 to 1000 every week; or from seventy to one hundred and forty every day.

Ah, my friends, this part of the subject possesses a momentous interest, and takes hold upon the retributions of eternity. For what is it to go into eternity, a drunkard? *Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.* Oh, it is fearful responsibility to exert even a feeble and remote influence, in thus precipitating such a multitude of souls, "uncalled, unhouselled, unanointed, unannealed," upon the uncovenanted mercy of God! Let no one forget, that human laws inflict an equal punishment on the accessory and the principal; and that the sanctions of the Divine Law are the same. How can he, then, who has been accessory to the drunkard's ruin on earth, hope to escape the drunkard's doom in eternity!"

PEACE.

From the American Citizen.

COST OF WAR.

The national debt of sixteen of the European Governments, at the closest estimate that can be made, amounts, in our currency, to \$10,305,000,000, all incurred for the expenses of war. This sum embraces merely the *arrears*, not what has been *paid*, for carrying on war. The average of this amount is \$63.25 a head to the whole population of those 16 nations. The interest of this vast sum nearly equals a tax of *One Dollar* on every inhabitant of the globe.

Since the *Reformation*, Great Britain has been engaged 65 years, in the prosecution of seven wars, for which she expended, in our currency, \$8,982,120,000. It has been estimated by our Missionaries that a school of 50 heathen children, on the continent of India, would cost \$150 per annum.—Then this sum expended by a Christian nation in 65 years in carrying on war with other Christian nations, if applied to the education of the heathen, would have schooled 46,062,154 children per annum for 65 years! Allowing 5 years to each scholar, then 598,808,000 children might have been educated for the money that Great Britain drained from the sources and channels of her wealth and industry, to waste in wars, every one of which degraded her people in every quality of their condition.

From 1793 to 1815,—a period of 22 years—Great Britain, France and Austria expended \$7,330,000,000 in war. The interest of this sum, at 6 per cent., would have supported 30,000 missionaries among the heathen during the whole period of 22 years, in which these Christian nations were engaged in doing the devil's work on each other. The aggregate amount would have given 5 years schooling to 488,666,666 pagan children, on the Lancasterian plan. The interest for one month, at the above rate, would build 1466 miles of railroad at \$25,000 per mile.

Consulting the best authorities I can command, I find that the aggregate amount of the expenditures, of our own Government, from 1789 to March 4, 1843, is \$1,111,375,734.

Now—patriotic Americans! will you not read this reflectingly? Of this vast sum there have been expended only \$148,620,054 for civil purposes, embracing the Civil List, Foreign Intercourse, and the Miscellaneous expenses.

'Then it follows that \$962,755,680 have been lavished upon preparations for war in time of peace, within little more than half a century, by this model Republic!!!—Another fact: From Jan. 1, 1836, to March 3, 1843, the war expenses of this Government were \$153,954,881!!—*five millions more than all the civil expenses of the Government from 1789 to 1843!!*—Another fact: From 1816 to 1834, eighteen years, our national expenses amounted to \$463,915,756; and of this sum, nearly \$400,000,000 went in one way and another for war, and only \$64,000,000 for all other objects! being twenty-two millions a year for war, and about three millions and a half—less than one sixth of the whole—for the peaceful operations of a government that plumes itself on its pacific policy! If we take into account all the expenses and all the losses of war to this country, it will be found to have wasted for us, in sixty years, some *two or three thousand millions of dollars!*

E. B.

Worcester, Aug. 6, 1845.

THE SABBATH.

ABSTRACT OF THE REPORT OF THE PHILADELPHIA SABBATH ASSOCIATION.

The fourth annual report of the Managers congratulates the friends of the Society upon the abundant evidence of the divine favor upon the cause in which they are engaged. The fruits of the Association are developed in the fact that on the following canals the locks are closed on the Sabbath: The Tide-Water, forty-five miles in length; Conestoga Navigation, eighteen miles; Lehigh Navigation, seventy miles; Delaware Division of the State canals, sixty miles. Total one hundred and ninety-three miles. The use of the following railroads has also been discontinued within a little more than a year past: The Philadelphia, Reading and Pottsville, ninety miles; the Little Schuylkill, twenty-three miles; the Williamsport and Elmira, twenty-five miles; the Blossburg and Corning, forty miles; and the Franklin, twenty miles. Total, one hundred and ninety-eight miles. The Philadelphia and Wilmington Railroad company have discontinued the pleasure cars to Gray's Ferry on the Sabbath. Other railroads, the aggregate length of which is one hundred and sixty-three miles, are not, it is believed, used for any purpose on the Sabbath, making the whole amount in the State three hundred and sixty-one miles.

The Missionary labors among boatmen, lock-tenders, and emigrants, seem to have been crowned with great success. On the eastern section of our canal, the report says, the collectors, with a single exception, close their offices on the Sabbath; few of the transportation boats run, and the lock-tenders generally refuse to aid those few in passing on that day. "Crime, according to the testimony of distinguished judges of criminal courts, has greatly diminished among the boatmen. The Bible is found on a very large proportion of the boats. Many of the boatmen attend public worship, where they stop to spend the Sabbath. Not a few have, within the last two years united with the various evangelical denominations, and adorn the professions they have made."

We regret to learn that the receipts of the last year have not equalled the expectations of the Managers. This they attribute partly to the withdrawal of the usual contributions at Pittsburg, owing to their heavy calamity, and the diminution of recent collections by the General Agent in Philadelphia, by the concurrent demand from the same cause upon the benevolence of the citizens. We may hope that with the removal of this cause of decrease, the liberality of our citizens will again be manifested in increasing the usefulness of this meritorious association.

CHRISTIAN UNION.

CONFERENCE ON CHRISTIAN UNION,

Held in Liverpool on the 1st, 2d, and 3d days of October, 1845.

The meeting recently held in Liverpool in order to promote Christian Union, has attracted much attention, and in all probability will lead to very important results. We have received a full account of its proceedings, and are thus enabled to give the following abstract. We regret that our narrow limits will not permit us to publish more details.

The Convention met in consequence of an invitation signed by a number of distinguished Scotch ministers and laymen, belonging to various denominations, among them we notice the following, of the Reformed Presbyterian Church. Andrew Symington, D. D., William Symington, D. D., A. M. Rogerson, John M'Leod, James M'Gill, Wm. Anderson, James Reid.

The number of delegates was over two hundred, from nearly all parts of the Kingdom, and from nineteen different evangelical denominations. We observe in the list the names of the Rev. E. Bickersteth, Dr. Candlish, Dr. Cox, of London; Dr. Cunningham, Rev. J. H. Hinton, Dr. Harris, Rev. W. Innes, Rev. J. A. James, Rev. T. McCrie, Hon. and Rev. B. W. Noel, Dr. Raffles, Dr. Reed, Dr. Urwick, Dr. Wardlaw. From the Reformed Presbyterian Church we notice, Rev. W. Anderson, Dr. Bates, Rev. J. Carslaw, Rev. R. Johnson, Rev. J. Macleod, Rev. A. M. Rogerson, Dr. Andrew Symington, of the Scotch Synod, and Dr. Paul, Dr. Henry, Rev. J. Nevin, from the Irish Synod.

The Conference held six different meetings during the three days it continued in session. At these meetings devotional exercises occupied a considerable part of the time: the rest was spent in listening to addresses on subjects connected with the general object, and in deliberation as to the best mode of procedure in order to obtain it. The following are the most important resolutions.

1. "That, in the judgment of this Conference, it is desirable that a future meeting should be convened, for the promotion of Christian union.

"That this Conference, postponing the preparation of a full and formal document on the subject, deem it sufficient for the present to intimate that the parties who shall be invited to the future meeting, shall be such persons as hold and maintain what are usually understood to be evangelical views, in regard to such important matters of doctrine as the following, viz :—

"I.—The Divine inspiration, authority, and sufficiency of Holy Scripture.

"II.—The unity of the Godhead, and the Trinity of persons therein.

"III.—The utter depravity of human nature, in consequence of the fall.

"IV.—The incarnation of the Son of God, and his work of atonement for sinners of mankind.

"V.—The justification of the sinner by faith alone.

"VI.—The work of the Holy Spirit in the conversion and sanctification of the sinner.

"VII.—The right and duty of private judgment in the interpretation of Holy Scripture.

"VIII.—The Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's supper."

2. "That the Conference record with delight, and heartfelt thanksgiving to God, that, after the most frank and unreserved expression of their sentiments, y brethren of various denominations present, there has been found not only general and warm desire for extended Christian union, but ample ground of common truth, on a cordial belief in which the assembled brethren could themselves unite, for many important objects, and also invite the adhesion of all

evangelical Christians ; so that, cheered by these auspicious commencements, the Conference would go forward with their great object, depending on continued help from the Divine Head of the Church, and now determine that a more extensive meeting shall be convened in London, in the summer of next year, to which Christians from various parts of the world shall be invited. Carried unanimously.

3. "That in the prosecution of the present attempt, the Conference are clearly and unanimously of opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any who concur in it ; but that all should be held as free as before, to maintain and advocate their views, with all due forbearance and brotherly love ; farther, that any union or alliance to be formed, should be understood to be an alliance of individual Christians, and not of denominations or branches of the Church ; and the design of this alliance should be to exhibit, as far as practicable, the essential unity of the Church of Christ, and at the same time to cherish and manifest, in its various branches, the spirit of brotherly love,—to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world,—and, by the press, and by such scriptural means as, in the progress of this alliance, may be deemed expedient, to resist not only the efforts of Popery, but every form of anti-christian superstition and infidelity, and to promote our common Protestant faith in our own and other countries. Carried unanimously.

4. "That, as the Conference rejoiced in the substantial agreement which exists among the people of God, so they are deeply impressed with a sense of the importance of exhibiting and carrying out that agreement ; believing, as they do, that the alienation of Christians from one another, on account of lesser differences, has been one of the greatest evils in the Church of Christ, and one main hindrance to the progress of the gospel ; and that the aspect of affairs, in a religious view, both at home and abroad, is such as to present the strongest motive to union and co-operation. Carried unanimously.

5. "That it be recommended to the future meeting in connection with the promotion of Christian Union, that they form an institution, whose name shall be 'The Evangelical Alliance.' Carried unanimously.

6. "That this meeting desire to express their humiliation before God and his Church, for all the divisions of the Christian Church, and especially for everything which they may themselves have aforetime spoken, in theological and ecclesiastical discussions, contrary to speaking the truth in love ; and would earnestly and affectionately recommend to each other, in their own conduct, and especially in their own use of the press, carefully to abstain from, and to put away, all bitterness, and wrath, and clamour, and evil-speaking, with all malice : and in things in which they may yet differ from each other, still to seek to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven them ; in everything seeking to be followers of God as dear children, and to walk in love, as Christ also has loved them. Carried unanimously.

7. "That in the judgment of this Conference, one of the most important objects which the contemplated alliance ought to have in view, is the promotion of sound views on the subject of the sanctity of the Lord's day, as well as the better practical observance of that day, and the removal of hindrances and obstacles to its observance. Carried unanimously.

8. "That as the Christian union which this Conference desires to promote, can only be attained through the blessed energy of the Holy Spirit, the Conference unanimously recommends the members present, and absent brethren, to make this matter the subject of simultaneous weekly petitions at the throne

of grace, in their closets and families : and suggests the forenoon of Monday as the time for that purpose. Carried unanimously."

In the same paper from which we have made the preceding abstract, we find the report of a meeting, held in Glasgow by the Scotch delegates, after their return. We had made copious extracts from the addresses delivered on that occasion, which show the design and action of the Liverpool meeting, but we are obliged to defer their publication till our next number.

For the Banner of the Covenant.

ILLUSTRATIONS OF HEATHENISM.—NO. 1.

FESTIVAL OF JUGGERNAUT.

Juggernaut is the name of an idol worshipped by the Hindoos. He has numerous temples in all parts of India, where he is worshipped every morning and evening. During the intervals of worship, and after he is supposed to have partaken of the offerings of rice and other articles presented to him, he is laid down to sleep, and the temple is closed.

The worship of Juggernaut is attended by the most impure and bloody rites. There are two annual festivals in Bengal in his honor, the one is the *Snanu-yatra*, in which he is bathed in an open place near his temple, by pouring water upon his head, and the other is the *Ruf'hu-yatra*, in which he is taken in a car to visit the temple of some other idol. The wood engraving at the commencement of this number of the Banner, represents the latter festival. In Dr. Buchanan's Christian Researches we find the following account of it.

"We know that we are approaching Juggernaut, (and yet we are more than fifty miles from it,) by the human bones which we have seen for some days strewed by the way.—At nine o'clock this morning, the temple of Juggernaut appeared in view at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations by the successive bodies of pilgrims. From the place where I now stand I have a view of a host of people like an army, encamped at the outer gate of the town of Juggernaut; where a guard of soldiers is posted to prevent their entering the town, until they have paid the pilgrim's tax.—The throne of the idol was placed on a stupendous car or tower about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood having a frightful visage painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols* are of a white and yellow colour. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved. After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of the blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed.

The wood cut scarcely needs any further explanation. The most prominent object is the car, consisting of several stories, in which are the priests or devotees of the idol. The image of the idol is placed in an elevated part of the car, and on either side are images representing his brother and sister. The car moves on cumbrous wheels, before which devotees throw themselves and are crushed to death. It is drawn by numbers of deluded worshippers, while some carry waving banners, and others sound horns and trumpets in honor of the idol. Great multitudes are always present, and the shouts they raise can be heard at the distance of a mile.

What an impressive idea does this give of the deep degradation and horrid cruelty of heathenism. How wonderful is it that rational beings would consider as Deities, and would honor with religious worship such hideous idols. Who does not pity these deluded worshippers! Alas, "they know not what they do!" They expect salvation by such services, they suppose that they are rendering acceptable worship to a True God. Such is the general character of heathenism wherever it is found. A system of darkness and error, of superstition and blood. Now it is the Gospel alone which will remove this system. Under its influence every "idol will be cast unto the moles and to the bats," and men will no longer "say to the workmanship of their own hands, ye are our Gods." When its benign and heavenly doctrines are universally diffused and sincerely embraced, the car of Juggernaut will cease to roll over mangled bodies, and the infatuated worshippers of that false deity become the servants of the Living God.

Reader! what will you do to accomplish this happy change? You are permitted to have some share in effecting it; will you not do something—do "*what you can.*"

* Boloram and Shubudva, his Brother and sister.

 THE BANNER OF THE COVENANT.

 PHILADELPHIA, JANUARY, 1846.

A NEW VOLUME.

So much has been said in the Introduction, which commences the present number, that we need scarcely add a single word to explain the objects with which this publication has been continued, and the principles on which it will be conducted. The sole design which we desire and endeavour to keep in view, is *to do good*. Its aim is to promote the increase of religious knowledge; to promote practical piety, and to advance union in love and action. While, as "the Banner of the Covenant," it is intended to display especially those great truths for which the martyrs of Scotland shed their blood, and which as we believe, are held in all their essential features by Reformed Presbyterians in this land, it cherishes no bigotted or illiberal spirit towards other Christians who may not yet "follow with us." We are glad that there is so much saving truth held in common by many different denominations, and are thankful for all the good they are doing. "If only CHRIST is preached, we therein do rejoice, yea, and we will rejoice." Not one, we trust, shall ever have reason to complain of misrepresentation of their principles, and perverse construction of their conduct. *Truth* never needs such auxiliaries; *Truth* rarely, if ever, employs them.

As a "Missionary Advocate" we plead the cause of the dying heathen. And here, too, we would confine our views to no narrow limits. We design to present, (as far as can be done in the small space which we can devote to this subject,) the operations of all the principal Missionary Societies, and in every part of the globe whither the Missionary has yet gone. We do, indeed, dwell more particularly on the proceedings of our own brethren in Northern India, the part of the vineyard where our Church has her work assigned to her by the Great Husbandman. We wish to do our share actively and well, while at the same time we wish to see how others are getting along with their shares. Nor

again, does the fact that we have work to do on heathen ground make us forget the destitute at home. This Magazine from its commencement has advocated the cause of Domestic missions, and is still designed to promote their interests. We look on the success of the Church at home as essential to the propagation of the gospel abroad. We would not stop the *rivers*, lest the *sea* should become dry.

In conducting the work the editors are truly sensible that they must draw upon the forbearance and indulgence of their readers. Amidst the "multiplicity of business" claiming their attention, they cannot give to the work that time and care which it requires. They wish not to make many promises, lest they should break them. They would only say that "according to the grace given to them," they will *endeavour* so to conduct this work that "in all things God may be glorified, through JESUS CHRIST, to whom be praise and dominion for ever and ever."

We invite particular attention to the Proceedings of the Board of Missions, published in the close of this number. We look upon the measures now adopted as making an era in our Missionary operations. The Board is now coming up to the mark, and doing the work which the church justly expects her to perform. She assumes the support of several of the heathen youth who have now completed their education, that they may be employed as assistants in the Mission—the object the church has always had in view in supporting them. She proposes, if the man and the means are furnished, to send out some one to fill the place of our departed brother, Mr. James Craig. *The church, we are sure, will furnish the man and the means.* In regard to both measures, we would ask, could the Board have done aught else? Has it not done just what Providence plainly indicated to be its *duty*, and what the whole church would have desired and directed, and what, by "the grace given unto her," she will be able to perform. Engaged in this work, we hear her Lord say to her, "Fear not for I am with thee, be not dismayed for I am thy God. I will make *darkness light* before thee, and crooked places straight; these things will I do unto thee and not forsake thee."

MISSIONARY INTELLIGENCE.

GENERAL SURVEY OF MISSIONARY OPERATIONS.

Some of our readers may, perhaps, remember, that in the early volumes of the former series of this Magazine, it was usual to give a monthly synopsis of Missionary Intelligence, presenting not merely miscellaneous extracts from the communications of Missionaries connected with various evangelical denominations, but also a brief account of any important movements these Missionaries were making, thus forming a kind of Missionary *Panorama*. It is designed to resume this practice in the present volume, and we commence by a general view of the present state of the Missionary field, arranged on the plan pursued in the London Missionary Register, which provides us the principal part of our information in reference to foreign Societies. In this survey we design to embrace every part of the world, where Missionaries are laboring, and to record, very briefly, the proceedings of Societies connected with the different evangelical Churches. The immediate influence of the mass of information thus presented, will, we are confident, be favourable to the cause of Missionary effort, since the interest felt in that cause is proportionate to the degree of information possessed regarding it; and the accounts we may give of success will encourage, of failure, instruct and warn, and in both cases suggest the will of God speaking in his Providence. Besides this, however, it appears to us of great importance that the attention of the Church should, to some considerable degree, be directed to her *work*, rather than her own morbid *condition*. Contemplating too much her schisms, and heresies, and weaknesses, like the sick man who considers his diseases, she is in danger of becoming worse instead of better. It must do her good to *work* off these things. By directing her attention to the Missionary field, in its grand extent and infinite importance, and by leading her to engage with all her heart in the work which her Saviour has presented in his last command, she would obtain a more healthful state, and increase in strength and activity. It will not be supposed that we mean that no attention should be paid to "healing her wounds," but only that instead of probing them and opening them time after time, she should make use of the strength that God has given, in his service. For this purpose we are anxious to call her attention to what God hath wrought, and is still performing, by his servants in heathen lands.

Another design which we have in view is to illustrate the *actual* unity of the Church. It will be seen, by the accounts which we design to publish, how harmoniously and efficiently ministers of different denominations co-operate in the promotion of the same great object in heathen lands, and that without a sacrifice of any essential articles of faith or practice. The question arises, why cannot the same thing be done at home? The light reflected from heathen lands may yet show the Church the path of her duty.

In our present number we can only introduce the subject; in our next, we expect to prosecute its details.

The *field* is declared, by the Redeemer himself to be the *world*: a term embracing all mankind. Foreign missions are generally considered as having reference to those who live in lands destitute of the light of the Gospel, while domestic missions refer to those who live in Christian countries. The entire population of the globe has been estimated at 800,000,000, and of that number of immortal beings only about 200,000,000 possess even a nominal Christianity, while the sum of those who enjoy the open Bible, and the clear light of Protestantism is not more than 50,000,000. We may then consider

750,000,000 as the population on which, as the Foreign Missionary field, the Church is called to operate. The differences which exist in this vast multitude in languages, customs, forms of worship, government, and geographical position, greatly increase the difficulty of their evangelization. Human wisdom would pronounce the effort hopeless, but faith assures us that we will be successful. "Not by might, nor by power, but by my SPIRIT, saith the LORD." "The *little stone cut without hands out of the mountain, shall itself become a great mountain, and fill the whole earth.*" "The mouth of the LORD hath spoken it."

The *prospect*. "The fields are *white to the harvest*," the signs of the times are, in many respects, peculiarly encouraging. The evangelized world is every year becoming more *accessible*. The restrictions on foreign intercourse which were enforced by some Governments, have been in a great measure removed. China has been opened to foreign intercourse. In Syria and European Turkey the Missionary can labour unmolested. Some Papal countries have diminished the strictness of their regulations in regard to the propagation of the Gospel, and means have been found to penetrate even the patrimony of St. Peter, and sow the seed of the divine Word throughout Italy. Commercial enterprise and mechanical improvements are rendering it more easy to visit distant lands. The whole world seems to be opened up, that "the Word of God may have free course and be glorified."

The *opposition* which has been made to the Gospel is constantly diminishing. The influence of those Governments, which "have given their power to the Beast," or which have sustained Mohammedanism or heathenism, is waning. The hearts also of the adherents to these systems of error are generally becoming faint, and it is not uncommon to find persons among them all, lamenting their weakness, and expressing their fears that their fall is at hand. Persecution does, indeed, perform its work in a few instances, but in general it is unknown. Such bloody scenes as the crusades against the Waldenses and Albigenses, the massacre of St. Bartholomew's day, need not be feared in the present age. The Missionary may expect to endure hardship and privation, to be exposed to numerous dangers by land and sea: but, as a general thing, the name of a citizen of a Protestant nation will secure protection to his life and property, and open a door to his labours. It was very different when Christianity was first propagated, and very different when of late years the slumbering Church first re-awakened to Missionary exertion.

The instrumentality the Church possesses is *increasing* in strength and efficiency. The number of *members* in the Church has, of late years, been steadily on the advance, and the standard of piety and Christian fellowship is becoming more elevated. The ranks of the *ministry* are increasing, and their zeal and devotion to do *all* the work that their master prescribes, is becoming greater. The Church, too, is employing the improvements of science to promote her high and holy operations. She applies the power of steam to print the Scriptures, and to extend their circulation in all lands. He who possesses "all the treasures of wisdom and knowledge," will make the discoveries and inventions, even of his enemies, contribute to the promotion of his glory,

We might mention numerous other signs of the times, which would show how encouraging is the present state of the world. But we will specify only one more—the *near approach of the Millennium*. "The time is at hand." "Of that day or that hour knoweth no man," yet while the precise period of its commencement cannot be announced, the fact that it is not far distant may be asserted with confidence. Systems of iniquity are ripening to their fall, Zion is putting on her beautiful garments. Things which can be shaken are tottering; things which cannot be shaken are settling down more firmly on their true foundation. The time must soon come when "the kingdoms of this

world shall become the kingdom of our LORD and of his CHRIST," when "JESUS shall take to him his great power, and reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." It is an encouraging thing that success, always certain, is now so *near*. On the eve of victory is not the time to be idle and indifferent. God is saying to Zion, "arise, shine, for thy light is come, and the glory of the LORD is risen upon thee."

In the accounts we design to publish in the course of this volume, our readers will see what *progress* has been made in the work to be performed.

LETTER FROM MR. JAMES CRAIG TO THE SECRETARY OF THE S. S. ASSOCIATION OF THE FIRST REF. PRESBYTERIAN CHURCH, PHILADA.

The following letter was received several months ago, and put into the hands of the printer for publication. The press of matter prevented its insertion until now, when we submit it to our readers in connection with an obituary notice of its beloved and lamented writer. As the *last* communication he sent to America, it possesses a still deeper interest, and will be read with serious and solemn attention. Mr. Craig was for many years a teacher or a superintendent of this Sabbath School, and this letter shows that he continued to feel a deep concern in its welfare. He has now gone to his rest, yet by this letter, "he, being dead yet speaketh."

Saharanpur, May 26, 1845.

My dear Christian Friend.—Your very interesting communication of 26th Feb. was received early in the present month, for which please accept my sincere thanks, both for yourself and the Association which you represent. In the midst of our trials and discouragements among the heathen, who in this part of India seem almost, if not altogether, given up to follow their idols, it is not a little cheering to us to hear of the efforts that are being made among you for gathering into the Sabbath School, and thence to the Church, those who, but for such efforts, would grow up in a condition, little, if at all, better than that of the heathen. Especially does it rejoice our hearts to learn that your efforts have been so largely and abundantly crowned with success. Your privileges as a Sabbath School and as a Congregation are truly great. You are those to whom *much* is given, and we trust that in regard to the *much* which shall be required of you, you will not be found wanting. We trust you will not only hold fast that to which you have already attained, but that you will abound more and more. Next to the success of the Gospel among the heathen, nothing can afford us greater pleasure than to hear of the continued prosperity of that Church and Sabbath School with which we were once so intimately connected. Indeed we often, on the receipt of letters from some of our friends in Philadelphia, enjoy the privilege of turning aside for a time from the scenes around us, to contemplate the flourishing condition of that congregation with which more of our delights are placed than with any other assembly of the saints on earth. Would that we had it in our power to afford you and all your coadjutors a similar pleasure by furnishing you with equally cheering accounts of the success of our efforts among the heathen. But such is not our privilege. Your time for rejoicing with us is not yet, except so far as we may both rejoice in hope. The time appears to be yet future, when he that soweth and he that reapeth shall rejoice together over the strength of the Gospel in India, especially in what is called Northern India. In this part of Hindustan the opposition to the Gospel appears to be much stronger than in Bengal, or Southern India, or in the Presidency of Bombay. It is true in all those places missionary operations are of longer standing than in this, but the difference manifested by their attendance on Missionary Schools, where it is not concealed that the grand design is to convert them to Christianity, even after a number of the pupils have renounced Idolatry and openly professed

Christianity, and that too in preference to attending the Government Schools, from which the Christian religion is carefully excluded, and in their general compliance with the measures adopted by missionaries for their benefit, compared with the opposition, which is here made to every department of Missionary effort, is evidently greater than can be accounted for from the difference of the time in which these efforts have respectively been brought to bear upon them. Perhaps one reason for this difference will be found in the difference of climate, that of Northern India being somewhat more bracing, seems to render the inhabitants stronger to do evil, and more energetic in opposing that which is good. Another reason I have no doubt is, that a larger proportion of the people here are Mahomedans. These are not only worse in all respects themselves than the Hindus, but wherever they predominate they exercise a very pernicious influence on the other class, rendering them more rude and uncivil in their manners, more turbulent and troublesome in all their intercourse with others, less respectful, and more disobedient to their superiors, and in all respects more unmanageable and less compliable with every measure adopted for their spiritual welfare, than they would be if free from such influence. Such is the character in general of the people among whom the missions of the General Assembly's Board are located, particularly the most northern part, which is occupied by the Lodiana Mission. Whether it be owing to the causes above mentioned, or to the inadequacy of the measures adopted, or to the inefficiency of the instruments employed, or to all these causes taken together, certain it is that our success has been far less in proportion to the time and means employed than has been obtained in many other heathen countries, and even in other parts of Hindustan.

These things are doubtless intended to try our faith and to teach us to put no trust in any human instrumentality, but to fix our eye of faith solely on Him, without whose power the conversion of the most pliable is impossible, while by his aid the most obstinate can with infinite ease be reduced to submission. The work is his, and if he chooses to carry it on more rapidly in one place than in another, our business is to acquiesce, and to rejoice in any and in every conversion that is known to take place in any part of the heathen world, both on account of the souls that are thus saved from wrath, and the triumph that is gained by the kingdom of Christ over the powers of darkness, and especially because these are but the earnest and first fruits of the great harvest which will soon be gathered in out of every Gentile nation, and tribe, and kingdom. Our time therefore is coming, in which either we or those who may succeed us, will see multitudes of converts, even in Northern India, flocking to the standard of the cross, which had long been unfurled among them, only to be treated with contempt.

Our present duty is to plough in hope, and in doing so the signs of the times are calculated to afford us much encouragement. Christian societies of every name are beginning to imbibe more of the missionary spirit, and to engage more generally and more systematically in efforts for the spread of the Gospel. Missionaries belonging to every denomination of Christians are running to and fro, throughout the heathen world, disseminating the knowledge of the Lord, and calling the attention of men to the Lamb of God who taketh away the sins of the world, and the degree of success which has already, in some places, attended those efforts, is quite sufficient to encourage us to perseverance. Even in Hindustan the number of baptisms lately recorded in various places, seems to indicate that the fruits of past years of labour and toil are beginning to appear. The Calcutta

Christian Observer of this month mentions that a young Mahomedan, 17 years of age, was recently baptised by the missionaries at Rajkote, that 20 baptisms lately took place at a station called Baroda, and that eight additional converts had since been baptised in the same vicinity, that a young learned Hindu was baptised at Bombay by the Rev. G. Candy, on the 20th of February, and that on the 2d of March three persons were baptised at Nassick, that recently, within the period of a single month, sixty persons were baptised at a place called Solo, and at another station, named Kapasdanga, 71 persons were baptised in a single day. These events are calculated to call forth thankfulness to God, and to encourage us to greater diligence in his service, knowing that though we may seem for a while to labour in vain, yet in due time we shall reap if we faint not.

I am sorry to state that before your excellent letter to J. R. C. reached us, the boy for whom it was intended, and for whose support and education your Association has so long contributed, had run off from the Institution! Such a reward for our labours, as well as for all your contributions, is well calculated to discourage us from all further efforts, but it must not be so. We must still continue to sow and cultivate without knowing beforehand whether shall prosper this or that. Besides, who can tell whether after all these deductions have been made, there may not have fallen as much of the seed on *good ground*, as will more than compensate for all our labours. Brother Campbell will enclose this with some letters, written by himself, from which you will learn all our state. I will only add that my family are at present all in good health. With kind Christian regards to you all, in which Mrs. C. unites, believe me

Your sincere Friend and Brother,

J. CRAIG.

OBITUARY.

Died in the Mission House, Saharanpur, North India, on Saturday morning, the 16th of August, 1845, MR. JAMES CRAIG, in the 46th year of his age, and for more than seven years a missionary among the heathen of India.

A little more than a month before his decease, Mr. Craig was in the enjoyment of robust health. On the appearance of a slight bilious derangement of his system, the physician of the station was called in, and a course of medical treatment pursued, which it was hoped would soon, through the divine blessing, restore him to usual health; but the disease, though seemingly slight, resisted all the usual remedies, and no good was effected. The doctor next proposed salivation, as the most effectual means of restoring the secretions of the system to a proper state. To this course Mr. C. consented, but all the efforts made to accomplish the object proposed, entirely failed. During this time, the patient was nearly altogether free of pain,—did not appear to be wasted by disease, though without appetite, and was in the possession of an active and composed mind. It appears that for some days before his departure, he had the sentence of death in himself, and felt that he was not to be much longer an inhabitant of earth. This he made known to his beloved partner, whom he exhorted not so much to pray for his life, as that she might be able to exercise Christian resignation to the divine will, and that his death might be sanctified to herself. The day before his death, he called the writer to his bed

side, and with the most perfect composure, spoke of his departure being at hand, and made known his wishes respecting his wife and children, when left alone in this heathen land. On expressing our hopes that such distressing events would not take place, he said, "Well, you will see that I shall not be many days here. I feel that the supports of life are almost gone, and that I cannot live much longer." I then asked him what his views and feelings were under such prospects. With a peculiar expression of joy, he said, "O, I should be rejoiced to get away from a world of sin and imperfection, and to be with Christ, and nothing holds me here, but a desire to support and cherish my family; but them I commit to God." After much conversation of this kind, in which he seemed to take great pleasure, we poured out our hearts together in prayer, as we had often done before, and mingled our tears with our supplications in prospect of such a separation,—to us an event that seemed possible, but to him, one quite probable, if not certain. In this calm and peaceful state, he remained during the day, fully anticipating a speedy dissolution, while we all entertained a hope, that he might still be spared to his family, and the work to which he was devoted. About midnight he awoke out of a long sleep, and supposing that his end was near, he formally, in prayer, commended his wife and children to the Lord. Shortly after, his hearing and speech greatly failed him, and his mind wandered, but still he appeared to understand what was taking place. About four o'clock, he was asked if Christ was precious now, and never can we forget the expression of his countenance, and the heavenly joy that seemed to spread over his face, as an index of that ecstasy which filled his enraptured soul. He then gave the last parting grasp of the hand to Mrs. Craig,—gradually lost all consciousness of external things, and sweetly and calmly, without a struggle, took his departure for a world of endless and unspeakable happiness. "Mark the perfect man, and behold the upright, for the end of that man is peace."

It has been the happiness of the writer of this short account of the last hours of the deceased, to have enjoyed a most intimate acquaintance with him for twenty years; during which period our friendship has been uninterrupted, and our objects and interests have been closely identified. How often have we talked of Christ—of his character—his condescending love, in the work of man's redemption, of our personal experience of his grace, and the enjoyments of his presence, until our souls have burned within us. How often have we conversed on the nature and freeness of the gospel,—on the constitution, and order, and worship, of the church of God;—the means of her extension in all lands, and her future purity and prevalence and glory;—on the way that God had preserved us in the slippery paths of youth, when in the road to ruin—brought us to the knowledge of himself;—by mysterious providences led us from the land of our fathers and our friends, to the beloved country of our adoption.—revived and refreshed us and made us mutually useful to each other's stability and spirituality,—inclined us to devote ourselves to the spread of the gospel among the heathen—and then opened the door for us, and at last brought us through many perils by sea and land to this distant field of labour, and preserved us so long in an uncongenial clime. But this sincere and beloved Christian friend is gone, and I am left to prosecute the work alone. His strong mind, good taste, sound judgment, humility, agreeableness and prudence, made him a pleasing companion in the mission work, and peculiarly qualified him for discharging the duties of a ruling elder, both in a Christian and a heathen land. I have never known a man of more integrity and uprightness. His love of truth, in every form, was most ardent. He abhorred insincerity and falsehood

in every shape. His attachment to the few, whom he made his bosom friends, was unalterable.

He was born at a place called Leiter, about four miles to the east of Londonderry, and in the 18th year of his age he experienced that change of heart, by which old things passed away, and all things became new. At that time, and at other periods of his Christian life, his enjoyment in religion was very great,—indeed so great, as he often remarked, as almost to unfit him for engaging in the common duties of life; but again, he often walked in darkness, and had no spiritual comfort in Christian ordinances. Still, so marked were the evidences of his conversion to God, and so clear were his views of the doctrines of grace, and the nature of that covenant which is well ordered in all things and sure, he was not tossed to and fro, nor harassed with doubts respecting his interest in Christ. He *knew* in whom he had believed; and his faith in the *sure promises* of Him who cannot lie, regardless of his own feelings or sensible assurance,—and his belief that God was his God in covenant, and that this covenant stood fast, was generally unwavering. He has often remarked to the writer, that he could sooner disbelieve his own existence, than doubt the reality of his religious exercises and enjoyments, and only a few hours before his death, and when he looked down into the tomb, and forward to the eternal state on which he was about to enter, he said he did not entertain a doubt respecting his acceptance with God, through Jesus Christ, on whom *alone* his hopes were fixed. And yet no man could have more humble views of himself, than he entertained. During his whole life he had been acquiring more knowledge of himself, and of the deep depravity and corruption of his heart. “Great humble man!” He is now delivered from the bondage of corruption, that weighed down his spirits, and has been admitted into the glorious liberty of the children of God above. For him death had no terrors, because its sting had been taken away. His faith is now changed to vision;—he sees as he is seen, and knows as he is known. “Blessed are the dead that die in the Lord.” May we “be followers of them, who through faith and patience inherit the promises.” He has left a beloved partner and five small children to the care of his covenant God, and to the affectionate sympathies of the Christian church; and he has left his companion in labour at this station solitary and alone. May this solemn event be sanctified to us all;—may some devoted servant of the Lord soon come up to fill his place, that the work may not be interrupted;—and may we all be excited, from this evidence of the uncertainty of life, to “do what our hands find to do, with all our might.”

His funeral, which took place the same afternoon, was attended by nearly all the civil and military gentlemen at the station, and by a large number of the natives. His remains lie in the mission burying ground on the premises, there to sleep until the morning of the resurrection. His bereaved widow is wonderfully supported under her severe trial, and she has the sincere sympathies of all around her. On the next day—the Sabbath—she was enabled to appear in the house of God, and offer her infant babe, only a few weeks old, to Him in the ordinance of baptism. At the same time a sermon was preached with reference to the event, from Ps. 39: 9. “I was dumb, I opened not my mouth, because thou didst it.”

PROCEEDINGS OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS OF THE GENERAL SYNOD OF THE REF. PRESB. CHURCH.

At a meeting of the Executive Committee held on the 25th of November, a communication was laid before them, announcing the death of Mr. James Craig. A committee was then appointed to draft resolutions expressing the feelings of the Committee on receiving this melancholy intelligence, and sug-

gesting some course of action to be pursued in regard to it. After several other meetings and much deliberation, the following resolutions were unanimously adopted, and in compliance with the direction of the Committee, are now published in the Banner. The address and appeal referred to, may be expected in our next number.

"I. Whereas, this Committee has received from India the melancholy information of the death of Mr. James Craig, a Ruling Elder of the Reformed Presbyterian Church, and for seven years a Missionary at Saharunpur; therefore,

Resolved, 1. That this Committee receive the intelligence of the removal of one so much beloved and respected, with heartfelt sorrow.

Resolved, 2. That recognising the right of the Almighty to dispose of all things as seemeth good in his sight, we bow with humble submission to this deeply afflicting dispensation.

Resolved, 3. That we record our tribute of respect to the memory of our departed brother, regarding him as a man of probity and worth, of exemplary deportment in the house of God, and as giving the most satisfactory evidence of possessing much of the "SPIRIT OF CHRIST."

Resolved, 4. That we acknowledge with gratitude the usefulness of Mr. Craig, while spared on earth, in the example of holiness which he presented; in his instructions as teacher of the Mission School, and in all labours in which he was employed, as well as in his whole conduct as a private Christian, and as an officer in the Church.

Resolved, 5. That the Corresponding Secretary be requested, at his convenience, to preach a funeral Sermon in the First Reformed Presbyterian Church, Philadelphia, on the evening of the Sabbath, in evidence of our affectionate remembrance of our departed brother.

II. Whereas, several of the native youth, under the instruction of Mr. Campbell, have now completed the course of instruction contemplated in the regulations of the Orphan Institution; and whereas, some of these give pleasing evidences of being truly converted persons, and of possessing such talents as may render them useful in Missionary labour; and whereas, the lamented removal of Mr. James Craig renders it expedient to adopt immediately some measures for continuing that department of service in which he was engaged; and whereas, the employment of these youth in this manner has always been contemplated by the Church with faith and hope; and whereas, divine Providence seems plainly to indicate that this should *now* be done. Therefore,

Resolved, 1. That the Corresponding Secretary be directed to instruct Mr. Campbell to employ, as his assistants in Missionary service, as many of these youths as he may consider suitable, *not exceeding three*.

2. That an appeal be made to the Church, presenting the nature, the necessity, the advantages and the practicability of this measure, and calling upon them to sustain the Board in carrying it into effect.

III. Whereas, it has seemed good to our Father in heaven to remove from his earthly labours, our beloved brother, Mr. James Craig: and whereas, the department of Missionary service which he occupied cannot be carried on efficiently unless some person be sent out to supply his place; and whereas, it becomes us to observe carefully, and implicitly to follow the leadings of Divine Providence, with the confident assurance that God will enable us to accomplish any work which he thus calls upon us to perform; therefore,

Resolved, 1. That a call be made upon the Churches which we represent, to furnish some right hearted man, who will devote himself to this work of faith, and labour of love, as a Missionary in India, under the supervision of his Board.

2. That when such a person has been obtained, this Board will use all their exertions to provide his outfit to India, and to sustain him in labouring in that land, feeling assured that "we are well able to do this, if the Lord be with us."

3. That when Mrs. Craig and her bereaved family, now, as we have reason to suppose, on their way to this country, shall have reached our shores, measures will be adopted to provide for her and them such relief and sustenance as their condition may require.

4. That these Resolutions, and an address explaining and advocating them be published in the Banner of the Covenant.

YOUTH'S DEPARTMENT.

THE LOG KITCHEN.

OR, "SHE HATH DONE WHAT SHE COULD."

"She hath done what she could," said the Saviour, of one whose devotion to Him led her to the tomb of her crucified Lord, to watch for his resurrection. Young Christian, can *that* be said of you? "She hath done what she could!" Oh, how full of encouragement is the simple story of Mary's love, especially to the female disciple of the Saviour.

There lived in a little log hut in the outskirts of a neighbouring state, a girl of sixteen. The only means of instruction ever enjoyed by her, did not exceed six months, but her mind was awakened by an ardent desire for knowledge. After she had learned by heart, the few books within her reach, she took the Bible, and though she had seldom heard the Gospel preached, yet the spirit of God inspired her with wonder, as she read the story of a Saviour's love. Her wonder was changed to penitence; she was humbled; she sought pardon, and with a sense of forgiveness, came the inquiry, what she, a poor, ignorant child could do for her Saviour. She thought of her brothers; she read to them over and over again, the lessons she had learned from the Bible. She had heard of the Sabbath schools, and with a determination to establish one among the few neighbours in her vicinity, she persuaded her father to lend his kitchen for a school-room. When the Sabbath came, twenty poor, ignorant children filled her room. Soon, her school increased; old men and middle aged came, and the youthful teacher was happy, yet with a trembling heart she persevered.

Years passed, and in place of scores, hundreds gathered in that school, each returning Sabbath, and it is now in the midst of a flourishing village. A neat church stands on the site of the old log kitchen and the songs of Zion echo from its walls, and the voice of the Gospel minister is heard from its pulpit on the Lord's day. That teacher sleeps! Her pure spirit has gone to receive the blessed commendation—"She hath done what she could."

Yes, she has ceased from her labours, but mark the sequel! A brother who listened to the first lessons of holiness that trembled on her lips, is preparing for the Christian ministry; others are devoted, useful Christians, and one of the scholars is already on missionary ground. Verily "She hath done what she could."

To every young Christian, we would say, "Go and do likewise." But do you ask what you can do? Look around you. Are your brothers and sisters better for your example? Are your companions looking to you for a pattern of holiness, or are you a stumbling block over which they will plunge into the abodes of the lost? Say, is your heart steeped in the love of Christ? Is it burning with a missionary spirit? You can be a missionary even where you are, in your own town, in your own neighborhood, for there are those all around you, who seldom hear the sound of the Gospel. Seek them out; bring them to Christ. Thus you may bear fruit to the glory of God, and of you too, it may be said, "She hath done what she could," and your name will stand out, emblazoned upon the firmament of the upper world, as with the rays of a celestial sun. Is not the thought enough to startle the soul with a thrill of heavenly rapture!—*Christian Citizen.*





ILLUSTRATIONS OF HEATHENISM.—No. 2.
A NATIVE HINDU SCHOOL.

T H E

Banner of the Covenant.

FEBRUARY, 1846.

ADDRESS TO THE MEMBERS OF THE REFORMED PRESBYTERIAN CHURCH, AND ALL OTHERS WHO MAY FEEL DISPOSED TO UNITE WITH THEM IN MISSIONARY EFFORTS.

BRETHREN BELOVED IN THE LORD:

The mournful intelligence that one of the missionaries of our church, Mr. James Craig, has been removed by death from the scene of his earthly labours, will naturally lead you to expect from those to whom our General Synod has confided the management of her foreign missionary operations, such suggestions as this distressing event may appear to require. It has caused us deep regret that one so well qualified to labour among the heathen has been removed in the meridian of life, and in the midst of his usefulness, but we dare not murmur, since He has done it who "does all things well." It is our part, with humble submission to his sovereignty, to seek to know, and to resolve to perform, the duty which is thus presented to our minds and enforced upon our hearts.

Mr. Craig was connected with the foreign missionary operations of our church from their very commencement. Their zealous and indefatigable advocate at home, he gave the strongest proof of his devotion to their interests by becoming their representative abroad. The station at Saharunpur could hardly be said to have been organized before the time when he became connected with it, and his services in that place ceased only with his death. He was spared to see much and good fruit from his labours. He lived to behold the erection of the mission church, to attend from Sabbath to Sabbath on the services of the sanctuary, in company with India's benighted sons, and to sit down at a sacramental table with numbers who had renounced their idols and devoted themselves to the service of the living God. It was his privilege to see the Orphan Institution organized, to aid in its direction, and to receive several of its "rescued brands" into the fellowship of believers. He was permitted to scatter far and wide the incorruptible seed of the Word of Life, and to "find" some of "the bread thus cast upon the waters." Many missionaries have been called away on the very threshold of their labours; he was allowed to make considerable progress, and to be instrumental in accomplishing much good. We are thankful that he did not live in vain.

His place is now unfilled, and the department of labour assigned to him must be neglected. The other missionaries have been exerting them-

selves even beyond their strength, and we have reason to fear that their diligence may shorten their valuable lives. We cannot look to them to supply the place of him who has departed. They have all their own appropriate work. What then is to be done? We know no other reply which can be made than this: *Another missionary must be sent forth!* The standard which has fallen from the hand of our lamented brother, must be taken up by some other devoted man; the work of the Lord must go on. This would merely be *maintaining our previous standing*, and whatever *more* we ought to do, certainly there is no one who will say we ought to do *less*. We have had *three* missionaries on the field; we must at the *least* keep up that number. It is true Mr. Craig, although ecclesiastically connected with us, was sustained by the General Assembly's Foreign Board, but we had always contemplated assuming his support as soon as it could be done; and having, at length, paid off the arrearages due to that Board, and having been enabled to meet punctually our obligations for the support of the two other missionaries, we would probably have attempted this during the current year. The particular person who had been mentioned as the one whom we would especially have desired to sustain, has been taken away; but our duty, to "do what we can," remains the same. It is not the *man* we should regard, so much as the *work* in which he is employed. In sustaining another missionary we would be doing no more than if we had assumed the support of Mr. Craig. In doing this, therefore, we are only following out a plan already proposed, and one which has received the repeated approbation and sanction of our highest ecclesiastical authority.

We feel it to be necessary to send out another missionary as soon as possible, *lest another breach should be made in the little band*. "The prophets—do they live forever?" Our beloved brother Campbell has already passed the average limit of missionary service, and, though we trust that a gracious God may yet prolong his days for many years, another person should be on the spot to occupy his place if he should be removed. Had a missionary been sent out some time ago, the place of Mr. Craig might now have been filled, whereas it will take a considerable time before this can be done, even were a person to go forth immediately. *Years* must pass before a missionary can reach that distant region, and be able to preach in its strange languages. There should always be one in course of preparation to take the place of any who may be removed. A corps of *reserve* is not uncalled for in Emmanuel's army.

"Men and brethren, are these things so?" They are. Where then is the man who has given himself unreservedly to his God to serve him, wherever he may send him—Who is burning with the love of Jesus; overflowing with ardent desires that sinners may be saved; and who thus feeling, is furnished for the mighty work with such natural and acquired gifts as may promise his usefulness when employed in it—And who is willing to "endure hardness," to encounter "perils" of almost every kind, and "count all things loss" that he may win souls to CHRIST? Let such a man present himself, and let him not doubt but that the church will sustain him. "If the *love of God* has led him to the work, the *God of love* will assuredly provide for him." For such an object all of us will rally, and it will be found, we are confident, that we are well able to accomplish it!

While, however, the Board thus invite some one to offer himself to supply the place of our departed brother, assured that the *means* will be provided whenever the *man* is presented, they have felt that something

must be done at once to carry on, as far as possible, the ordinary routine of missionary operations. And they cannot but regard it as a *remarkable Providence*, that at the very time that Mr. Craig was removed, several of the orphan youths, who had been in part under his care, had almost completed their prescribed course of study, and in consequence would soon have withdrawn from the institution. Several of these possess superior natural abilities, and have acquired an enlarged system of education, and have given the most satisfactory evidence of being converted persons. It was always contemplated that such of these young men as appeared suitable should be employed in communicating the knowledge of salvation to their perishing countrymen, and now we find that *there is need of their services just at the very time when they are prepared to give them*. It is true they cannot do all that Mr. Craig did, nor do they render it unnecessary to send out another missionary, but they can be very useful now, and in being so will become still more useful hereafter, and their services are required. In this, as in almost every thing connected with that institution, we mark the hand of Providence; and when we see the way pointed out so clearly, we cannot refuse to take it.

The term of seven years, during which these youths were to be sustained on the scholarship plan, expired, in the case of several, in last November. The question, therefore, presented to the church is, *What is to be done with them?* To abandon them to themselves, or cast them out upon the world, would be at once cruel and unwise. Their belief as Christians has rendered them outcasts from their countrymen, and unless they should apostatize they would receive from them no kindness. The church has always had an eye to their employment in the missionary work, and to decline employing them now, when they are prepared, and their help is required, would be to refuse to pluck the fruit from the tree we have been nurturing—to reap the harvest produced by the seed we have been scattering. We are not so unkind, we are not so foolish. They are, then, to be sustained as assistants to the missionaries, and in course of preparation for the gospel ministry. But how is this to be done? We suggest the following plan:

1. Let it be a *special effort*, that it may not interfere with the obligations we are under for the support of the missionary brethren. Let none cease to contribute to *that* object that they may contribute to *this*.

2. Let it be done by one individual, or several united, being pledged to contribute annually to their support the sum necessary, which is estimated at \$125. As numbers of persons subscribed for scholarships, for whom no beneficiaries were obtained, and as numbers have become released from their engagements for that object by the death or desertion of their pupils, or by the expiration of the term of subscription, we hope that all such will unite in sustaining this effort. Let persons who have each held a scholarship contribute the same amount for this object, and then in place of *prospective* they are accomplishing *actual* good. If any are able to contribute the amount required for a scholarship, they are able to do this, and this has still more claims upon their support. It is not to *prepare*, but to *employ* native instrumentality that we now invite them. *Her own sons are ready to give India the gospel*. Who will aid them in doing it?*

3. As the support of the native helpers will constitute a distinct fund,

* As it may not be convenient for persons who have held scholarships to confer with each other on this subject, if their contributions are remitted separately to the Treasurer of the Board, they will be appropriated to this object. We hope all such persons will aid in this effort.

any individual may contribute at his pleasure for this object. It is probable that it will be necessary to raise much of the amount needed by small contributions, and even if the entire sum required should be subscribed, still failures in payment may occur, which will render it necessary to have other sources on which we may draw. If this should not be the case, the funds thus contributed may be usefully expended in increasing the efficiency of the labourers by enabling them to itinerate, and to distribute tracts, &c. Let all whose hearts incline them to give for this object, be assured that their contributions will sacredly be applied according to their directions.

Such, beloved brethren, is the object we present to you, and such the plan by which we propose its accomplishment. We anticipate that it will meet with your cordial approbation and your efficient aid. We do not expect that it will encounter many *objections*, yet you will permit us to consider a few of those which possibly may be presented, although we do not think that *duty* is in any case to be determined by *what cannot be said against a thing*, but by *what can be said for it*. If we have had evidence that is sufficient to prove a thing to be *right*, we need not refute the multitude of arguments which can always be adduced to show that it is *wrong*. Yet,

1. Some may say the *church is not able to do this*. How do we know till we try? Let us make the attempt, and if, *having made it*, we fail, then we will abandon it. Let us at least *try to do it*. We may remember the time when it was thought that our whole church could not raise the amount necessary to support Mr. Campbell; when we *tried*, we discovered that we could sustain both him and Mr. Caldwell, and, besides, contribute a very large sum for scholarships. Only let us *try*.

2. Some may say, *We are in favour of domestic missions*. So are we; we consider them necessary for supporting foreign missions, and the Board has earnestly advocated them. But we are also in favour of foreign missions. We feel that we have a duty to perform to the heathen world, as well as to our own countrymen. We are not to tarry at Jerusalem *after the day of Pentecost*. Besides, we think the case of the heathen both more deplorable and more necessitous than that of any who ever in this land. And further, we feel that an enlargement of zeal and liberality in foreign missions will excite still more zeal and liberality for domestic missions. The one candle will light up the other without losing any of its own flame.

3. Some will refer to the *present agitated state of the church*, and hence argue that we should wait till the question of union is determined. But we would reply, that whatever diversity of opinion there may be on other subjects, there certainly is none on this. In sustaining our mission in India we are all united; and however the question may be determined, we feel sure, all of us, after, as well as before, will count it our privilege to give our support to our beloved brethren in all their operations. We need not wait for this. We might indeed wait if time would wait—if death would wait—if no heathen would pass into eternity till we were ready—if they would cease to perish till we had ceased to differ.

4. Some may say, *It is a doubtful matter—no good may come of it*. We have already been disappointed. The temples of idolatry still rear their heads, and the heathen still are “mad upon their idols.” Some may say, We paid for several years to sustain children, and at last they died, or ran away, or became worthless. All this may be so, but on whom do such remarks cast censure?—ON GOD.

The work is a work of faith. Although we know not whether shall pros-

per this or that, yet we are commanded to *sow the seed*. The result, which "the Father keeps in his own hand," should not and cannot be our rule. Want of success will not make what we do either right or wrong. Nor, however, can any one say it has all been in vain. He who has said that his word *shall not* return unto him void, does not deceive us. The foundations are sapped long before the walls begin to totter. The heathen youth who have forsaken the Orphan Institution may yet be benefitted themselves, or benefit others by the instructions they received there. We must wait *many days* to find the bread cast upon the waters.

But we have said enough, more certainly than is necessary, and we close by calling upon every one whom we address to remember the words of the Redeemer, "Thou art *mine!*"—words of *direction* and words of *encouragement*. "Thou art *mine* in thy *money*," "Thou art *mine* in thy *labours*," "Thou art *mine* in thy *prayers*," "Thou art *mine* in thy *obedience*." If *mine*, then, I will *help thee* to do my work. I will give thee joy in all thy efforts for my glory; I will at last place upon thy head the crown which is given to those who are instrumental, however remotely, in turning many to righteousness.

O LORD, incline us all to live and labour for THEE! Make us feel for the condition of the heathen world! Increase our faith, and zeal, and energy! Bless our efforts with abundant success! Speedily accomplish for thy church those glorious things which thou hast spoken concerning her! Speedily grant that Messiah's name may be great among the Gentiles, and in every place incense and a pure offering be presented unto THEE! The work is THY work. O LORD let it be speedily accomplished!

On behalf of the Executive Committee of the Board of Missions of the General Synod of the Reformed Presbyterian Church.

Philadelphia, Jan. 14, 1846.

THEOLOGICAL DISCUSSIONS.

For the Banner of the Covenant.

CIVIL GOVERNMENT.

(Continued.)

5. What could they do? and what did they do? They could impose a tax on the importation of negro slaves, for twenty years after the adoption of the Federal constitution. They did so. They could prohibit the traffic entirely, at the expiration of twenty years, in 1808. They did so. They had the law enacted, cut and dry, so as to go immediately into operation after 12 o'clock, P. M., 31st December, 1807. It would be gratifying to the friend of humanity to trace the progress of legislation, from the ordinance of 1787, which made the admission of the new states which should be formed out of the then north-western territory, into the Union, to depend upon their constitutional prohibition of slavery, through the years 1794, 1800, 1807, 1811, 1819, 1820, when a participation in that dark commerce was made by law a capital crime—piracy on the high seas. Could the federal government have done any more? Yes! It could have abolished slavery in the District of Columbia—but did not! It could have prevented that most inhuman traffic between the states, which often rends asunder the strongest and the tenderest ties of our nature, in separating husband and

wife, parent and child ; but this it has not done. Shame ! But this affects not the principle of the *constitution*. It is chargeable to mal-administration.

6. Has the United States government aided and countenanced slavery !

Here it will be requisite to observe, that we have been in the practice of using the words "*Constitution* of the United States," and the "*Government* of the United States," indifferently, in this enquiry. We must distinguish the two in answering the question at the head of this article, viz: "Has the United States government aided and countenanced slavery ?" In reference to that admirable document, the FEDERAL CONSTITUTION, we say, so far as its *true spirit* has been carried out in the executive administration, the answer is, no : but the very contrary. The genius of the constitution, in its legitimate tendency, when faithfully administered by a correct and honest executive, so far from abetting slavery, has already prevented the bondage of millions of the African race, and is now extending with fostering care the wings of the national eagle over the infant colonies of Liberia. But different, very different indeed, has been the tendency, too often, of the executive administration ; particularly during these last twenty years ; as well as the course pursued by the federal legislature. Although the Congress has *full and exclusive jurisdiction* over the District of Columbia ; and although petitioned from various parts of the Union, until their table groaned under the burden of papers to abolish slavery in that district, they have always refused to listen to them. Such petitions, by a vote of the house, have been declared inadmissible. At the last census, that is, in 1840, there were in this district of ten miles square, four thousand slaves. There any negro suspected of being a runaway slave, is, by authority of Congress, put in prison, and there detained, and if not claimed as a fugitive, or able to prove his freedom, is SOLD AS A SLAVE FOR LIFE, to raise money to pay his jail fees!!

This district is, moreover, the great slave mart of the North American continent. The United States prison is crowded with slaves by the slave traders. Four or five advertisements may be found in the same sheet of the most tempting bargains, showing the most flourishing condition of the slave trade in the district. Sept. 13, 1834, "cash for two hundred negroes." Sept. 1, 1834, "cash for four hundred negroes," &c., &c. See Jay's Inquiry, pp. 154—158. But the very recital is sickening. They are shipped off to a southern market. "This vile commerce," says Mr. Jay, Inq., p. 153, "is carried on by land as well as by water. Slave-coffles are formed at the prisons of the district, and thence set off in their dreary journey into the interior, literally in chains. A gentleman thus describes a *coffle* he met on the road in Kentucky: "I discovered," says he, "about forty black men all chained together in following manner: each of them was hand-cuffed, and they were arranged in rank and file. A chain, perhaps forty feet long, was stretched between the two ranks, to which short chains were joined, which connected with the hand cuffs. Behind them were, I suppose, *thirty women* in double rank ; the *couples tied hand to hand*." These coffles pass the very capitol in which are assembled the legislators, by whom they are authorized, and over whose heads is floating the banner of the republic, too justly, alas, in such instances, described by an English satirist as

The fustian flag that proudly waves,
In splendid mock'ry o'er a land of slaves.

"But the tale of iniquity and infamy is not yet ended. In the capitol of our confederated republic, and with the sanction of the congress of the

United States of America, MEN ARE LICENSED FOR FOUR HUNDRED DOLLARS TO DEAL IN HUMAN FLESH!!” What BRUTAL and BRUTALIZING SCENES! Well might Jefferson say, “I tremble for my country, when I reflect that God is just.”

The general tendency of the federal administration for many years, short intervals excepted, has been in favor of slavery. This was not so much to be wondered at, when the executive chair was filled by incumbents of southern feelings and habits. But the contemptible servility of northern men from free states, where slavery is not tolerated, is as degrading as it is alarming to the friends of freedom. What a lamentable example we have in the case of a late presidential incumbent, Martin Van Buren. In the most gratuitous and uncalled for manner, to curry favour with the south, in his inaugural address on the fourth of March, 1837, he declares that he will never give his sanction to a bill which might disturb the slave question in the District of Columbia!*

* In the course of his administration, when coming near its close, this gentleman had an opportunity of manifesting his predilections, in the case of the Amistad captive Africans. Mr. Van Buren, Mr. Forsyth, and the Attorney General, evinced a strong inclination to deliver up these poor forlorn strangers to the tender mercies of the Cuban Spaniards. Mr. Forsyth to the Spanish minister d’Argaiz, Dec. 13, 1839, says, “The undersigned cannot conclude this communication, without calling the attention of the Chevalier d’Argaiz to the fact, that with the single exception to the vexatious detention to which Messrs. Montes and Ruiz have been subjected, in consequence of the civil suit instituted against them, all the proceedings in the matter on the part of the executive and judicial branches of the government have had their foundation in the assumption, that these persons ALONE were the parties aggrieved, and that their claims to the surrender of the property were founded in fact and in justice.” pp. 28, 29.

Are not, in this case, all the sympathies of Mr. Forsyth, the secretary, on the side of the oppressor—the slave dealers, Ruiz and Montes? Where is there even a shadow of justice? All the proceedings are founded on *assumption*, in behalf of whom? not the oppressed—not the wronged innocent helpless captives. No. But in favour of the oppressors—the violators of the laws of God and of man! Mr. Adams asks, “Your honours, was this justice? No! It was not so considered by Mr. Forsyth himself.”

In these proceedings of cruelty and injustice, there is a perfect coincidence between the president and his secretary. Mr. Van Buren discovers much solicitude to have the Amistad captives delivered over to the Spanish authorities; and to expedite the accomplishment of his benevolent purposes, he has a public vessel in waiting, three days before the pending trial in the District Court of the United States for Connecticut had decided on the case of the captives, that, had the decision been as he “anticipated,” they might be carried off immediately, ere there might be an appeal lodged; all this, too, at a season of the year, the most cold, the most tempestuous, when the crew and passengers would be exposed to the snowy hurricanes and the ice-bound shores of the north-eastern coast. In a vessel also so small, that she could not shelter under her main deck thirty-six persons in addition to the ship’s company. In the dead of winter these Africans must have been disposed of on deck, and in the event of a storm, must have been inevitably swept overboard. No matter for that. See the President’s orders:

“The Marshal of the United States for the district of Connecticut, will deliver over to Lieut. John S. Payne, of the United States Navy, and aid in conveying on board the schooner Grampus, under his command, all the negroes late of the Spanish schooner Amistad, in his custody, under process now pending before the Circuit [District] Court of the United States for the District of Connecticut. For so doing this order shall be his warrant.

“Given under my hand, at the city of Washington, this 7th day of January, A.D., 1840.

“By the President: *M. VAN BUREN.*”

“JOHN FORSYTH, Secretary of State.”

Hear the remark of the venerable counsel, Mr. Adams, in the Supreme Court, on this order of Mr. Van Buren.

“Lawless and tyrannical, (may it please the court—truth, justice, and the rights of human kind forbid me to qualify these epithets,) lawless and tyrannical as this order thus was upon its face, the cold-blooded cruelty with which it was issued was altogether congenial to its spirit. I have said it was issued in the dead of winter—and that the Grampus

But not only has Congress refused to abolish slavery in the District of Columbia, though absolutely under their control and exclusive jurisdiction, but also to interdict the accursed traffic between the several states. The government, therefore, of the United States, though it has done much to check the progress of foreign slave trade, has really encouraged and cherished domestic slave trade, to the infinite disgrace of the republican name. This, as carried on between the states, operates most powerfully in debasing the public mind, by its demoralizing influence. *Slavebreeding* is become a very profitable business in some of the states, and slaves the great commercial staple; and the natural attendants, moral degradation, profligacy and crime, have polluted the halls of legislation, and made our high pretensions to liberty and rectitude a laughing stock to the nations of Europe.

We would conclude, then, this sixth observation, with remarking that the constitution of the United States laid the foundation of a series of provisions, which, by their upright and faithful development and application,

was of so small a burden as to be utterly unfit for the service on which she was ordered. I now only add, that the gallant officer who commanded her remonstrated with feelings of indignation, controlled only by the respect officially due from him to his superiors, against it," &c.

Let us now hear the conclusion at which the Attorney General arrives, "a conclusion which," says Mr. Adams, "it is not in my power to read to the court without astonishment, that such an opinion should ever have been maintained by an Attorney General of the United States."

The Attorney General goes on to state: "My opinion further is, that the proper mode of executing this article of treaty, in the present case, would be for the President of the United States to issue his order, directed to the marshal, in whose custody the vessel and cargo are, to deliver the same to such person as may be designated by the Spanish minister to receive them. The reasons which operate in favour of a delivery to the Spanish minister are:

1. "The owners of the vessel and cargo are not all in this country, and of course a delivery cannot be made to them.

2. "This has become a subject of discussion between the two governments, and, in such a case, the restoration should be made to that agent of the government who is authorized to make, and through whom the demand is made.

3. These negroes are charged with an infraction of the Spanish laws; therefore it is proper that they should be surrendered to the public functionaries of that government, that if the laws of Spain have been violated, they may not escape punishment.

4. "These negroes deny that they are slaves; if they should be delivered to the claimants, no opportunity may be afforded for the assertion of their right to freedom. For these reasons, it seems to me, that a delivery to the Spanish minister is the only safe course for this government to pursue."

Now attend to the remarks of Mr. Adams on this astonishing opinion:

"That," says Mr. Adams, "is the opinion which the Secretary of state told the Spanish minister, the American cabinet had adopted! That these MEN, being at that time in judicial custody of the court of the United States, should be taken out of that custody, under an order of the President, and sent beyond sea by his sole authority! The cabinet adopted that opinion: why, then, did they not act upon it? Why did not the President send his order to the Marshal to seize these men, and send them to Cuba, or deliver them to the order of the Spanish minister? I am ashamed! I am ashamed that such an opinion should ever be delivered by a public officer of this country, executive or judicial. I am ashamed to stand up before the nations of the earth, with such an opinion recorded as official, and, what is worse, as having been adopted by the government; an opinion sanctioning a particular course of proceeding, unprecedented among civilized nations, which was thus officially sanctioned, and yet the government did not dare to do it. Why did they not dare to do it?" "There seems," continues Mr. Adams, "to have been an impression, that to serve an order like that would require the aid of a body of troops. The people of Connecticut never would, never ought to have suffered it to be executed on their soil, but by main force."

would stop the progress, and ultimately annihilate this great moral pestilence; but neither the national legislature, nor the executive administration, have yet practically appreciated such a desirable consummation.

S. B. W.

(To be Continued.)

For the Banner of the Covenant.

ON PROVIDENCE.

(Continued.)

We infer a *Providence* from

1. *Facts which admit of no explanation, but upon the supposition of a Providence.* Among these, the *harmony* and *regularity* which prevail in the *solar system* are worthy of attention. Creations, the greatness of which we cannot comprehend, are found to move from age to age, in the path marked out for them on the morning of their birth. Relations exist among these, which the slightest irregularity of movement might permanently disturb. In each separate orb there is a constant tendency in the particles to fly from the centre, which tendency is perfectly counteracted by a force that keeps them in the one position. Every world has a direct connection with the great centre of light and heat, and laws are established by which the outermost of these has as sure intimacy with the sun, as that one which never departs but a few millions of miles from him. Yet all in this vast system is order, all is beauty. It is an harmonious whole, because each minute part is perfect; and these all are, in their varied relations, kept by the ever watchful care of Deity. How shall we explain all this, but upon the supposition that God is always near to what he has made, and is forever 'upholding all things by the word of his power.'

Consider, too, the changes which mark *our own planet*. The freshness and fragrance of *spring*—the *summer's* living green—the golden gatherings of *autumn*, and the stern barrenness of *winter*, succeed each other with a regularity which is amazing. The flower, that falls before the chilling wind and is forgotten, shall have one to fill its place so like it in form, and hue, and continuance, that we cannot, if we would, persuade ourselves that any hand but that of God has planted it.

We are unable to explain these and like effects but by the fact that the Lord Omnipotent is ever present as the agent and ruler. It seems to us impossible to contemplate a system so vast, so complicated, yet perfect in its arrangements—so liable to dissolution, yet remaining from age to age—so beautiful, so wonderful,—without feeling that God is here, an ever-present Deity. Thus the Heathen felt and taught, and surely the wondrous discoveries of modern science will not make men unbelievers.

We are not ignorant that those things to which we have been referring as proofs of a Providence, are, by many, accounted for by what are termed the '*laws of Nature*.' Men sometimes impose upon themselves, by the use of terms to which they evidently attach no definite meaning. We hear of the '*law of Nature*,' but we are unable to conceive of a 'law' apart entirely from intelligence and power. If 'law' mean that uniformity which characterizes the operations in Nature, it is manifestly only another name for the continued agency of Deity. If we observe matter, which is confessedly inert, to move constantly and regularly, and attempt to account for this by the existence of some mere '*law*,' we shall find that to this term we really affix no idea whatever, unless it be that God is thus operating with a regularity and precision, which are to be resolved into his own pleasure. The power which was at first employed to create, must be exerted, and is exerted still, to uphold and govern. We can not separate Deity from his works. There are '*laws*' observable throughout

creation, but these must not be invested with the attributes of that God whose creatures they are. A mere 'law' is as incompetent to *act*, as to *think*. These 'laws,' of the efficacy of which we hear continually, are but the *paths* (if we may so speak) along which *Jehovah* passes, in doing the good pleasure of his will.

There are *facts*, also, connected with *our race*, which give testimony to the existence of Providence.

If man be a *moral and accountable creature*, it seems a fair inference that each thought, and word, and act, is registered by that God who is to be his judge. Man may fly his country, but he cannot escape that vicegerent which reigns within him by the authority of God himself. *Conscience*, we believe to be natural to man. All have some notions of the distinctions between right and wrong. "The Gentiles who have not the law, are a law unto themselves, and show the work of the law written on their hearts." Our conscience bears testimony to the moral administration of our Maker; it brings us to its bar, and forces us to hear the sentence which we know he will approve. The well attested fact that oftentimes

"Even in the blank, and solitude of things,
Upon the spirit with a fever's strength
Will conscience prey—"

proves to us that the soul has ever to do with God—that his eye is upon us, and he is trying us continually. Again—race follows race to the house of silence, yet the church lives, the arts flourish, and knowledge progresses. A wasting war cuts off thousands of men, yet the proportion of males and females in the world is preserved. Our globe is the home of about twelve hundred millions of human beings, no two of whom so closely resemble each other, that some distinguishing marks cannot be found upon them. These things have been insisted upon by the great and good, as proving a superintending Providence, and they do indeed seem to have weight. We might also refer to the *judgments* which have at different times overtaken bold transgressors. He, in whose hand are all things, has often given to circumstances a turn seemingly mysterious, by which crimes which had long eluded man's diligent search, have at once been set in the light of day. God has often forced sinners into their own snares. Touched by his secret power, conscience has more than once 'found a tongue,' and brought to just punishment the offender, who fondly hoped that the dim past had forever hidden his iniquity.

There is one other *fact* connected with our race to which we must refer, though it cannot be dwelt upon—we mean the *crucifixion of the Son of God*. It seems to us, that could we, as unbelievers in a Providence, peruse the records of time until we met the narrative of Jesus of Nazareth, our doubts would then vanish. Though man should be able to account for every other circumstance presented on the historic page, without the intervention of a Providence, our abiding conviction with respect to the one referred to would be, 'this is the finger of God.' The mind instinctively rejects every cause adduced to account for the mystery of Godliness, save the special interference of HIM 'of whom are all things.' Unless we are prepared to look upon the great salvation as a *contingency*, we must believe that the whole ordering of it was directly of God. Can we think that the destinies of the nations of the saved were suspended upon that single circumstance, which confirmed the hesitating judge in his determination to release Barabbas and send the divine JESUS to the cross? Is there nothing in all this matter that looks like the actings of Providence?

We have thus endeavoured to establish the doctrine of a Providence from the *attributes of Deity*, and from various *facts* which meet us in the divine administration. We purpose in a subsequent number to consider the *objects of Providence*.

For the Banner of the Covenant.

SELECTIONS FROM MATTHEW HENRY.—No. 5.

Those are not worthy the name of penitents or their privileges, who say they are sorry for their sins, and yet persist in them. They that profess repentance, as all that are baptized do, must be and act as becomes penitents, and never do anything unbecoming a penitent sinner. It becomes penitents to be humble and low in their own eyes, to be thankful for the least mercy, patient under the greatest affliction, to be watchful against all appearances of sin and approaches towards it, to abound in every duty, and to be charitable in judging others.

There is a great deal which carnal hearts are apt to say within themselves, to put by the convincing, commanding power of the word of God, which ministers should labor to meet with and anticipate; vain thoughts which lodge within those who are called to wash their hearts.

God takes notice of what we say *within* ourselves, which we dare not speak out, and is acquainted with all the false rests of the soul, and the fallacies with which it deludes itself, but which it will not discover lest it should be undeceived. Many hide the lie that ruins them, in their right hand, and roll it under their tongue, because they are ashamed to own it; they keep in the devil's interest by keeping the devil's counsel.

The word does us no good when we will not take it as spoken to us and belonging to us.

It is vain presumption to think that our having good relations will save us, though we be not good ourselves. What though we be descended from pious ancestors; have been blessed with a religious education; have our lot cast in families where the fear of God is uppermost; and have good friends that advise us and pray for us; what will all this avail us, if we do not repent and live a life of repentance?

Multitudes, by resting in the honors and advantages of their visible church-membership, take up short of heaven.

As it is lowering to the confidence of the sinners in Zion, so it is encouraging to the fears of the sons of Zion, that, whatever comes of the present generation, God will never want a church in the world; if the Jews fall off, the Gentiles shall be grafted in.

Sacraments derive not their efficacy from those who administer them; they can only apply the sign; it is Christ's prerogative to give the thing signified.

It is a great comfort to faithful ministers to think that Jesus Christ is mightier than they, can do that *for* them and that *by* them which they cannot do; his strength is perfected in their weakness.

Those whom God puts honor upon are thereby made very humble and low in their own eyes; willing to be abased so that Christ may be magnified; to be anything, to be nothing, so that Christ may be all.

They who are baptized with the Holy Ghost are baptized as with fire; the seven spirits of God appear as *seven lamps of fire*. Is fire enlightening? So the Spirit is a Spirit of illumination. Is it warming? And do not their hearts burn within them? Is it consuming? And does not the Spirit of Judgment, as a *Spirit of burning*, consume the dross of their corruptions? Does fire make all it seizes like itself? And does it move upwards? So does the Spirit make the soul holy like itself, and its tendency is heaven-ward. Christ says, *I am come to send fire*.

We should be willing to go far, rather than come short of communion with God. They who will find must seek.

As soon as ever Christ began to preach, he preached humility, preached it by his example, preached it to all, especially to young ministers.

They who would rise high, must begin low. Before honor is humility.

Those that honor God, he will honor.

Christ's gracious condescensions are so surprising as to appear at first incredible to the strongest believers; so deep and mysterious that even they who know his mind well, cannot soon find out the meaning of them, but, by reason of darkness, start objections against the will of Christ.

God has further honors in reserve for those whose spirits continue low when their reputation rises.

The temple, a type of the church, was built upon a threshing-floor. In this floor there is a mixture of wheat and chaff. True believers are as wheat, substantial, useful and valuable; hypocrites are as chaff, light and empty, useless and worthless, and carried about with every wind: these are now mixed, good and bad, under the same external profession and in the same visible communion. There is a day coming when the floor shall be purged, and the wheat and chaff shall be separated. Something of this kind is often done in this world when God calls his people out of Babylon. But it is the day of the last judgment that will be the great winnowing, distinguishing day, which will infallibly determine concerning doctrines and works and concerning persons, when saints and sinners shall be parted for ever. Heaven is the garner into which Jesus Christ will shortly gather all his wheat, and not a grain of it shall be lost: he will gather them as the ripe fruits were gathered in. Death's scythe is made use of to gather them to their people. In heaven the saints are brought together and no longer scattered; they are safe and no longer exposed; separated from corrupt neighbors without any corrupt affections within, and there is no chaff among them. They are not only gathered into the barn, but into the garner where they are thoroughly purified. Hell is the unquenchable fire which will burn up the chaff, which will certainly be the portion and punishment and everlasting destruction of hypocrites and unbelievers. So that here are life and death, good and evil, set before us; according as we now are in the *field* we shall be then in the *floor*.

The purest souls are most sensible of their own remaining impurity, and seek most earnestly for spiritual washing.

The best and holiest of men have need of Christ, and the better they are the more they see of that need.

Ministers who preach to others and baptize others, are concerned to look to it that they preach to themselves, and be themselves baptized with the Holy Ghost. Take heed to thyself first; *save thyself*.

It is no disparagement to the greatest of men to confess that they are undone without Christ and his grace.

Christ's coming to us may well be wondered at.

Of all the evangelists, Mathew takes most notice of the fulfilling of the scripture in what concerned Christ, because his gospel was first published among the Jews with whom that would add much strength and lustre to it.

The scripture has many accomplishments, so full and copious is it and so well ordered in all things! God is every day fulfilling the scripture. Scripture is not of private interpretation, we must give it its full latitude.

Inveterate corruption swells the higher for the obstructions it meets with in a sinful pursuit.

HISTORICAL SKETCHES.

For the Banner of the Covenant.

HISTORY OF THE CHURCH IN THE SEVENTEENTH CENTURY.

(Continued)

The principles of the Reformation, at a very early period, made some progress in France. Indeed we may say that they had existed there, among the Waldenses, from time immemorial. But it was not until the same and doctrines of Luther had reached this country, that the question about the Pope's supremacy began to be agitated among the higher classes, and the people generally. The kings of France seemed, for the most part, to have considered religion only as a political affair. As long as no disturbance was produced, they themselves could laugh at the absurdities of the papacy; but when the people ventured more seriously to reform abuses and reject the absurdities of that debasing system, which could not be done without opposition from those who lived by this craft, the case was altered, and the kings and those in power, disregarding what they themselves believed to be right, persecuted to the death those who opposed the established order of things.

As early as the year 1523, the advocates of the reformation were patronized by Margaret, queen of Navarre. But the wavering policy of her brother, Francis the first, who endeavoured to keep on good terms both with protestant and popish states, and his evident inclination to the latter, rendered the situation of the Protestants in France precarious and often distressing. Despite of various persecutions, the reformed religion still continued to increase. Unanimity in faith was much promoted by the publication of the institutes of the Christian religion, by Calvin, about the year 1536.

During the latter part of the sixteenth century, we find the Protestants sometimes persecuted, sometimes tolerated; their enemies endeavouring one while to put them down by open force, and at another time by stratagem. One great attempt, and one which stands unparalleled in history, both in treachery and butchery, was made on the eve of the festival of St. Bartholomew, in the year 1572, to destroy at one blow the Protestant interest in France; but notwithstanding the success of this infernal plot of king and priest-craft, though the streets of the French cities ran with the blood of the slaughtered Protestants, the reformed church was not extinguished. We find it during the reign of Henry III., the successor of Charles IX., in whose reign this tragedy took place, still the object of unrelenting persecution. During the reign of the succeeding monarch, Henry IV., the church had rest for a season. This prince was educated a Protestant; mainly by the assistance of the Protestants he ascended the throne. And though, to his eternal disgrace, he abjured his religion, he never so far forgot himself as to persecute his former friends. He secured to them their rights by the celebrated edict of Nantz, by which they were put on an equality with the Catholics in nearly every thing, and were eligible to places of profit and honor. In this condition were the Protestants of France at the commencement of the seventeenth century. In 1610, Henry was assassinated. He was succeeded by Lewis XIII., at that time but 9 years old; of course he was a king only in name, the queen-mother during his minority governed the kingdom. Among the first acts of the young king on assuming the outward privileges of majesty, was the confirmation of the edict of Nantz, and an engagement to observe it inviolably. Unhappily the young king was brought under the influence of the Jesuits, who had again wormed themselves into favor with the royal family, and were, ever since their restoration, silently at work

using their utmost exertions to undermine the Protestant interest. Through their instrumentality the Protestant church of Berne was reduced from the condition of being the established religion to that of a tolerated sect. This was the beginning of open opposition. The Protestants, or Huguenots as they were commonly called, saw the cloud that was gathering; they knew the insidious enemies with whom they had to deal. It was not so easy to determine how to oppose them; they could not use *Jesuitical* weapons, and all movements which they should make above board to counteract the threatening evil, would be construed into rebellion. Deputies assembled at Rochelle; a statement of their grievances was made; they complained that so far from obtaining any redress by an appeal to proper authorities, their grievances were disregarded,—they complained of the late change that had been effected in Berne—of the frequent infraction of their privileges, and of the tyranny of the Jesuits. They begged the king to allow them the same privileges which his predecessors Henry III. and Henry IV. had granted. All the answer they got was, that the one had acted through fear, the other through love; but for his own part he wished them to know that he neither loved them nor feared them. After this harsh repulse, the Reformed knew what they were to expect. Nothing remained for them but to redress their own grievances. Open hostilities now commenced. On the side of the Protestants were many distinguished men; they had too both law and justice on their side; their opponents were the stronger party; they had the *power* in their hands, and, as might be expected, were in most cases victorious.

In 1624, Cardinal Richelieu became a member of the king's council; he was always an inveterate enemy to the Reformed, and had used every means in his power to ruin them. His means of injuring increased with his power. It was not long before he put in train his long cherished design of destroying entirely all traces of the reformation in France. It was an easy matter to renew the war with the Huguenots: a series of petty injuries soon brought it on. Rochelle was the stronghold of the Reformed; Cardinal Richelieu directed his efforts against it, as by its fall the hopes of the Protestants would be brought to an end. The Rochellois withstood him long and valiantly; they expected assistance from the English, but by the bad management of the duke of Buckingham they did not receive it. At last the inhabitants were obliged to surrender, after suffering all the miseries of a protracted siege, during which, by the famine, their numbers had been reduced from 18,000 to 5,000. By this calamity the strength of the Protestants was completely broken, and from that day to within a few years back, they have been gradually on the decline.

More advantageous terms of peace were granted to the Huguenots than could have been expected. The edict of Nantz was made the basis of this peace, but the party in power had the privilege of interpreting it as they thought fit. For a few years the persecuted Huguenots had some repose. They were, however, in a degraded condition, and subjected to many trifling grievances and insults which uniformly prepare the way for greater tyranny. The Reformed were forbidden to bury their dead in Roman Catholic cemeteries under a heavy penalty,—they were forbidden to use bells in their churches—they were not allowed to call their places of meeting, churches,—and should any unfortunate individual leave out the word “pretended,” when speaking of the Reformed, he was subjected to a fine of 500 livres. They were also prohibited from exercising certain trades; even sempstresses were prevented from pursuing their calling, unless they professed the Catholic Apostolic and Romish religion.

Such was the condition of the “Pretended Reformed,” as they were termed, at the death of Richelieu, in the year 1643. His place was filled by Mazarin. Louis XIII. died six months after his Cardinal, and was succeeded by his son, Louis XIV., then in the 5th year of his age. The queen-mother was regent

during his minority, and Cardinal Mazarin was made prime minister. During his ministry the Protestants remained in a state of rest. The edict of Nantz was again confirmed, and notwithstanding some petty grievances, the condition of the Huguenots under this minister was far from being unfavorable. In this condition we leave them, in the year 1650.

To be continued.

CHRISTIAN UNION.

THE LIVERPOOL CONFERENCE.

In our last number we gave an account of the proceedings of this large and important meeting, and added at the close, that in our next (the present) number, we should present some extracts from addresses made in explanation of its objects and plans by the Scotch delegates at a meeting held on their return to Glasgow. Our readers will find these extracts below, and we hope they will peruse them with great attention. In the present condition of our church, we need all the light we can get on this subject. May the wisdom which cometh from above be given to us that we may act aright.

The first speaker who addressed the meeting was Dr. King, of the United Secession Church; after referring to the various efforts which had been made in late years to promote union, Dr. King observed:

“All those essays seemed to be made with little or no practical effect, The indifferent and hostile asked what good they had done, and the best friends of religion were apprehensive lest successive failures should drive to despair. But the result has belied these prognostications. It appears now that these writings, and meetings, and prayings for the peace of Jerusalem, were fomenting desires still more efficacious for good than temporary disappointments have been for evil, and that the materials were then collected of which the fair edifice should be built, and the foundation laid on which it should be erected. The walls of prejudice, if I may change the figure, had to be compassed seven times, and though only the last of these may seem to take effect, they were all necessary and all auxiliary. The first was doing its part as well as the seventh; and we owe it, under God, to their collective operation that a strong city has been reduced, and that an important march has been made by the confederated tribes of Israel in taking possession of the promised land, and entering the rest and the inheritance which the Lord our God giveth us. (Cheers.) Twenty years ago, and even so lately as ten years ago, the Liverpool Conference could not have been held. But still the Liverpool Conference was anticipated with no common solicitude. The sectarian subdivisions of England were yet more numerous than our own. All this was present to our minds, and urged on our consideration; and though it did not arrest our advance, it filled us with disquietude. We became more concerned as the day approached, and some of us were tempted to wish that we had been less daring. But if so, that was indeed a temptation. The apparitions of unbelief were speedily dissipated by the first testing of faith; and hardly were we convened, till the prayers which had been presented for our success in different lands and different languages, descended upon us in showers of bless-

ings. Happen what may now, the Liverpool Conference has taught Christendom a lesson which will not readily be forgotten. It has shown that Christian union exists, and does not need to be created, but only to be expressed—that the vital principle of evangelical denominations does not lie in their denominational peculiarities, but in their common faith—that nineteen denominations can meet together, and propose and discuss measures of joint effort, not only without quarrelling, but in the luxurious enjoyment of a feast of love—that no strange tenets are needed to interest and excite, and so produce uncommon effects, but that the simplest truths of the gospel amply suffice for the most critical duties of a grave emergency—that truth can be stated with perfect freedom, and yet spoken in love, so as to bring us nearer by the very statement of our differences, and make controversy itself the handmaid to conciliation.”

Dr. Buchanan, of the Free Church, followed, and among other observations, remarked as follows :

“ This I well know, that, in projecting the Liverpool Conference, the most important difficulty with which we had to contend, in bringing so many together, was just the prevalent conviction, that we should find it impossible to agree. (Hear, hear.) No doubt, it was said, you may have something like a semblance of harmony, if you aim at nothing more than the mere holiday exhibition of mutual courtesies, and if men will consent to bottle up their own convictions, and endeavour to practise a cold and studied reserve, and along with their own peculiar views to bury all their real differences under the surface of a senseless and a hardly honest show of ceremonious civility. If they will do this, no doubt it may be possible for such various men, representing such various denominations, to meet and part without a collision. Now, sir, I will take leave to say that on such a footing the Scottish requisitionists would never have lent themselves to the calling of the Conference at all. Such a hollow truce would have been worse than no union. If we could not have the reality, we were in no mind to cheat either ourselves or others with a counterfeit. If we met, we were resolved it must be as Christian freemen, to speak all our mind. If we united, it should be on a thorough understanding of each other's views. To have had no recognised ground of common truth, would have been to endanger the permanence, and it would have been immensely to weaken the moral power of our alliance. It would have been to sanction that charge which in high places has been brought against Protestantism, as if it were a cold, unmeaning, lifeless negation, instead of presenting it in its true light as the very embodiment of the grand article of a standing or falling church, and that article, and all other articles necessary to salvation, as resting on the sole authority of the word of God. While, therefore, in the judgment of the Liverpool Conference, to have had no recognised ground of common truth would have been to forfeit the main advantage of our coming together, it would, at the same time, have been only to postpone the difficulty connected with the subject to a point at which it might have been found altogether unmanageable. Somewhere we must come to an understanding of each other's views, if we are to act in religious questions, and on religious principles ; and nowhere could we come to that understanding so well as before our practical measures had been decided on. “ Whereunto we have attained,” says the Scripture, “ let us walk by the same rule.” The amount of agreement to which we have attained is the very thing that must regulate the extent to which we can walk together.”

Dr. Candlish of the Free Church, was the next speaker: his remarks had reference principally to that one of the resolutions passed at the Liverpool meeting which we have numbered "3d" in our account, and which will be found on page 23 of our last number.

"I have already," said Dr. C., after some preliminary remarks, "adverted to the fear which naturally takes possession of many minds in reference to a movement towards union—a fear lest union or unity should be purchased at too high a price. Now, sir, I own at once that much as we are called upon to love unity, to pray for unity, to seek for unity, I do not for my own part imagine that the blessing of unity, great as it is—I mean that unity which is visible and external; for the real unity God himself will take care of—but I mean to say that the unity which is visible and external, great as its value is, is not to my mind so precious or desirable as to be purchased at the expense or surrender, I say not of one essential truth of the Holy Spirit, but of any atom or iota of truth whatsoever. I think the Liverpool Conference sufficiently guarded itself by the two clear and unequivocal principles of this resolution, first, that those concurring in the movement are not to sacrifice their peculiar views, out of deference to one another, neither are they to conceal their peculiar views, but to advocate and maintain them at all fitting times, and in all fitting places. Hitherto it has, I believe, been the opinion of men contemplating Christian union, that it was only to be attained by giving and taking—by this Christian giving up something which he might consider not very important and essential, and that one consenting to forego another iota of his creed which his brother scrupled to adopt, and so by one giving up one thing, and another giving up another, there was an ultimate agreement; but who can fail to see that no agreement could be the effect of such a basis,—so meagre, so bald, so utterly lifeless and without substance, and that it would be altogether vain to call it an evangelical or Christian alliance;—there would be no gospel—there would be no Christianity there. Again, another notion on the subject of union is, that men might agree, if not to give up their peculiar views, at least to keep silence upon them—a union, as it were, based on the foundation of articles of peace, namely, that there should be certain topics upon which unpleasant discussions might arise, in regard to which silence must be observed; so that if men will not compromise or give up their views, they may agree at least to keep silence concerning them. Now, the Liverpool Conference felt that to aim at the promotion of union by asking Christians either to give up their peculiar views, or to abstain from advocating them, was to aim at a union altogether puerile and childish—a union of babes in understanding, and not of men. "Be not children in understanding; howbeit in malice be ye children, but in understanding be ye men." The other principle which seems to save the character of this attempt from some of the dangers that are apprehended in reference to a movement towards Christian union,—the other principle is, that men shall meet to promote Christian union and an evangelical alliance, on the footing of recognising not one another's Churchmanship, but one another's Christianity. Now this does not mean that we are to meet as judges of one another's conversion to the faith, that we are to be searchers of one another's hearts, or of one another's secret thoughts, but that we are to take a man on a credible profession—not of his adhering to this or that Church, but of his adhering to Christ—that we take a man on his credible profession of Christianity, and not on his credible profession of this or that form of Christianity. When we met in Liverpool, I believe that many who came together met at

first with great fear and alarm and much reserve. Each was on his guard lest he should be committed beyond the power of withdrawal; and it just seemed as if every man had something to say, which would not come out, until the question was put and distinctly and clearly answered, that they appeared at that and the subsequent meetings not as representing or committing their several churches, or as recognising their several churches, but simply as Christian men, ministers and members of the church of the living God, differing on many points, yet agreeing on some, and desiring to consult together for the promotion of the glory of God. And when this came out, why, it just seemed as if a weight had been taken from off the minds of all present. These two principles are, as it were, the negative principles of the conference and of the proposed alliance, namely, in the first place, that it is not to imply any compromise, on the part of any, of their peculiar views on any point whatever,—not even is it to imply any concealment of these peculiar views—it is no pledge to concession—it is no pledge to silence; and the second negative principle is, that the conference and alliance are not to be understood as committing those who individually join in them to any expression of opinion as to the denomination or section of the church to which members of the conference may belong—that the conference and Alliance are to consist of individual Christian ministers and individual Christian men, and not of the representatives of churches. I would make a remark in passing on each of these principles. In regard to the first of these points, I cannot help thinking there is a substantial distinction, a real distinction between the essentials of Christianity and the non-essentials of Christianity. But, again, I say that this distinction must be drawn carefully, and must be drawn with reference to the occasion at which it is to be used. If a Christian man begins to draw the line between essentials and non-essentials in religion, for the regulation of his own conduct, for the determination of his own course of procedure, he is on slippery ground. I believe I am no more at liberty to disregard what I find in the word of God respecting every pin of the tabernacle, than I am at liberty to disregard what I find there respecting the salvation of my soul. Whatsoever I find in the word of God respecting any arrangement which He has laid down for the regulation of my own conduct, I am bound to follow to the best of my ability; but I believe it is a very different thing to make a distinction between essentials and non-essentials for the regulation of my conduct in dealing with a number of Christian brethren who continue separated from each other, and my being disposed to make a distinction between essentials and non-essentials for the purpose of shielding my own conscience. Now, sir, I am prepared to stand, I trust, by the grace of God, by whatsoever I find in his word. But as for what is insignificant in my judgment, I am not the judge of the importance or unimportance of what I find in the Scriptures. It is enough for me that the Lord saith it. Nevertheless, sir, I hold that we are bound to recognise this distinction in reference to our intercourse one with another, else there would be no Christian fellowship at all. Why, it forms a part of the essential principles of Protestantism that we aim at a union that shall be not servile but free—that shall be not childish but manly; and it seems to be clearly a part of the purpose and design of God, that the manliness of Christian union should be tested by mutual forbearance. Even in apostolical times it was so. God permitted such differences to arise as to put the church to trial, and test it so as to ascertain whether the church was in childhood or may be in dotage, or in living manhood. A child, a dotard, cannot exercise forbearance, but must have all to agree

with himself; but it is manly to exercise forbearance; and the Christian church from the beginning has had to be tested as to its manliness. And what accordingly is the argument of the apostle Paul, in reference to the Christians of his day? To whom does he appeal? does he appeal to the weak? No! he appeals to the strong, and seeks as the test of a strong understanding that they should exercise forbearance towards the weaker brethren. (Hear, hear.) As to the other negative principle, as it were, of this alliance, I have just to say, that for my own part individually I have for years cherished a vision of a sort of alliance of Churches. I would be loath to give up the notion that Christian churches, as such, might meet from time to time, not for the purpose of exercising authority over one another, but for mutual conference and consultation. I should rejoice, for my part, to see in Scotland a general assembly of all these churches—(cheers)—held year by year, exercising no authority over each other, interfering with the discipline of no particular church, but consulting on affairs common to all; and therefore I must say that I do not give up the notion that an attempt might be made, sooner or later, and in suitable circumstances, towards a union or alliance, if not of incorporation, at least of consultation—an alliance of churches as such. It is quite clear that the precise way by which such a union is to be aimed at, is different from that of the Liverpool conference, but the two are not inconsistent or incompatible. On the contrary, following the apostolical rule, to walk together up to the point on which we are agreed, I think it quite possible that in Scotland there might be some substantial action, which would not be possible in England or Ireland united with Scotland, and still less if united with America and the continent. The two objects are not incompatible, but they must be arrived at in different ways. If we wanted a union of churches, we might begin perhaps with two or three, and get them to meet together for conference at a certain fixed time, and then take in another and another, as God opened a way into men's hearts. But the present union at Liverpool is altogether different, and the proposition has been made on the widest scale. It is not an alliance of compromise, it is not an alliance of concealment. We are not pledged even to silence. On the contrary, we are left free, whensoever and wheresoever God may seem to call us to maintain our testimony on all points. It is not an alliance of churches or of denominations, but of individuals; each answering for himself alone, and not for his body; and each recognising his brother only, and not his brother's denomination." [We are very reluctantly compelled to divide Dr. Candlish's address. The conclusion of it, and the remaining speeches will be published in our next number.]

THE DEPUTATION OF THE ESTABLISHED CHURCH OF SCOTLAND—STRANGE MEETING.—The gentlemen composing this deputation, returned home by the last steamer from Boston. They were two Sabbaths in this city, but it does not appear that they preached in any of the pulpits, or made any effort to present the cause of the Established Church before the community. While in the city the following rather remarkable coincidence took place. The Rev. Drs. McLeod and Simpson (two of the deputation) had gone to the Reformed Presbyterian Church in Prince street, expecting to hear the pastor, Dr. McLeod. The preacher, however, was Rev. Hugh McLeod, of the *Free Church* of Scotland, who had arrived in the city the day before on his way to Canada. He was a commissioner from the Free Church, and one of the objects of his mission was to counteract any influence unfavourable to that body which the deputation of the Establishment might be expected to exert. Thus, unexpectedly to both, the Free Church man had an opportunity furnished, in the city of New York, to preach to the commissioners of the Kirk, and they to hear a most excellent sermon from their former associate. Strange re-unions sometimes occur in foreign lands.—*N. Y. Observer.*

THE SABBATH.

NEW YORK, December 29, 1845.

Rev. Messrs. T. W. J. Wylie, and S. Stevenson,

Gentlemen,—The subject treated of in the following letter (the burial of the dead on the Sabbath Day) has been pondered over by me lately, and I have come to the conclusion that it is an improper practice, except in cases of necessity—and am anxious that the subject should be laid before our church. The annexed *Address* exhibits my views on the subject, and supersedes any remarks of my own. It appeared in a secular newspaper more than one year ago, and is now at your disposal for publication, if you deem it worthy of a place in the “Banner of the Covenant and Missionary Advocate.”

Yours very truly,

M * * * * *

PASTORAL ADDRESS.

To the Members and Friends of the Methodist Episcopal Church, in the City and County of Philadelphia.

Dear Brethren and Friends,—Your pastors have had before them, at several of their weekly meetings, a matter connected with the proper observance of the Sabbath, which has been generally overlooked, upon which they beg leave now to address you.

In regard to the grossest and most usual forms of Sabbath desecration, they trust it is unnecessary to say any thing to you, as these are chiefly practised by those who utterly refuse to come, in any respect, under the pastoral oversight of the Christian ministry, and who very seldom, if ever, enter the doors of a church. But your attention is now called to a matter, which, as has been already said, has been generally *overlooked*; namely, the *impropriety*, (unless in cases of stern necessity) of *having funerals on the Sabbath Day*. The great facility with which a large attendance of friends and relations may be secured on that day of rest, (together with the apparent appropriateness of the Sabbath to the religious part of the services) has caused such a preference for that day, that very many who die early in the week, are not buried until the following Sabbath; and the interment of others, whose death occurs late in the week, is *hurried* that it may take place on that holy day. There are in consequence, about four times as many funerals, in our community, on the Lord's Day, as there are on any other day in the week. A little reflection will convince you, we think, that it is not right that undertakers, grave-diggers, and others connected with funeral arrangements should perform the immense amount of labour growing out of the numerous funerals on the Sabbath, that could, without difficulty, be attended to on some other day; and that those who demand it of them are inexcusable. God has positively enjoined that on his holy day “we shall not do any work.” And we cannot gather from his word, that there are any exceptions to this law, but works of imperious and uncontrollable necessity; works of mercy—or such as are requisite for the immediate relief of suffering man or beast: and works of piety, or such as are essential in order to the due celebration of the public worship. But we have other objections to funerals on the Sabbath, besides the unlawful labour connected therewith. Many are thereby frequently, and others almost constantly, kept away from the regular services of the sanctuary. Some of our undertakers seldom or never have an opportunity to attend the church on the Sabbath until evening, and then are so much fatigued as to be strongly tempted to stay away, or, if they attend, are quite disqualified for profitable worship. And another reason why you should abstain from the burial of your dead on the Lord's Day (unless in cases of necessity) is, that it imposes too much labour on your pastors,

on that sacred day. Their usual preaching services are as much as they can generally perform, without more or less injury to themselves. And if they have any strength to spare, you will allow that it is highly important that they should spend some of the intervals of the day in the Sabbath School or in the prayer meeting.

Having thus fully stated their views on this subject, they affectionately and earnestly urge you to dispense with funerals generally on the Sabbath in every practicable case.

Wishing you "grace, mercy, and peace from God, the Father, and our Lord Jesus Christ, and the constant communion of the Holy Ghost," they remain,

Your affectionate Pastors.

Signed by an order, and in behalf of the meeting,

W. A. WIGGINS, President *pro tem*.

JOHN D. ONINS, Secretary.

MISCELLANEOUS COMMUNICATIONS.

The following communication from our respected brother, reached us on the 13th of December last, but the press of matter prevented its insertion in our January No. We will be happy to give all the assistance in our power, not only to the *special effort* on behalf of Chicago, but to the *general* interests of Domestic Missions. We hope that we may receive accounts of the other interesting fields of labour, which are presented to our church in our own land, and respectfully ask communications on this subject from our preachers, who may have explored them, or from some of the people themselves, who are anxious to have their spiritual wants supplied. We have learned with great pleasure that at the recent communion in Chicago the number of members was increased from nine to twenty-one, and that a flourishing Sabbath School is in operation. We hope our respected brother, Mr. Stuart, will pay a visit to the East during the summer, that he may present and plead the claims of that important place where he is labouring.

For the Banner of the Covenant.

CHICAGO.

In some former numbers of the Banner, it is gratifying to find the subject of Domestic Missions urged upon the church's attention, accompanied with the important suggestion, that a well defined *system* of operation be adopted, so that the church, acting upon the subject, may have point and efficiency. It is hoped that both the subject itself and the accompanying suggestions, will be duly appreciated.

When Foreign and Domestic Missions are spoken of, it is not to be presumed for a moment that they are antagonists, or that the just claims of one may in any case be opposed to those of the other. They are parts of the same great whole, differing, not in substance, but in locality. It is true that the indiscretions of imperfect men may frequently give an undue prominence to the claims of the one over those of the other, yet the intelligent and honest missionary will see to it, that he is neither of Paul, nor of Apollos, nor of Cephas, but of *Christ*, who is undivided. He will remember that the missionary advocate pleads no petty or local cause, but that the foundation of his extensive plea, is laid in the ascension language of the Son of God: "Go ye into all the world, and preach the gospel to every creature." Were the minds of Christians properly imbued with the true spirit of this divine injunction, their sympathies and co-operation would be but little modified by difference of locality. They would rejoice in the triumphs of the cross, whether in the homes of Christianity, or in heathen lands. Their characters would be analogous to that of Calvin, as exhibited in the laconic and graphic style of D'Aubigne, when

he says, speaking of the Reformers: "Luther was a German, Zuingli was a Swiss, but nationality found but a secondary place in the great mind of Calvin. He was neither French, nor Swiss, nor Genevese: He was of the city of God!" Such, doubtless, is the true missionary character; and to such the Saviour's language is full of meaning, when he says: "The field is the *world*." Whilst, therefore, the Macedonian cry will come up with emphasis to the heart, and authority to the conscience, of the true Christian, from every quarter, where sinners are perishing for lack of knowledge; yet there are localities, whose position and commanding influence upon the surrounding regions, give to their claims a marked pre-eminence. Chicago is one of these. It is the principal landing point for emigrants to the North-West—the centre of trade and commerce to an extensive, rich, and rapidly populating region of country. It is also the connecting link between the Valley of the Mississippi and the North, embracing the inland East and the North-Eastern Atlantic states. Its position, therefore, is one of the first importance to the West.

In this city there is no Presbyterian Church of the Old School family—whilst, among the citizens, there is a large proportion of Scotch and Irish Presbyterians. These facts present a two-fold argument, urging *us* to the immediate occupancy of that field. First, We would not there come into collision with any of the other orthodox denominations: And, Second, the place, from its present destitution, needs the conservative influence of an Evangelical Church. Another reason urging us to immediate and efficient action in that locality, is, that in its vicinity we have already small yet interesting organizations. Had *we* a strong central church in the city, it would be, to these, like the oak sustaining the tender and feebler vine; whilst if *others* plant the church there, it will still be the oak, not, however, to sustain and cherish, but to cast a blighting and withering shade over our plants in its vicinity.

During the present year a promising commencement has been made. For near six months we have had pretty regular preaching in the city. An organization also was recently effected, which promises, with the blessing of God, upon well-directed and efficient means, soon to become strong. The question now rests with the church, Shall this highly important station be sustained? In an agricultural community, the condition of the missionary is very different from what it is in the city. In the former, himself and horse will be gratuitously sustained for weeks or even months; and on leaving, sufficient means will be furnished to bear him to another station; whilst in the latter it will require three or four dollars per week, and on some occasions one dollar per day to meet the actual wants of the missionary alone, whilst his horse will add another and an important item to the bill of expense. This last item of expense is necessarily connected with missionary operations in the new settlements of the West, from the fact that as yet, it is not, like the East, intersected with railroads and other modes of public conveyance, which afford to the traveller, not only an easy, but a rapid and cheap passage between different and distant points. This by the way. The church in Chicago, for the present, will not likely feel able to do more than secure a place for public worship; the labourer on that field, therefore, must be sustained by *missionary funds*. We know that the church has appointed a Treasurer to receive funds for domestic missionary purposes; but we also know, that individuals and churches often neglect such general arrangements. Would it not therefore, be wise and dutiful in the church to make special efforts for specific objects as they present themselves? Is it not true that efficient action is always connected with the distinct presentation of a definite object?

Feeling the truth of the statements just made, we have taken the liberty of thus presenting before the church the claims of Chicago, assured that nothing more is needful, than a fair statement of facts, exhibiting a specific object, to call forth the appropriate and efficient action of the whole church.

Reference has already been made to organizations in the vicinity of Chicago. One is Deerfield, situated about forty miles west from the city. Another is Thorn Grove, twenty-seven miles south. The former is in Kane Co., in the vicinity of Elgin, a flourishing town situated on Fox River, a stream affording excellent water-power, and passing through a region of most beautiful and fertile country. The latter is in Cook Co., on the main south road, in an excellent agricultural district, where the farmer can always secure the best city prices for produce. In both congregations settlements can yet be made on good terms. Deerfield is yet a vacancy, but it is hoped that the church's Head will soon send to that flock a pastor who shall feed them with knowledge and understanding.

Were missionary statistics thus furnished to the church, they would serve as beacons to the emigrant, pointing him to those localities where he would find, not only a home for his family, but a house of God, where, with his children and Christian friends, he might dwell, "to behold the beauty of the Lord, and to inquire in his temple."

J. W. M.

For the Banner of the Covenant.

THE SEMINARY.

The Theological Seminary is now in operation, in the midst of its second session. Three students additional to those of last year are in attendance, and the classes number, at present, ten persons. The Senior Professor, Dr. Wylie, has returned from his European voyage, with greatly invigorated health, and is prosecuting his duties with characteristic energy. Being now relieved from the labours of the University, he is enabled to give more time than formerly to the students, and their improvement under his instructions, and those of his excellent and indefatigable coadjutor, Dr. Crawford, is rapid and manifest. The classes attend lectures or make recitations five days in each week, and we are persuaded that no where in our country are better opportunities afforded for Theological acquisitions than in the Seminary of the Reformed Presbyterian Church. The doors are open to young men of other religious denominations, and we hope hereafter to see many, as in former years, availing themselves of the advantages offered. Our own young men, and the church generally, cannot appreciate too highly the worth and moral influence of our School of the Prophets, now in operation, under auspices so propitious. Being in Philadelphia a few weeks since, it was our privilege to hear a very elaborate and original lecture, in his course on Systematic Theology, from Dr. Wylie; and also to listen to two essays, one from Mr. David Patterson, of the third, and another from Mr. Sterrit, of the second class, both of a high order of merit. The instructors, students, and directors of the Seminary are doing their duty. We trust that the church will do her's in fostering it as is deserved.

A SUPERINTENDENT.

DELEGATES TO LONDON.

Proceedings of the Reformed Presbytery of Philadelphia.

At a meeting of the Reformed Presbytery of Philadelphia, held on the 28th of January, 1846, reference was made to the proposed meeting to be held in London, in May next, in order to promote Christian Union, and it was stated that the Circular of the Committee appointed to act for foreign countries, had been received, in which they invite the co-operation of all "who concur in our principles, and who wish to promote the proposed Evangelical Alliance."

Whereupon the following Preamble and Resolutions were presented, and unanimously adopted, viz :

Whereas, the Union of the followers of the LORD JESUS CHRIST is ardently desired by this Presbytery, and whereas we cordially approve of the proposed effort, to promote that object, and, whereas, although the delegates of the London Meeting are not to be considered as representatives of any particular evangelical denominations, but simply as private Christians, it is yet desirable that some persons should be in attendance from that branch of the church with which we are connected, and, whereas the General Synod of the Reformed Presbyterian Church will not meet in time to act on this subject,

Resolved, That this Presbytery nominate, as suitable persons to attend said meeting, the following brethren, viz. :—The Rev. S. B. Wylie, D. D., of Philadelphia, alternate Rev. G. M'Master, D. D., Oxford, Ohio; and Mr. George H. Stuart, of Philadelphia, alternate Peter Gibson, of Cincinnati; and that our sister Presbyteries be requested to concur in this nomination.

Resolved, That these proceedings be published in the Banner of the Covenant.

From the Minutes.

SAMUEL STEVENSON, Clerk.

 THE BANNER OF THE COVENANT.

 PHILADELPHIA, FEBRUARY, 1846.

THE EVANGELICAL REPOSITORY.

For the courteous and talented editor of the Repository we cherish a sincere and affectionate esteem. We have seen with regret that he has thought proper to entangle himself in a discussion with the "Covenanter" (so called), in regard to the standing of some of the ministers of the Reformed Presbyterian Church, whom the editor of that publication asserts to have been suspended. We would repeat the intimation once before given, that no dependence is to be placed on the statements of that periodical, in reference to the true principles of the Reformed Presbyterian Church, or the real standing of her minister. Representing one of the three factions into which the party which seceded from the Reformed Presbyterian Church, about 13 years ago, has been divided, the editor appears to cherish all the hostility which was then displayed by our former brethren. From the very commencement of his Magazine, he has made our church the object of his attacks. We have not thought it at all necessary to pay any attention to him, believing that he can do little injury, and if unnoticed, will soon exhaust himself. Those who know our ministers will not be ready to believe the charges which he brings against them. But we have other, and more important, and more agreeable work to do than to contend with such antagonists.

While, however, we can enter into no controversy with the "Covenanter" (so called), for the information of the editor of the Repository, and others whom the bold assertions, to which we allude, might mislead, we would state that the *suspension* referred to, was *not* by any regular court whatever, but by a disorderly convention of some ministers connected with the Eastern Subordinate Synod, who had as much claim to the name or character of that body, as any equal number of men gathered from the streets. As this pre-

tended "suspension" was always regarded and treated as a nullity by our General Synod, as well as by our sister churches in Scotland and Ireland, the idea of any restoration to regular standing was never entertained for a moment.

We allude to this subject very briefly, and with extreme reluctance. It is not, we have no need to say, because we feel unable to meet any attacks which may be made on us, for we do not consider that the Reformed Presbyterian Church, by *such* assaults is even put on her *defence*, but it is because the whole subject displays so much of an imbecile attempt at spiritual despotism, and uncovers to so great an extent the darker passions of the human heart. We wish to live in peace and do our own work.

We would wish Sanballat and Geshem both to know that we cannot come down to them. They have been trying hard to provoke us to a controversy, but, if "provoked" at all we wish it may be to "love and good works."

 THE SPIRIT OF THE REFORMATION.

We have had the pleasure of receiving the Prospectus of a new periodical, to be designated by this name, and to be edited by Rev. Dr. M'Master. We have regretted that Dr. M'Master's ill health compelled him to resign his pastoral charge, but we are glad that he is still able to engage in literary labours. His extensive knowledge, his sound judgment, his orthodoxy of religious faith, all lead us to expect a most interesting and valuable publication. We will endeavour to publish the Prospectus in our next number. In the meantime we can find room only to mention the terms:

1. The work will be published quarterly, in May, August, November, and February, in numbers of about 100 pages octavo, on fine paper, with good type, and neatly done up in paper covers.
2. The price will be One Dollar and Fifty Cents a year, payable on the delivery of the 1st Number.
3. No subscription will be taken for less than a year.

Those to whom these proposals are sent are respectfully requested to favour the work; and those having subscription-papers will please to send, as early as possible, the names of subscribers, and their Post Office address, *very plainly written*, to the Editor, Oxford, Ohio.

J. A. JAMES, Publisher, Cincinnati.

MISSIONARY INTELLIGENCE.

MISSION HOUSE, SAHARUNPUR, August 9, 1845.

My Dear Brother,—

Supposing that some account of the state of *native education* in India, would be interesting to the readers of "the Banner of the Covenant," I propose, in this letter, to make some statements on the subject, which, while they will plainly show the lamentable degree of ignorance that prevails among this people, and the gross darkness that must have brooded over them for ages and generations past, will, I hope, at the same time, enlist the sympathies and efforts of Christians in their behalf.

In the first place, it must be remarked, that in Hindustan, with scarcely a single exception, the *one half of the whole population*, of every class and caste, from the richest to the poorest, is effectually shut out by the sanctions of religion itself, from all participation in the benefits of education. I refer, of course, to the female sex, whose hereditary portion it is, to remain in profound ignorance of all that can elevate and expand the human mind,—of all that can refine and adorn the female character. To strengthen the laws which regulate this matter, and to render it somewhat more tolerable, a superstitious notion prevails, particularly among women themselves, that any Hindoo girl who should presume to learn to read or write, must certainly become a widow soon after marriage,—an event which is looked upon (and not without reason in Hindoo society) as the worst of all misfortunes. It is also considered in itself disreputable for females to learn to write, as such a knowledge would facilitate intrigues, and render its possessor like those base and disreputable characters who frequent the temples and dance before the idols.

Having thus briefly disposed of the case of the female sex, let us inquire into the provision that is made for the education of the males, and the nature of that instruction that is imparted to them. According to a strict investigation, made some time since by government, on the subject of education in the provinces of Bengal and Behar, (and from the reports on the subject I avail myself of data) it has been ascertained that the proportion of the instructed,—including those who never advance beyond the barest rudiments of knowledge,—is a little less than six per cent. of the whole population. This leaves 94 of every 100 of the adult population to be entirely destitute of all kinds of instruction! Again, it has been found, that of the children of the school-going age,—that is between the ages of 5 to 14 years—somewhat less than 8 out of every 100 receive any instruction whatever! From the calculations in the reports above referred to, it appears that in two provinces alone, viz., Bengal and Behar, where the census was taken, that of the entire population of about 23 millions, somewhat less than a million and a half have received instruction of any kind, and that of six and a half millions of children at the age when they ought to be in school, only about half a million, or one in thirteen, ever acquire either school or domestic instruction, however meagre or inadequate! Who, on hearing these affecting truths, will not be astonished to learn, that in only *two* of the numerous provinces of this immense empire, more—much more real ignorance prevails than there would be if every inhabitant of the United States were utterly destitute of the very first rudiments of education.

Having made these remarks to show the *want* of education, I must now attempt to give some account of the kind and degree of education that actually *exists* in India, and which is purely indigenous.

1. I must say a word about the *native teachers* or *schoolmasters*. Teaching the common branches of education has, from time immemorial, been

considered the proper duty of the Rayath, or writer caste among the Hindoos; but this hereditary privilege has been invaded by other castes to some extent. Mahommedans, of course, have their own teachers. Brahmins and Gurus assume the higher duties of teaching the Sanscrit, and the religion of the Shastres, but they do not unfrequently condescend to the meaner business of teaching small schools in the vernacular. The average monthly income which these men receive for their professional services, amounts to about one dollar and a quarter. This sum is paid partly in money, and partly in food, baked and unbaked; clothes, vegetables, oil and tobacco. When the lowest menial receives almost double the amount paid to the village school-master, it shows pretty clearly the value that is placed on the article of education by the Hindoos. In order, however, to secure the means of subsistence, and to add a little to his scanty allowances, the teacher generally employs himself both in school hours and out of them, in copying manuscripts or almanacs, or in some mechanical employment. It cannot be expected that for emoluments so small and trifling as we have mentioned, the equivalent in mental qualifications or efforts to benefit the pupils, should be large. The men who have recourse to this occupation for a livelihood, reflect as little honor upon it as they derive advantage from it; and in most cases, their income is equal to their attainments. The amount of their efforts is merely to produce a slight mechanical effect upon the intellects of those submitted to their training, without leaving a single trace of pure moral sentiments or habits behind. On the contrary, much of what they teach is positively immoral and grossly obscene. But more of this hereafter.

2. *The Scholars.* According to the Shastres, education should be confined to two castes, the Brahmins and the Rayaths, and in ancient times this was much more the case than in the present degenerate age. This shows that even petrified Hindooism is not perfectly immutable. At present persons of nearly all grades seem to be imperceptibly acquiring some idea of the value of that instruction which is within their reach, however humble it be. This incipient and spontaneous change will, we hope, under the smiles of a government infinitely better than they knew of in ancient times, go on, until all shall be considered eligible to the acquisition of learning of a higher grade than any that can now be offered. The Shastres, which are very minute in all such matters, prescribe, that at the age of five, on a certain month and day of the month, which is to be ascertained by a careful investigation of the child's horoscope by a Brahmin,—after the performance of certain religious ceremonies by the family priest, the youth is to be sent to school to commence the specific routine of instruction. Should this step be neglected in the fifth year, it must not be attempted until the seventh or ninth or any subsequent year being an odd number. A strict compliance with these rules is considered indispensable to success, and on no account are they to be neglected by any Hindoo, who seeks the happiness and improvement of his child.

3. *The School Houses.* The village school house is quite as humble in its exterior, as the individuals it is intended to accommodate, and the amount of knowledge that is to be imparted beneath its roof. It is sometimes erected by the most wealthy man of the place, whose son is to be in attendance; sometimes at the expense of the teacher; sometimes by the teacher and the pupils conjointly, each taking a part in the labour; and sometimes by a general subscription. The walls usually in the northern provinces are made of mud, a few feet high, in the form of a shed, with a grass roof, supported in front by a few crooked posts. The floor in all cases is of earth. Sometimes a few coarse mats made of grass or cocoa-

nut leaves, are thrown down, to keep the naked hams of the pupils from the cold ground. Such are the accommodations sometimes enjoyed by the youths of Hindostan, during the period of their literary pursuits. This, which is the best kind of a school house to be met with, will cost from one dollar to five*. It must be stated, however, that in a great majority of cases, there is no school house at all,—that is, there is no house built exclusively for, and appropriated to the use of the school. Some assemble under a tree in the open air, and in the rainy season, the pupils, as many as are able, expend a few pice in erecting, each over himself and just large enough to contain himself in a sitting posture, a small frame of bamboos covered with grass or a mat of the value of a few pice. Those who cannot afford this expense, either beg a seat beside some more favoured companion, or shift the best way they can under the shelter afforded by the spreading limb of some Banyan or Peepul tree. Schools also are often held in the verandah of a house, in the vacant corner of a grocer's shop, or under the portico of some Hindoo temple or Mahomedan mosque.

(To be continued.)

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

The following letter contains the latest intelligence from India. In consequence of the great anxiety felt in reference to the health of our beloved brethren, during the time when the cholera was supposed to be in Saharanpur, we have delayed the present number that we might lay it before our readers. How grateful should we be to our Heavenly Father that their lives have been preserved, amidst the fearful ravages of so dreadful a disease—that another breach has not been made in their ranks. He has been the “*LORD* that healeth them.” May he be ever with them! Does not this loudly call upon us to remember them in our prayers? And does it not show the need there is that an additional missionary be sent out to take the place of any who may be called away from the work? We hope the subject will be carefully and prayerfully considered.

Mussurie, Himalaya Mountains, Oct. 16, 1845.

MY DEAR BROTHER:—This is the last day of the overland mail from this place, and I have but little leisure for writing, yet I cannot think of allowing a second mail to go off without sending you a line to tell you of our trials, and of the abundant goodness of the Lord since I last wrote. A few days after the close of my letter, the cholera, which for some time before had been raging at Lodiana and Sabathu, broke out at Saharanpur also. From this fearful disease alone there were more than one hundred deaths daily. Men in perfect health in the morning, were in their graves before night. Dear Mrs. Jamison of Sabathu, whom every one in the mission loved and respected, was carried off suddenly by this same pestilence. In addition to the cholera, fevers of a malignant type prevailed alarmingly, as they generally do about the close of the rains. While we were congratulating ourselves as a mission on account of the general good health we were enjoying, I was myself on the 8th of last month seized with bilious fever. In a few days I became exceedingly ill. The remedies employed seemed only to aggravate the disease, and diffuse the bile through my whole system; vomiting and fainting followed. The doctor who attended me became alarmed, as almost all his fever patients had become cholera subjects, and as the most safe and probable means of recovery, he ordered me to the hills. I was carried up in a weak and feverish state, and the hour I ascended these hills to a temperature of 62°, that is 28° lower than that I left, my fever left me, and so rapid was my recovery,

* See the engraving at the commencement of this number.

that in two days I was enabled to return home almost in perfect health. The day after I was carried from Saharanpur in such a low state, Mrs. Campbell was confined. On the fifth day after she took fever, and soon became very ill, so that when I returned home, I found her in a most weak and dangerous condition. The doctor ordered her to be taken to the hills also, so I was compelled immediately to retrace my steps to this sanatorium, and bring all my family with me. She bore the journey, which was attended with considerable privations and difficulty, better than we had hoped for. Two of our children also were sick, which increased our trials, and as the fever had taken away the infants' natural nourishment, I had great difficulty in obtaining fresh milk for it on the way. Mrs. C.'s fever was checked immediately on arriving at this delightful climate, and she has been gradually but slowly improving since. Although it is but little more than a fortnight since we came up, the delightful cool breezes of the mountains have already given all our children good appetites, and improved their appearance wonderfully. The doctor, however, says that Mrs. C.'s constitution is so disordered and shattered, it will require a whole season on the hills to restore her. Thus you see how severely the Lord has been chastising our mission; yet in the midst of these trials he remembers mercy, and he has not as yet given us all over to death. It is not for his pleasure, but for our profit that he has thus afflicted us. May we be more purified by passing through the furnace, and thus better fitted for the service of our Heavenly Master. As we may have but little time left for the work committed to us, we ought to be more active and zealous, and do whatsoever our hands find to do, with all our might. We are now weak as to numbers, but the *mighty God* is on our side, and he can make one to chase a thousand, and two to put ten thousand to flight. Still, it is evidently the duty of the church to strengthen our hands, by sending out labourers to take the place of those who sink under the burden and heat of the day, and we think that the Providences that have lately passed over us, if rightly interpreted, are as a loud Macedonian cry to many at home, to "come over and help us." When, as on the present occasion, sickness comes, and for a time drives a missionary away in pursuit of health, where there is but one at a station, the station is for the time deserted, and the work sustains injury, or the station is broken up. Not less, certainly, than *two* missionaries should be at any station in India, where life is so precarious. We were distressed at leaving Mrs. Craig alone at such a time, and we entreated her to come up with us, but she could not well leave, as she was much engaged in preparing an outfit for so long a voyage with so many children. It is a great blessing that since her bereavement, and although so much active duty has devolved upon her, she has enjoyed better health than usual. She expects to begin her journey in about eight or ten days. Miss Vanderveer of the Allahabad Mission, who has lost her health, is to accompany her. Mr. Jamison also goes home with his five children, and will be in the same ship with them. Mr. H. R. Wilson and wife and family, of the Battyghur Mission, are also going home by way of England. Mrs. W. has been dangerously ill with *the* disease of India, liver complaint. Thus, you see, that *all* our missions here have been suffering severely this year, and that our hands will be greatly weakened. But the work is the Lord's and he can and will raise up and send forth more labourers.

The annual meeting of our mission is to open to day at Ambala in tents, and the brethren are to march in daily until they reach Saharanpur. I am very sorry that I am deprived of the pleasure of meeting with them, but I hope to be able to go down early next week to meet them at Saha-

ranpur. As there is no one but our Catechist, in charge of the affairs at the station, I am most anxious to return as soon as possible, but I have been necessarily detained on account of Mrs. Campbell's weak state. I hope she will be able to follow me in about a month, to spend the cold season, at least, in the plains.—I had the pleasure last month of receiving a *very interesting* letter from Mr. D. dated July 14th. It came in *two months and five days!* This will surely excite us all to correspond more frequently. I shall write to him soon. I also enjoyed the perusal of his and your letter to our late brother Craig. Had he been living he would have been delighted to receive them. But it is probable he had all the intelligence they contained long before me.

I am anxious to receive the Nos. of the Banner containing the proceedings of the Convention and Synod. They will doubtless come by the overland mail expected in a few days.—I am glad to hear that Dr. W. our venerable friend, has at last found leisure to visit the land of his birth, where he will meet with associations, and enjoy society calculated to renew his youth. I hope he will return greatly invigorated both in mind and body. But my time is gone, and I must close this hasty and unconnected letter.—

Yours most affectionately,

J. R. CAMPBELL.

Visit of the Bishop of Calcutta to Saharanpur.—The Orphan School.

The London Missionary Register for November, contains an account of a tour made by the Bishop of Calcutta, through Upper India. Among other places, he visited Saharanpur, and our readers will be pleased to find that the Orphan Institution appears to have attracted his particular attention. He says, "In the American Mission there is an interesting Boys' Orphan School, which I went to see: the numbers are at present twenty-two: the arrangements for their accommodation are very good. Their rooms, in each of which four boys sleep, kitchen, store-house, and room for private devotions, form three sides of a little compound, which is planted with trees. On the fourth side is the school room. I find the average expense of board and lodging is much as it is in Bengal—£3 a-year for each boy."

ILLUSTRATIONS OF HEATHENISM.—No. 2.

A NATIVE HINDOO SCHOOL.

The article on Native Education in India, a part of which we publish in the present number of the Banner, gives so full an account of the whole subject, that we think no additional remarks of ours are at all necessary. The engraving at the commencement of this number is a graphic representation of such schools as those described by Mr. Campbell. In the centre of the picture is the teacher, with his rod in his hand, and seated on the ground before him are his pupils, engaged in writing with an iron pen, on the plantain, a palm leaf. In the back-ground is a thatched shed, used probably when the weather is bad, and connected with it a small cottage, perhaps the residence of the teacher. When we think of the abundance and excellence in which the blessings of education are distributed in this land, how grateful should we be to him who has made us to know how deeply should we sympathise with the ignorant Hindoo, and how earnestly should we pray and labour that the "gross darkness" which covers this heathen land may speedily be removed.

YOUTH'S DEPARTMENT.

THE TWO HEARTS.

Some time ago, I dreamed that I was in a kind of laboratory, in the midst of which sat a venerable man, deeply occupied in examining something on a table near him. I drew near, and, on looking closer, discovered he was employed in the dissection of a *human heart*. At the first glance, it appeared fair to the view; but the operator, whose name was *Truth*, applied to it a small mirror of exquisite workmanship, and invited me to examine it. I did so, and was surprised to find the heart of a very dark color, and in many places deformed; it felt, also, when I touched it, very hard and cold. "You seem astonished," said the surgeon, "know you not that the heart is deceitful above all things, and desperately wicked? and this is a heart in its natural state. The name of this mirror is the Law of God, and it is so perfect, as invariably to detect the slightest flaw." He then pointed out to me certain words engraven very legibly on the surface of the heart. In the most prominent part, I distinctly read (for it was in strong characters) the word *Self*. Lower down were *Pride, Anger, Hypocrisy, Ambition, Craft, Avarice*, and many others of a similar kind. In one corner my director informed me I should find *the motives*; but they were so heaped together, and in such a confused state, that I was unable to distinguish them. He then took a sharp kind of probe, called *the Word of God*, and by it dividing the mass, laid them out in order before me. Heb. iv. 12.

I turned away from the picture in sadness and disgust. "Yes," replied he, "as in water face answereth to face, so the heart of man to man. The dim light afforded by reason and conscience is too often obscured by the shades of passion and self-love; no light but that of *Truth* is adequate to the discovery."

"But cannot this heart be rectified?" asked I eagerly.

"No," replied the old man, "but a new one may be substituted. There is but one who can effectually change it, and He promises to give new hearts to those who seek them. I have a heart of his workmanship, if you like I will show it to you."

He then produced in careful preservation, a heart widely different from the other, fair in color, and soft to the touch; appearing in some parts as though it had been *broken*. On inspecting it more narrowly for the words I had seen on the other, I found in large letters (what the surgeon informed me was the first impression the maker stamped on it, and with his own private seal) the word *Love*. Below, indeed, I perceived *Self*, but on a level with it was *Neighbor*. And while in the former every thing relating to God was omitted, here in *every part*, in the most inward recesses, I met with his name. Faith, Hope, Devotion, Humility, and many other graces were there; but I should have very imperfectly distinguished them, without the assistance of a lamp called *Good Works*.

I noticed, however, a few spots here and there, which I remarked to my companion.

"These," said he, "are the cause of great sorrow to the owner of the heart, for they open again those wounds in it which you have perceived, and often erase the word *Peace*, which had been stamped upon it. In spite of all his efforts these stains are ever contracting; there is but one fountain in which they may be cleansed—a fountain rising in Mount Calvary, and called *the Blood of God*."

As I was proceeding to make further inquiries, when, to my sorrow, I suddenly awoke, and found that it was only a dream.

THE

Banner of the Covenant.

MARCH, 1846.

PRACTICAL ESSAYS.

For the Banner of the Covenant.

THE SEASONS.—SPRING.

While the inferior animals are unable to direct their faculties from the objects of sense which surround them to the great Creator, to man has been given the power of perceiving in the works of creation the evidences of the existence, and the bright and lovely display of many of the attributes of God. This power, it is true, many who possess it never exercise. Worlds of improvement and enjoyment lie before them, accessible, yet unexplored: like the beasts that perish, they are occupied only with that which is external and immediate, and pass not through it to the noblest of all objects of contemplation—the GREAT GOD. How much happiness do they lose! What guilt do they incur!

But, with the man of true wisdom and correct affections it is otherwise. To him “all things are full of God.”

“—— Not a flower

But shows some touch in freckle, streak or stain,
Of his unrivalled pencil. He inspires
Their balmy odors, and imparts their hues. * * *
Happy who walks with him! Whom what he finds
In Nature, from the broad majestic oak,
To the green blade that twinkles in the sun,
Prompts with remembrance of a present God.
His presence, who made all so fair, perceived,
Makes all still fairer. As with him no scene
Is dreary, so, with him, all seasons please.”

We are not surprised, then, to find the sacred writers frequently advert-
ing to the works of nature, and directing us, by precept and example, to behold
in them the great Being who has formed them, and who gives to them all
their efficiency.

We find in the Song of Solomon, ch. ii: 10—13, a most beautiful
description of *Spring*—beautiful, whether we consider it in its literal or
figurative meaning. “Lo, the winter is past, the rain is over and gone,
the flowers appear on the earth, the time of the singing of birds is come,
and the voice of the dove is heard in our land. The fig-tree putteth forth

her green figs, and the vines with the tender grapes give a good smell." This description, though more peculiarly appropriate to the land of Judea, yet loses scarcely any of its beauty when applied to some parts of our own country, where the vine and fig-tree flourish, and the melancholy, yet soothing notes of the dove, are always heard in spring. Every one, indeed, must be struck with its life-likeness and beauty. As spring has now commenced, according to our arrangement of the seasons, and as many of our readers will be noticing the fair face of Nature, liberated from the bonds of winter, and crowned with flowers, they will lose none of their pleasure if they consider it with such reflections as the religious mind should always derive from contemplation of the works of God."

Spring may be considered as a season of *Revival*. This is *literally* so. The snows, and frosts, and gloomy rains of winter have departed. Nature has appeared to be lifeless—the earth was cold and hard—the trees had neither foliage or fruit—there was no melody of birds—no hum of insects. Showers of rain oftentimes obscure the sun—the trees droop and almost seem to weep—nature seems sometimes drenched in tears, sometimes wrapped in a white winding-sheet of snow. All without is drear, and sad, and gloomy, and uncomfortable.

But spring has come, and "God renews the face of the earth." He dissolves the cold—he breaks the icy fetters—he crowns the fields with verdure—he makes the sun shine out again—he brings back the birds and busy insects—all nature appears cheerful, and joyous, and agreeable. Now, how wonderful is this change? How unlikely does it seem that the dead winter will be succeeded by the living spring. Then, what *wisdom* is necessary to *devise*, what *power* to *accomplish* this result? Suppose the problem were presented to make winter spring, who could solve it? Even now we know but very imperfectly the manner in which God operates in producing this change: we know enough, however, to satisfy us of our ignorance and weakness. Then, the *goodness* of the Almighty—to what else is it owing that we have not a *perpetual* winter? to what is it owing that we enjoy the *delights* of spring? Man might, perhaps, have lived, but how miserably.

But all this may have a higher and better application. We may consider it *figuratively*, and then *winter* will represent our *natural* condition as sinners, cold, fruitless, dead, yet *susceptible* of revival. It may denote, also, that *spiritual lethargy* which sometimes comes over even the real believer, when the graces, which once flourished so beautifully in his heart, have languished and disappeared; when he has lost his warmth of love, his energy of action, has become cold and unfruitful. This is his winter. Sometimes, too, the *divine wrath*, like the rains from heaven, (Matt. vii: 25,) will descend upon him; sometimes *affliction*, as an overflowing shower, (Ezek. xvii: 11,) will almost sweep him away. The light of the divine countenance is obscured—the soul languishes—the leaves of a profession, perhaps, fall off—the fruit of holiness is no longer produced. Well is it if this be not a perpetual winter—if it be succeeded by a spring-time.

When spring comes all is changed. The regenerating influence of the spirit has given life to the dead soul, or revived the backsliding saint. The light of the divine countenance again shines forth—life is manifested—joy and happiness return.

Now, we may say of this *spiritual* change, that it is more *wonderful* than the *natural*. When the prophet is asked, "Can these dry bones live?" he can only say, "Thou, LORD, knowest." It is as natural to

suppose that the winter of the soul would be permanent, as that the natural winter would never pass away. The fact that it does pass away in both cases, may also suggest to us that *there is a still better state of existence* than any we can enjoy on earth; for the best of condition earth affords is but as a winter, compared with the happiness the soul desires and is fitted to enjoy. And how does this illustrate the doctrine of the *resurrection*? It need not seem to us a "thing incredible that God should raise the dead," when we find the lifeless earth itself renewed.

The hope that our winter will be succeeded by a spring should teach *patience*. Let us wait God's time, and as infallibly as the returning seasons, he who shall come will come, and will not tarry. When we observe how winter seems to linger, and again and again to return, after it is thought to have departed, we are reminded of the struggle of the renewed and natural principles in our own hearts. May we not also learn not to trust to the delusive joys which may sometimes be experienced by the unregenerate, or the backslider, as we know that one pleasant day is not sufficient evidence that winter has departed, and spring certainly arrived.

Spring may be considered as a season of *pleasure* and *joy*. "The flowers appear on the earth;" those letters with which, it has been said, God has written down his love for earth. How fragrant their perfumes—how beautiful their colors—how delicate their construction. "The time of the singing of birds is come;" how delightful their rich and varied melodies—how gorgeous their plumage—how animated their movements. "The voice of the dove is heard in our land." Its gentle, plaintive music, again greets the ear; it has returned from the warmer regions to which winter had driven it, and seeks again its former resting places.

Who can consider all this, and not feel the glow of love burning within him towards the great and good Author of such loveliness and beauty! It is he who has made

"—— All nature

Beauty to the eye, and music to the ear." * * *

"These are his glorious works——

Himself how wondrous then." * * *

"The rolling year

Is full of Him. Forth in the pleasing spring

His beauty walks—*his* tenderness and love."

And where is the heart that will not be soothed and tranquillized by such scenes. Let the melancholy, the morose, the disconsolate, cease to brood over their real or imaginary troubles—let them go forth into the pleasant fields, and survey the works of God. Like fabled Antacus, let them touch the earth, and they will recover strength, and courage, and joy.

"Can man forbear to join the general smile
Of Nature;—can fierce passions vex his breast
While every gale is peace, and every grove
Is melody?"

Thus, at last,

"We feel the present Deity, and taste
The joy of God to see a happy world."

Spring is an emblem of *youth*—how *joyous* from its freshness and novelty, and yet how transient. Spring-time itself is to be valued principally

as the forerunner and harbinger of summer and autumn. All is as yet but anticipation and promise. We are not to trust in the *present*, but prepare for the *future*. How much disappointment may there be if spring is not improved. The young *convert*, too, is in his spiritual *spring*. The *flowers* are the graces of the spirit, blooming in his soul. He hears the melody of the ordinances, and especially enjoys the dove-like sounds of the divine spirit soothing his troubled heart. But he must rejoice with trembling—he must be careful of nipping frosts, of noxious weeds, of injurious insects, which may do harm to tender plants in early spring. He must be industrious to prepare the willing ground, and sow the good seed, else spring may pass away, and he may have secured no permanent advantages.

Spring may be considered as a season of *promise*. "The fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell." The fields and trees are covered with blossoms and budding leaves. The fig-tree is the emblem of peace and tranquillity. The vine, of safety and pleasure. But as yet it is but the promise of good things to come. The figs are green, the grapes are tender. How many blossoms fall from the tree and produce no fruit! We should *moderate our expectations*—we should *not be satisfied with mere promises*, which may come to nothing at last—we must feel a continual dependence on the divine blessing. All is not secure when the blossoms appear; we might almost say, it is just then that the danger has begun. Yet we should carefully cherish all that promises well. The developments of good in early youth should be encouraged, and though much, much, may be lost, still all will not be in vain.

The fig-tree is a good emblem of the real believer. It is said to fructify *inwardly*. Its blossoms are *inside* of the fruit. Thus the true Christian has his first developments of life and good at the heart, and as these increase so does his usefulness. Like the vine, also, he is made to *cling* to some support—to rest upon his Saviour. He should diffuse around him the good smell, the agreeable influence of a holy life. He should bring forth fruit to the glory of God, and the good of man.

This is *literally* the season of spring; let it be so to us *spiritually*. Let us start with new life in the performance of every good word and work. Let us obey the invitation, "Arise, my dove, my fair one, and come away."

O.

SELECTIONS FROM MATTHEW HENRY.

It is no new thing for God's sons to be in Egypt, in a strange land, in a house of bondage; but they shall be brought out. They may be hid in Egypt, but they shall not be left there. All the elect of God, being by nature children of wrath, are born in a spiritual Egypt, and in conversion are effectually called out.

Wicked hands never want wicked tools to work with.

Little children have always been taken under the special protection, not only of human laws but of human nature.

An unbridled wrath armed with an unlawful power often transports men to the most absurd and unreasonable instances of cruelty.

Macrobius, a heathen writer, tells us that when Augustus Cæsar heard that Herod, among the children he had ordered to be slain under two years old, slew his own son, he passed this jest upon him: "That it was better

to be Herod's swine than his son." The usage of the country forbade him to kill a swine, but nothing could restrain him from killing his son.

Whatever crafty, cruel devices are in men's hearts, *the counsel of the Lord shall stand.*

Blessed be God, there is no occasion of grief in this world, no, not that which is supplied by sin itself, that will justify us in refusing to *be comforted!*

Of all sins, the guilt of innocent blood fills the measure soonest.

THEOLOGICAL DISCUSSIONS.

For the Banner of the Covenant.

REGENERATION—No. III.

“Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John i, 13.

In the remarks which have been already made on this subject, we have endeavored to show that the true believer is “not born of the will of the flesh,” that his *regenerated* is not his *natural* condition, that a great change has taken place in his character when he becomes a child of God. The expression “*not of blood,*” which we now design to consider, we regard as teaching us that this change is not the result of any *external ordinances*, or of *natural descent*, both which might be meant by the term *blood*, or *bloods*, as it should have been translated. While we do not doubt that the outward rite is often the instrument by which the sinner may be acted upon, and while we admit that the character of the parent often is impressed on his offspring, still we believe that regeneration is caused by a different *efficiency*, by a power acting in such a way as seems good to Him who exerts it, although operating according to a system or plan which he has seen fit to reveal to us.

Mankind are naturally inclined to attribute much efficiency to mere outward observances. The Jews had great confidence in the ordinances of their ritual. The Heathen have always supposed that a strict adherence to some religious ceremonies would save them. The Papists place their confidence in their penances and pilgrimages, their rigid observance of the directions of their spiritual guides. Among Protestants also, who know and profess to believe that Book which tells us that a man is not justified by the deeds of the law, the same feeling is often discovered. How often do we find parents expressing a great anxiety to have baptism administered to dying infants, even when not themselves members of any church, with the superstitious idea that the mere external ordinance will save them, or be of some great, though to them unknown benefit. And this opinion in its essential error is not confined to the ignorant and irreligious: it has been avowed and advocated by many of high pretensions to theological knowledge, and superior piety. The doctrine of *baptismal regeneration* is a part of the creed of the church of Rome, and we know not how the Church of England can explain away its standards so as to clear them of the same charge.* It matters not in what particular way the

* See the services appointed for Baptism in the Prayer Book. Whenever this sacrament is administered, “the minister shall say, seeing that this child is regenerated, and grafted into the body of Christ’s Church, &c.” And again “then shall be said, all kneeling, ‘we yield Thee hearty thanks, most merciful Father, that it *hath pleased Thee* to regenerate this infant with thy Holy Spirit.’” As all this is to be done in every instance in which Baptism is administered, it follows that in every instance a *baptised* person is *regenerated*. If the plain meaning of the prayer book be correct, then all that is necessary to secure regeneration is Baptism. While, however, such is the language of their standards, we are sure that in many instances it does not express the real belief of Episcopalians.

change is effected, if it is a *necessary* and *invariable* concomitant or result of the administration of this rite. In such cases it is the mere outward ordinance which procures salvation.

We do not indeed deny that the divine Spirit, the only efficient cause of regeneration *may*, and sometimes *does regenerate* the soul at the moment of Baptism. It is reasonable to believe that the prayers of believing parents will be heard, and that God will honor his own ordinance. But that regeneration invariably or necessarily takes place at that time is quite another doctrine—one contradicted by innumerable facts, and at utter variance with the whole spirit and essence of the Christian religion.

As incorrect ideas on the subject of baptism are entertained by many, even among those who reject baptismal regeneration, it may be proper to refer for a moment to the real nature of this institution. It is a *sign*, and of course its administration is designed to represent the possession of the thing signified. That which it signifies is *regeneration*. Baptism is administered on the supposition that those who receive are *previously* in possession what it represents and this *actual possession* is formally acknowledged and openly recognised by this ordinance. Baptism does not *make* any person a member of the church, but is dispensed to a person because previously a member. It publicly *recognizes* or *acknowledges* what previously exists. In the case of infants we consider that they are to be regarded as members by *birth*, as the offspring of *professing parents*, in regard to whom it is said that “their *children* are *holy*,” and that “the promise is not only to them but also to their *seed*.” In many instances, as is the case with regard to the other sacrament, the eucharist, persons who have no real right to receive it, may partake of it, yet this does not invalidate the general principle. Baptism is only to be administered to *members* of the church. Adults are members on their own profession. Infants of professing parents are members by their *birth*.

It is scarcely necessary to refute the opinion that baptism of itself will save any one. The scriptures do indeed tell us that we are saved by the “*washing of regeneration*.” But as if to prevent the possibility of mistake, they add, “and the renewal of the Holy Ghost,” the former without the latter, is of no effect. Peter, when he says, “Baptism doth save us,” takes care to tell us, that he means “not the putting away the filth of the flesh, but the answer of a good conscience toward God.” All that is said of *circumcision* may be applied to baptism. It “*availeth nothing*” of itself, it is the “*new creature*” that is to be desired and depended upon.

How wonderfully absurd is the idea that the mere application of water to the surface of the body could remove the pollution of the soul. The Hindoo, when he bathes in the sacred river, holds no grosser error. But if it be said that this is the way in which God has determined to act, and that the efficiency arises from his purpose, can we suppose that God would put it into the power of any one of his creatures thus by a mere outward act to obtain or prevent the salvation of themselves or others? Can the parent secure regeneration for his child, or can he prevent it, merely by having, or not having, this rite dispensed to him? What is man that he can entertain such dishonoring ideas of God, and thus exalt himself to the place of the only Saviour?

The idea was entertained, not many years ago, that the Lord's Supper was a *converting* ordinance, a means of regeneration. In some instances it is possible it might be; for as we have already said, we can place no limits on the Holy Spirit; he regenerates whom and when and where “he listeth.” But the idea that the mere participation in the emblems of the Saviour's body and blood really saves any one, or is of this design, is now, so far as we know, universally repudiated by Protestants, and we need not discuss it.

The term *blood*, we have observed, may also be considered as referring to

natural descent. Many consider themselves Christians merely because their parents or ancestors have been so. Multitudes in this land who profess themselves Protestants, if they had been born in Austria would have been Papists, if in Turkey, Mahomedans, if in China, Heathen. Their religion is just what their fathers' was; and they think this all that is necessary. Many, more enlightened, cherish a confidence that all is well because their parents have been exemplary Christians. The Jews thought it sufficient that they had Abraham for their father, but the Saviour tells them they must do the works of Abraham, and it was only by believing on Him they would manifest their true spiritual connexion with that patriarch. Grace is not *hereditary*, it does not run in the blood. A *personal* change must take place in every individual. In most instances it is admitted, the children of pious parents are pious also, but this is because trained up in knowledge of the Lord, and in fulfilment of his gracious promises. Enow sad instances might be mentioned that would show that mere natural descent is nothing. All mankind claim their origin from one who was emphatically "a just man and perfect in his generation," yet how few of his offspring are like him!

But we cannot enlarge on this subject. It is one which is both copious and important. Enough, we hope, has been said to illustrate the meaning of the text, and to impress on the minds of any of our readers, who may have rested in mere outward services, or who have trusted for salvation to the fact of their having godly parents, that something more is essentially necessary. "Ye must be born again," and that birth is "not of *blood*, but of *God*." O.

For the Banner of the Covenant.

ON PROVIDENCE.

(Concluded.)

We are now to consider the *objects* of divine Providence.

We mention, The *inanimate* creation. God sustains and governs all his creatures. His Spirit garnished the heavens, and he tends them from age to age. He daily wakes the sun, that he may rise, and, as a strong man, run his race rejoicingly. He "binds the sweet influences of Pleiades, and looses the bands of Orion," and "guides Arcturus with his sons." It is he who "scattereth the hoar-frost like ashes," who "holds the winds in his fists;" who "prepareth rain for the earth, and maketh grass to grow upon the mountains." "God doeth great things past finding out, yea, and wonders without number."

The *animate* creation, too, is his charge. "The eyes of all wait upon Thee, and Thou givest them their meat in due season." "The young lions roar after their prey, and seek their meat from God." "He guideth the sparrow's flying, and feeds the young ravens when they cry." The *irrational* creatures depend upon God, and

"Each day the Father opes the door
And spreads the board for all."

Rational creatures also are the objects of Providence. The angels of God are thousands of thousands, and these he sends daily forth to minister to the heirs of salvation. He keeps in check those mighty spirits whose happiness consists in destroying good. He governs *man*. He appoints the *hour of our birth*. "His eyes did see our substance yet being imperfect," &c. 'Tis God, (and not mere chance, nor any law independent of him), who "clothes us with skin and flesh, and fences us with bones and sinews." We speak of the "accidents of birth and fortune," but is that accident which brings forth at the

suitable instant the mighty mind for which society seems to have been waiting, to guide its affairs, and give shape to its destinies? Does it seem rational to say that such accident gave Moses to the world, or David, or Ezra, or Paul, or Luther, or Knox? Each one of these, we know, appeared at the very time they were needed, and no one of them could have taken the place of the other, without affecting materially the church and the race. Is there not in this consideration a proof, that the great God was a close watcher of our world, and, having so ordered events as his wisdom directed, brought forward at the proper moment that agency which was needed to fulfil his pleasure? Society is not, nor is the church, a collection of men whom "fortune" has thrown together, or who are bound to each other merely by expediency or interest. Every man, how unimportant soever he may seem, has his place, and occupies it by the will of God.

Again: Providence is concerned with *all the events of our life*. The Providence of God is seen in the very different complexions which the fortunes of different individuals assume. Many set out in life under auspices equally fair, yet a few years make the greatest unlikeness in their lots. Man may be, in some sense, "the artificer of his own fortune." As a general rule, "the hand of the diligent maketh rich." There are issues, which, from a certain course of action, may be calculated upon. There seems to be some *order* in the affairs of men. But, notwithstanding all this, *certainty* does not attach to any of our projects. The race is not always to the swift, nor the battle to the strong. Promotion cometh with certainty, neither from East, nor West, nor South. "The rich and the poor meet together, but the Lord is the maker of them all." "God hath wise reasons for making this difference in their outward station."

Some speak of "*chance*" as accounting for our circumstances, and many of our actions. This, however, will not account for them all, and it would, we apprehend, be difficult to run the line between those which Deity confessedly orders, and those with which he has no concern. It seems to us, that, apart from all considerations of a *religious* kind, *there can be no such thing as chance*, so long as man continues to act from motives—so long as he has the power of choice. The relations existing among men are so various, and their circumstances necessarily so complicated, that effects are daily witnessed which we cannot trace directly to their cause, and our ignorance of these is expressed by the word "*chance*." The word of truth holds very different language. The lot (in which, if in any thing, we might suppose that God has no agency) is yet ordered by him. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." The impious *Ahab*, had filled his cup of iniquity; the archer drew his bow "at a venture," yet his arrow fell, *not* upon the hard armour, but "pierced the joints of the harness," and made sure the monarch's death.

More particularly, The Providence of God is concerned with the *good actions of men*. God worketh in us to will and to do: He *forces* no man's will. "He is the *freeman* whom the truth makes free," though it is God, and He *alone*, who enables him to walk worthy of his calling. On this point we cannot delay.

There is a *gracious* or *special* Providence which God exercises towards his own people. This is *gracious*, rather in its *design* than in its *actings*. We have the promise of JEHOVAH, and on it we rest, though we may not be able to answer all objections, that "all things shall work together for good to them that love God." He may "make darkness his pavilion," but, as He sits upon the floods, He will do all things well. The "wheels" of His Providence perplex us often by their seeming intricacy, and are so high as to be "dreadful," but the Spirit of the living One, guides all their

goings. "This God is our God for ever and ever, and he will be our guide even unto death." Ps. 48: 14.

The Providence of God is concerned with the *sinful actions of men*. Here we meet a subject "too high for us;" and the only refuge from the perplexities which gather round us, as we contemplate it, is "JEHOVAH is the rock, His work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is He." He is *not* the *author of sin*. Yet sin exists, and does so with his knowledge and permission. The origin of moral evil is a mystery to us. Theories to account for it have been multiplied, but darkness still rests upon the whole subject. We reject at once the ancient heathen supposition, of the existence of two antagonist principles of good and evil. God is *always supreme*. Sin is not in our world *contrary* to His will. He *permits* sinful actions. He might, did he so please, not only *restrain* the wrath of man, but *prevent its existence*. He *could* so fortify the soul, that it would be proof against the attacks of sin. He *could* set before *each* heart the beauty of holiness, and the odiousness of sin in such a light, that the one would be as eagerly embraced as the other would be avoided. But this He has not seen fit to do. In many cases He *withholds* His preventing grace, allows man to balance opinions and consequences for himself, and to make often a decision which is partial and ruinous. To some understandings He denies that light which He sheds upon others. The judgment of one is allowed to be warped, and the conscience to become seared, while another makes choice of the "better part," and "avoids the appearance of evil." The Almighty acts thus, and for purposes which we are sure are wise and good. He has made, in His Providence, the existence of sin, the occasion of manifesting His amazing grace, and of displaying most signally His glory. The divine character, we are sure, is as free to-day from taint as it was when the morning stars sang together, and JEHOVAH wrote upon all His works "very good." We doubt not that the revelations of "the great day" will satisfy the universe that "justice and judgment" have always constituted the basis of the throne of the Omnipotent, and that *no* "gifts" save those that were "good and perfect" ever emanated from "the Father of lights."

God also *limits* sinful actions. From the nature of the case there must be a vast amount of evil set daily on foot, which never sees the light. This is owing to the fact, that there is some continued and powerful influence working secretly in opposition to it. And what is this, but the ever wakeful Providence of God, which is concerned to protect the good.

Sinful actions are also *over-ruled for good*. The illustrations of this are numerous. Still, all that has been said on this subject fails to remove difficulties. What we wish is, simply to state our conviction, that the existence of *sin* is perfectly compatible with the justice and goodness of our Maker. "The Lord is *righteous*, we and our people *are wicked*." It is, with the things revealed we have to do. *Faith* has a place in God's remedial scheme. It is the evidence of things not seen, and, in proportion to its excellency will avoid the stumbling blocks that must ever lie in the path of him who *will* walk by sight. This is the *alone* view that will afford any satisfaction, or put a stop to harassing, but unprofitable conjecture.

Again: Providence is concerned with our *death*." "I know that *Thou* will bring me to death, and to the house appointed for all living." If our "sun go down while it is yet day," it is God who causes it to set.

To close our remarks on this subject, we are persuaded that God's kingdom ruleth over all. We rejoice to believe that our interests are not in-

trusted to blind fate or chance—that amidst the confusion which sin has made, there are many marks of the presence of the Author of Good.

Let those who see any thing to be gained by it, believe, if they can, that they live in a world with which Deity has no concern; we rejoice in the conviction that “the only wise God our Saviour” stands at the helm of affairs, to sustain what he has made, and to bring that which is committed to His care into the kingdom over which he is to preside for ever.

The following beautiful lines sum up the thoughts we have been presenting on this subject :

“Thine are all things, Father,
Thy children and Thy care; and none o’erlooked
Of Thee! no, not the humblest soul that dwells
Upon the humblest globe which wheels its course
Amid the giant glories of the sky.
Like the mean mote that dances in the beam,
Amongst the mirror’d lamps which fling
Their wasteful splendor from the palace wall,
None, none escape the kindness of Thy care;
All compassed underneath thy spacious wing,
Each fed and guided, by Thy powerful hand.”

QUITS.

BIBLICAL CRITICISM.

For the Banner of the Covenant.

CHRIST’S ANSWER TO THE SADDUCEES.

Matt. xxii. 23, 32 : Mark xii. 18—27 : Luke xx. 27, 28.

The Sadducees derived their name from Zadoc, who lived about 260 years before Christ. It is said that he taught that God was to be served without regard to any reward for our obedience, and that his followers, developing his doctrine, denied a future state, the existence of angels, or other spiritual creatures, and the resurrection of the body. As a sect, in the time of CHRIST, they were not numerous or very influential, but were bitterly opposed to his doctrines. In the passages referred to at the commencement of these remarks, we have an account of a discussion which they had with Jesus, in reference to their peculiar tenets. They mention a case, (probably a fictitious one, as it is met with in the old Jewish writers,) in which, as they consider, a resurrection state would be impossible. Jesus disposes of the frivolous objection, by replying that their carnal ideas of the heavenly state were altogether erroneous, since in it “they neither marry nor are given in marriage.” He does not rest, however, with merely refuting their argument, but he proceeds to demonstrate the doctrines which they denied, and as they had appealed to the Books of Moses, he refers to them. He quotes the declaration of the Almighty made to Moses at the bush: “I am the God of Abraham, the God of Isaac, and the God of Jacob,” and he adds, “he is not the God of the dead but of the living, since all live unto him.”

The question presented to us, is, how does this passage cover the doctrines which it is cited in order to establish. The force of the argument does not depend on the word *am*, which is not in the Old Testament Hebrew, nor as the passage is quoted in Luke, though no doubt it should

properly be understood, but an objector might have said that the words should be considered as referring to the past, that God said, “*I have been the God of Abraham,*” &c. It rests more properly on the *nature of the relationship* implied in *being the God* of any one—he is not the God of the dead but of the *living*. Considering then that all whose God he is must be *living*, it follows that Abraham must be *living*. Now he could not be said to be *living* if he was annihilated at death, hence (1) he existed in a *future state*, and there was such a state. Yet (2) this existence was not in the body, but must be in the soul: there are, therefore, *spiritual beings*. Since, however, (3) Abraham and the others mentioned, possessed both *body* and *soul*, to make up the *person*, both these must exist, and exist *in union* with each other; hence the body must be raised and re-occupied by the soul, since this was necessary to make the person completely a *living person*. Now could God be properly said to be the God of Abraham, if Abraham had been annihilated at death, if his soul did not exist in a separate state, and if his soul and body would not be re-united at the resurrection. All this is covered by the assurance, “*I am the God of Abraham.*”

It appears that the Sadducees were silenced by this argument, and that those who believed true doctrines on this subject greatly applauded the wisdom which the Redeemer displayed in the whole discussion.

How full of meaning is the Bible. We would do well to examine clearly and frequently every word and sentence. We will find far more than presents itself at first inspection. Thus, “*will we draw water from the wells of salvation.*” Jesus thus teaches us to search the scriptures.

GIN.

SCRIPTURE ILLUSTRATIONS.

DIVINATION BY ARROWS.

Ezekiel, xxi. 21—“*For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright.*”

The ancients were accustomed to use many different means in order to discover the consequences of any particular actions. One of these is referred to in this passage. The king of Babylon is at the parting of the way, and hesitating which course to pursue, “*he makes bright his arrows.*” This may denote divination by arrows, which was common among the Greeks and Arabians, as well as among the Chaldeans. In Corbett’s Scripture Illustrations we find the following quotation from Crichton:

Mr. Crichton says: “A popular superstition among the ancient Arabians was the *azlam*, or divination by arrows; those used for the purpose being kept in the temple of some idol, in whose presence they were consulted. The art was thus performed; three arrows were enclosed in a vessel; on the first was inscribed, ‘*God command me;*’ on the second, ‘*God forbid me;*’ the third was plain. If the first was drawn out, the suppliant prosecuted his design; if the second, he deferred it for a year; if the third, he drew it again, until he received an answer,—not forgetting to repeat his present to the idol, or the priest, each time. No affair of importance was undertaken, be it a journey, a marriage, a battle, or a foray, without the advice of these sacred implements. Matters of dispute, such as the divi-

sion of property or plunder, were settled by an appeal to them. The ancient Greeks practised this sort of divination, as did the Chaldeans; for we learn from Ezek. xxi. 21, that the king of Babylon, in marching against Jerusalem, 'stood at the parting way, to use divination, making his arrows bright,' (or, as Jerome explains it, mixing and shaking them together) that he might know which city first to attack."

"In former times it was customary to decide important affairs by shooting arrows. Thus, should three princes propose for the daughter of a king, and should he be in doubt to whom he ought to give her, he will write the name of each prince on an arrow, and then shoot them altogether or separately from the bow, and the man whose name is on the most distant arrow will be the husband of the princess."

The word *arrows* is rendered in the margin *knives*, and perhaps the passage refers to another mode of divination, in which the entrails or livers of animals were examined, and an omen deduced from their appearance and palpitation. Intelligent heathens were aware of the utter folly of such practices. We think it is Cicero, himself an augur, or one whose business it was to examine into such things, who says, he wonders how two augurs could ever meet each other without laughing. OIN.

HISTORICAL SKETCHES.

For the Banner of the Covenant.

HISTORY OF THE CHURCH OF ENGLAND IN THE SEVENTEENTH CENTURY.

(Continued.)

The principles of the reformation, or rather the opposition to the Pope, so strangely commenced under Henry VIII, continued, though not without some hard struggling, to have the ascendancy in England. The Papal incubus having been once thrown off, the church was not inactive. During the short reign of Edward VI, the reformation was zealously promoted. Mary, who succeeded him, used all her endeavours to restore England to the Roman See. Happily her reign was short; long enough, however, to sacrifice nearly a thousand of her best subjects to her Roman idol. Under Elizabeth the Reformed religion again revived, and in her reign the established church received the form which it bears to this day. Besides the established church, there existed and arose various dissenters, as those who would not adopt the religion as established by law were called. Of these the most prominent were the Independents and Presbyterians. All the various sects were united in their opposition to the establishment. As long as they had a common object to oppose, they were united and lived harmoniously with one another. But when the common enemy was put down, the differences among themselves were sufficient to keep alive the spirit of contention.

In 1603, on the death of Elizabeth, James VI. of Scotland, became James I. of England. He had been educated a Calvinistic Presbyterian, and while on the Scottish throne had written a book to prove that the Pope was Anti-Christ.

When he became king of England, the dissenters had great hopes that the remaining superstitions of the Church of England would be removed,

and that the laws unfavorable to their interests would be repealed; but in all this they were disappointed. James was captivated by the gross flattery of the English bishops and the splendor of their service; he became disgusted with the simplicity of the Scottish Kirk; he considered it as inclining towards republicanism, and this, if there was nothing else, was enough to condemn it in the opinion of James, than whom no king perhaps ever had higher ideas of royal majesty and power.

The Puritans found that they had nothing to expect from James, whose favorite maxim was, "no bishop, no king." The Scots, too, were disappointed in their expectations, for it was not long before their Sovereign endeavored to render them more loyal, by endeavoring to establish Episcopacy in their country, to the exclusion of Presbyterianism. But more of this hereafter.

It is generally admitted that James was contemptible as a monarch. He was pedantic, tyrannical, and vulgar; traits of character which would render him contemptible in whatever station he was placed, whether in public or private life. The translation of the Bible which he caused to be made, and which has now stood the test of two centuries, stands almost alone among his good actions. Russel represents him as being in private life of a friendly disposition, of a benevolent temper, and of a gay humor. Neal says that when he came to England he gave himself up to luxury, ease, and licentiousness; his language was obscene, often lewd and indecent. He was a profane swearer, and was frequently intoxicated. All admit that he valued himself much on what he called king craft, which was nothing else but deep hypocrisy and dissimulation. Whether we consider James in his public or in his private character, the character drawn by Neal will, we think, correspond the best with his actions. On March 24, 1624, he died, and left his son Charles to reap the fruit of his mismanagement. As a man, Charles I. was certainly superior to his father; he had many good qualities, which might have rendered him a blessing to his people. He resembled his father in his high notions of kingly majesty and greatness, and in his bigoted attachment to the ceremonies of the established church, and his determination to make all his subjects conform to them, whether willing or not. The people soon found that they had as little to expect from him as from his father.

During nearly the whole of his reign he was at variance with his people. He had been greatly involved by the extravagance of his father. From these difficulties he could not extricate himself unless by the assistance of his Parliament, in which the popular power had the ascendancy. Whenever the king made application for funds, the people presented petitions for redress of grievances. Reasonable as these were in most cases, Charles was very unwilling to grant them, so that between him and his people there arose a want of confidence, a mutual mistrust, which was ultimately the cause of the civil war. A great part of the difficulties of his reign, we think, may be attributed to those by whom he was surrounded. Of these, Archbishop Laud was the most notorious. He obtained a wonderful ascendancy over Charles, and used all his influence to injure the dissenters. This man took a distinguished part in the proceedings of the "High Commission," a court which corresponds in a great degree with the Inquisition of the Roman Catholic Church. Dissenters, for venturing to preach or say anything offensive to this court, were dragged before it, and frequently punished with the greatest severity; some were deprived of their livings, some were banished the country, and some were subjected to severe corporeal punishment. The tyranny of this bishop, which was rather encou-

raged than discountenanced by the king, increased to such a degree that eventually, when the tables were turned, this persecuting prelate lost his head on the scaffold, and the whole country was convulsed by civil dissension.

In 1639, the war, commonly called the rebellion, broke out, and from this time the power of Charles grew weaker and weaker. The Puritans, and all opposed to the tyranny of Charles, together with the sects who united with them, soon became the stronger party.

After many battles between the royalists and parliamentary troops, assisted by the Scots, who were firmly united among themselves by the renewal of the national covenant, Charles was at last reduced to such a condition that he determined to make any concessions that his subjects should desire. The parliament did not put much faith in his professions, and the king rather than surrender to Fairfax, determined to throw himself upon the mercy of the Scots. When the Scots got him into their hands, they surrendered him to the English, on the receipt of a sum of money which was due to them. Thus terminated the rebellion as it is called. The king, when he came into the hands of the English, was closely watched. Cromwell became the first man in the realm. The Independents and Presbyterians separated; the former, though the fewer in number, got the upper hand; the military power was chiefly with them. The Presbyterians were not prepared to go all lengths with them in their levelling system; they had still some respect for legal authority, and much to their astonishment and sorrow, the king was condemned to die upon the scaffold, having been accused of high treason by the Independents. The king perished January 30th, 1649.

The death of the king was soon followed by a dissolution of the monarchy. The Commons passed an act abolishing the kingly power as useless, burthensome, and dangerous. A republican form of government was established, and Cromwell was made the chief man, with the title of Protector. On the decapitation of Charles, the Presbyterians and Independents ceased to have the same friendly feelings for each other as they had in former times, when they were engaged in opposing tyrannical encroachments. In the year 1649 we must leave these two parties eyeing each other, ready for a contest in the following year, 1650.

(To be continued.)

ANTI-SLAVERY

PROCEEDINGS OF THE SCOTCH REFORMED SYNOD ON AMERICAN SLAVERY.

The following resolutions on this subject will show what is the opinion entertained by our Scotch brethren on the subject of American slavery. It gives us great pleasure to find that they agree with us on this subject, and the more so after the action of the Scotch Free Church, and the opinion of Dr. Chalmers, which are considered as palliating or even justifying that dreadful evil. The Reformed Presbyterian Church stands on noble ground, and we hope it will not recede from it, even in the slightest degree :

RESOLUTIONS ON AMERICAN SLAVERY ADOPTED BY THE SYNOD
OF THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND, AT
GLASGOW, JULY 11, 1845.

The system of slavery in the United States of North America, was brought under the notice of Synod, in consequence of the discussions to which it has given rise throughout this country for several years. The members of this court do not admit that this is a merely political question, in such a sense as should preclude them, in their ecclesiastical capacity, from taking it into their consideration, and giving such a deliverance as reverence for the Word of God, and regard for the best interests of man, may appear to them to require. They trust they shall always study to devote their best exertions to the spiritual good of those over whom they preside, and of others to whom their influence may extend; but they cannot consent to give up the right, or to omit the duty of animadverting, with Christian freedom, even on a political question, when it involves great moral principles, and possesses many important bearings on the interests of education, morality and religion. As the servants of a gracious Master, who "looks down from heaven to hear the groanings of the prisoner: to loose those that are appointed to death;" and who has been sent "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," they would wish to cherish the same benevolent spirit that dwells in His bosom, and to pursue that course which will be well pleasing in His sight. Neither can they admit that they are interfering in a matter which does not, in any sense, concern them, when they cast their eyes across the mighty waters to the horrors of American slavery. They recognize the poor Africans as their injured brethren, with whom they cannot but sympathize under their numerous wrongs and amid their gloomy prospects. They regard the masters, too, as their erring brethren, to whose present and eternal welfare they ought not to be indifferent; and surely if one neighbour is not "to suffer sin upon another," without using his influence, however small, to reclaim him, it appears to them nothing less than an indispensable duty, at the present crisis, affectionately to beseech these brethren, though far distant, no longer to persist in a course which is every day involving them in no ordinary guilt, and cannot but draw down on their heads, sooner or later, the righteous judgments of the Lord.* This they have endeavoured to do in the following series of Resolutions; which they beg respectfully yet earnestly to commend to the serious consideration even of those who may entertain somewhat different views, and may have hitherto pursued a somewhat different course.

I.—That the system of slavery, which consists in buying, holding, and selling any of our fellow-men, is essentially immoral—that even were the masters to treat the slaves with the greatest kindness in all respects, yet the very principle upon which they claim them as mere property is positively unjust, being inconsistent with the natural rights of man—being contrary, not only to the holy precepts, but to the benevolent spirit of Christianity—and being calculated to produce many grievous wrongs, which no efforts of legislation can wholly prevent, so long as the iniquitous principle itself is recognized in the civil constitution, and tolerated in actual practice.

II.—That this principle, while it is inherently sinful, equally an offence in the sight of God, and an outrage on the welfare of man, is, as it ever has been, the prolific source of innumerable and enormous evils—tearing asunder the tenderest ties—destroying natural affection—obstructing education—cramping intellectual powers—hardening the moral feelings—encouraging licentiousness and debauchery—fostering a spirit of abject servility or of vindictive hatred on

* Malachi iii. James v. 4.

the one hand, and of bitter contumely and gross oppression on the other—profaning the Lord's Day by the transaction of secular business, and the indulgence of carnal pleasures—and, in consequence, exposing to the just judgments of Him who never suffers the sins of any nation, continuing impenitent, to pass unpunished.

III.—That the continuance of slavery in the United States, where, it is understood, about three millions are held in bondage, is peculiarly unworthy of a people, who have so long had access to the light and the liberty of the gospel—who may remember the struggles they made to emancipate themselves from arbitrary domination—who are accustomed to boast of their being the freest nation on the face of the earth—and who, in their Declaration of Independence, of which they are so proud, use these memorable words: “We hold these truths to be self-evident—that all men are created equal—that they are endowed by their Creator with certain inalienable rights—that among these are life, liberty, and the pursuit of happiness—that to secure these rights governments are instituted among men.”

IV.—That, in the deliberate judgment of this Court, it is the incumbent duty of the churches in America, to exclude from their communion all who are chargeable with holding slaves, whether these have come into their possession by purchase, by bequest, or by gift—that their admission has a tendency to encourage them in the upholding of an immoral system, and to bring much reproach on the name of the blessed Saviour, and on the character of the Church which he has purchased with His own blood—that their exclusion might be a mean of awakening them to a deeper impression and a speedier renunciation of a practice that is dooming so many of their fellow-men to perpetual ignorance, degradation and wretchedness, and would certainly save the churches so acting from one of the foulest stains they can bring upon their character, and from one of the most ensnaring alliances in which they cannot but “have fellowship with the unfruitful works of darkness.” And this course of procedure appears the more obligatory on the two large bodies of Presbyterians, from the instructive fact, that the General Assembly by which they were represented, did, in the year 1794, adopt and publish the following Declaration: “We regard all who are concerned in bringing any of the human race into slavery, or retaining them in it—all who keep, sell or buy slaves—as manstealers, guilty of the highest kind of theft, and as sinners of the first rank.”

V.—That the plea advanced on behalf of some slave-owners, who are in the fellowship of these churches, viz., “that they are so kind to their slaves as to make ample provision for their temporal necessities, and even to afford them, to a certain extent, the means of religious instruction,” is utterly invalid and unsatisfactory; inasmuch as they are virtually manstealers, by claiming property in their fellow-men—are robbing them of those natural rights which God has given them, and which none but He can take from them without sin—are encouraging, by their example, other “Proprietors” to retain that authority which they have usurped over men as much entitled to freedom as they themselves are—and thus lending the whole weight of their influence and character to the support and continuance of this wicked system.

VI.—That the argument in favour of permitting slave-owners to be in communion with the church, which has been drawn from the supposition that a slave-owner may be a true Christian, is extremely fallacious and dangerous. This Court will not go the length of denying the possibility of one, having an unhappy connexion with slavery, being under the influence of Christianity. But it will not admit, and it can see no good grounds upon which any can contend, that this mere assumption, of which God only can judge with certainty, is a sufficient warrant for his admission to the Christian sacraments. If this

were allowed to be the condition on which members are to be received and retained, it would follow that the man who had been so far left to himself as to fall into some scandalous sin, or to embrace some pernicious heresy, or to form some immoral alliance, is, notwithstanding, entitled to his full standing in the church, provided he gives what may be accounted evidence of personal Christianity. Such a condition as this would obviously open a door for the admission of the most unworthy characters, and is, accordingly, repudiated by nearly all the evangelical churches in this country, who require, as the scriptural criterion of church-membership, a credible profession of sound doctrine, and a holy practice in the varied relations of life, as hopeful evidence of personal piety.

VII.—That the defence of this system, which it is attempted to found on certain facts and statements contained in scripture, appears to this court not only unsatisfactory, but calculated to throw most unmerited odium on the Inspired Record—that the Israelites held men in bondage by the express permission and appointment of Him whose wisdom is infinite, and His justice unimpeachable; but that modern slave-holding can no more be justified by their example than the extermination of the inhabitants of a kingdom in modern times could be justified by the example of Joshua; either of these would become a duty did the Most High command it; either of them would be atrocious injustice if done without that command: That before the argument deduced from the New Testament can be admitted as conclusive, it must be shown that the servitude which the inspired Apostles are alleged to have connived at, was the same, in all its essential elements, with the slavery of modern times: That the absence of any formal denunciation of slavery in the New Testament, which, in the first age, must have called into existence most formidable obstacles to the success of the gospel, is abundantly compensated by a multitude of benign and holy precepts, which, in their whole scope and spirit, are opposed to slavery: That, if it were even proved that a temporary forbearance was exercised in the primitive church towards Christian men who held property in their fellow-men, it would not follow that the same indulgence should be extended to them in the present day, any more than toward those who would revive all the rites of Judaism, which, for a time, were suffered in the apostolic churches. And that, if the men who have reared up this system, under the clear light of the gospel dispensation, and who employ their combined energies to uphold and defend it, cannot be reached by the discipline of the church, it would follow that slavery may be introduced and established, and indefinitely extended, in our own country, or any other country, by the members of Christian churches, while the authority which Christ has left in His church, and which takes cognizance of wrong and injustice in every other form, is altogether precluded from dealing effectually with this one form of outrage and oppression, which is confessedly one of the most flagrant and atrocious which man can inflict on his fellow-man.

VIII.—Entertaining the views set forth in the preceding resolutions, this court fully believes, and respectfully submits, that no church is justifiable in holding communion with those denominations in America that continue to countenance, in so many ways, an evil so flagrant as slavery; as, by so doing, they make themselves partakers of the crimes to which those denominations are accessory, and must share in the tokens of the Divine displeasure which they may expect to suffer; and the more respectable the character of those churches that may allow themselves to be tempted into fraternizing with the slave-holding and slave-supporting churches abroad, the greater will be the influence which they may be expected to lend to the upholding and perpetuating of a system which they are bound to do every thing in their power to sweep

away from the face of the earth, and to the preventing of a large multitude of their fellow-men, still groaning under the most atrocious wrongs, from recovering their just rights. Nor in declining to have communion with those denominations, so long as they retain in their bosom this monster-evil, do they manifest any want of Christian kindness. The strongest proof that can be given of this towards them, is warning them, in a brotherly and friendly spirit, of the sinful course they are pursuing, and of the dangerous consequences to which it necessarily leads; and the loudest warning that can be proclaimed in their ears is, refusing respectfully, yet firmly, to have any fellowship with them till they shall have "put away from among themselves" that wicked and accursed system.

IX.—That the members of this court rejoice to know that several of the ecclesiastical bodies in America have lifted up a decided testimony against the evil in question, by excluding from their communion all slave-owners. In an especial manner they cannot but remember, with satisfaction and gratitude, the course adopted by the Reformed Presbyterian Church in that country, so early as the year 1801, in judiciously condemning slavery, warning their connections against the practice, and "requiring of them a general emancipation;" nor can they ever regard, without admiration, the strength of Christian principle which prompted them to "sacrifice on the altar of Religion, the property which the civil law gave them in their fellow-men."

Subscribed in the name and by authority of Synod.

JOHN M•KINLAY, Moderator.

ARCHD. M. ROGERSON, Clerk.

CHRISTIAN UNION.

THE LIVERPOOL CONFERENCE.

(Continued.)

Dr. Candlish proceeded:

Again, it is a union which is to have for its object an opposition to Popery and every form of anti-Christian superstition and infidelity. I would fain stop here—I would gladly stop at this point, because I now touch that which is the most delicate and tender ground. I shall first of all explain what seems to be the principle of the question, and then give the facts and proceedings in regard to it. The question was brought before the Conference under certain heads at the close of the forenoon meeting on Thursday; a meeting eminently blessed. A committee was appointed to whom it was remitted to consider in the first place the Basis of Union, and arrangement for a future and larger conference. Now here came the knot, here came the difficulty. All of us there present felt that we had a knot to deal with which could not be cut. Now it seems to me that there were but three ways in which the knot could be practically and yet honestly dealt with—in which we could proceed, in other words, to the framing of a Basis of Union. The first was, the framing of a formula or creed, a statement of Christian doctrine in which all could concur, as embodying the faith of the Lord Jesus Christ, according to our various impressions of it. The second way in which a basis of union might have been proposed is one which has sometimes occurred to myself, namely, through our protesting against certain outstanding errors. We might have framed a basis through our setting forth that we were uniting in protesting against certain forms of error, and

by specifying the forms of error against which we were uniting and protesting; and in this way we might have to some extent brought out an agreement on the essentials of Christian doctrine. For example, had we set out in framing a basis of union setting forth our joint and common opposition to all forms of Infidelity and Unitarianism on the one hand, and to all forms of Popery and Puseyism on the other, we might have no doubt drawn a fence that would not only have excluded those whom we wished to exclude, but a substantial agreement on the positive articles of the Christian faith might have been brought out. Now, a serious difficulty in the way of carrying out this proposal, and one which will be felt by every ardent and sanguine mind, is, that it is too cold, that it places union upon a basis of negatives—that it places the alliance upon the footing, not of what we do, but of what we do not, believe. In regard to the other, the framing of a statement of doctrine in which all could concur, there are, I do not say insuperable difficulties, for it is to the framing of such a statement of Christian doctrine that I look forward and that I anticipate, if God blesses our present efforts. But at the outset, and threshold of our proceedings, to set up a statement of Christian doctrine in which all could concur, would have been raising such difficulties as would have amounted to an acknowledgment that the attempt was utterly hopeless. The only remaining plan, as it seemed to us in the conference, was, without attempting to frame a creed or statement of Christian doctrine in which all could concur, to give forth a sufficiently clear and unequivocal declaration describing the parties whom we meant to take a share in this movement, trusting much to the good faith of the Christian public, and believing in the first instance it was sufficient, without a precise formula or creed, to indicate generally the character of the parties whom we wished to unite. Now, these were the grounds on which we resolved to give forth our basis of union. I may shortly state, in the first place, that we held ourselves to be not by any means in the position of men entitled to put off their armour, but in the position of men just putting it on—that is, we held ourselves just now to be at the commencement, and not at the close of this movement, and this great undertaking. One would like to know where the Westminster Assembly would have been, or the glorious creed and confession and catechisms which the Assembly framed, if an attempt at the outset had been made to frame a comprehensive statement of Christian doctrine in which all who sat in that Assembly would have concurred. One would like to know how it is possible to aim at a closer agreement amongst Christians than now subsists, unless Christians are to meet and confer together on the subject of their existing difficulties. One would like to know whether an agreement in doctrine is attainable unless by Christians frequently meeting and conferring with one another, and recognising one another as Christians, yet without requiring from one another agreement in a precise or formal creed. Some misunderstanding prevails on this point, as it seems to be imagined that the Evangelical Alliance is already formed. The utmost length to which the Liverpool meeting proposed to go was to suggest the calling of a meeting in London, and the forming by the meeting in London of an institution to be called the Evangelical Alliance; and I would fain hope that it will be thoroughly and clearly understood, that so far from this basis of union, which has been given forth *ad interim*, being a final and ultimate basis of union, or terms of alliance, it is but the preliminary announcement, the ticket of admission, and really nothing more. Why, sir, I am not committed to this basis of union—I am not committed to this formula—I am not committed to these

articles, which were set forth very vaguely and indefinitely—purposely vaguely, and purposely indefinitely,—it was not intended to be an explicit statement, but one of reference and allusion,—I am not committed to this statement, either as setting forth my creed, or as setting forth the basis on which I think this evangelical alliance should ultimately be formed. Nay, I am free to say that if the issue of the London meeting should be simply an adherence to this general indication given forth by the Liverpool Conference—an adherence merely to such a general statement of Christian doctrine as that contains—I would hold that the London meeting itself, had made no step in advance of the Liverpool conference at all, that it was still just as preliminary as the other, and that the attempt must be abandoned altogether, unless we could look forward to a still more decisive meeting, if not in London, in New York, or in Paris, where something more definite should be resolved upon. (Cheers.) Now, sir, let this be clearly understood before I proceed to canvass or consider the basis of union as proposed in the Liverpool conference. Perhaps it is unfortunate that the statement referred to should ever have been called the basis of union. Why, it is really nothing more than the basis upon which the London meeting is to be convened—on which we shall hold in London as large a meeting as this, if God shall put it into the hearts of ministers and members of the church at large to come; and whenever the meeting may be, we shall sit from day to day, we shall consult, we shall debate, we shall discuss, we shall take the word of the living God in our hands, and go from time to time to the throne of grace: we shall bring to bear on every point before us the resources of ancient ecclesiastical learning, as well as of present critical sagacity; and, by God's blessing, we shall not give up the attempt to promote Christian union until, if not in London in 1846, in somewhere else in 1856, we come at last to a thorough agreement on the whole range of truth from the least to the greatest. (Great cheering.) I cannot help referring, in passing, to a singular circumstance. I happen to have in my possession, though I will not read it, a letter from a very excellent Christian friend, who has looked with some measure of alarm on this vague basis of Christian union, and he writes to me—and it is a strong instance of the difference of opinion among men—he writes to me in regard to this basis of Christian union, and enumerates all possible varieties of heresy that have ever appeared, I may almost say, in the Christian church. He goes over them: Popery, Infidelity, Unitarianism—these of course: but he comes down more minutely to Quakerism; and, still more minutely, he comes down to Arminianism and Pelagianism, and says, all are excluded by this basis excepting one form of error, and that is Erastianism. Now this is the judgment of a man who looks at the basis of union from a distance, and says that his impression is, that it is so very tight, as to exclude all possible heretics except Erastians. But the judgment of another is, that the statement of doctrine is so very vague, as to admit Pelagianism, Arminianism, and all sorts of error. I do not pretend to decide between the two—I do not think that the statement is so exclusive, as it is described to be by the one, or that it is so inclusive as it is said to be by the other. We had not this before us, and we did not intend—what both my respected brothers thought we intended—to define what may be the ultimate comprehensive extent and specific principles of this great evangelical alliance. (Hear, hear.) There are two objects to be contemplated by the evangelical alliance, both of which stand postponed, and I pray our friends throughout the country to mark these. And what are they? The first is to realise, exhibit, and make practical the unity

that already exists. Could we deny, sir, that unity exists to a larger extent than unity is apparent?—God forbid. In spite of ourselves, as we were reminded at the meeting in Liverpool, we are united—united whether we will or not;—if we are one in Christ, we must be one—we cannot help it. Now, one great object is to realise this existing union—to realise it deeply, and manifest it—to work it out, and make it practical. I believe that we are already more one than we thought, and far more than the world and the enemy thought. We know that we are one. Whatsoever the man of sin may say, and whatsoever an ungodly world may say, we know that we are one in Christ. Well, sir, we desire that this unity should come out, and be first of all realised by ourselves more than it has been; and, secondly, that it should be manifested to the world more than it has been; and, thirdly, that it should be made available against the enemy more than ever it has been. (Hear, hear.) Now, the other object of the Evangelical alliance is, not merely to bring out the existing unity, but to aim at a greater and closer union. It has been already indicated that the feeling of the Liverpool conference was, that this is an age in which Christianity must shrivel into utter insignificance if its supporters be not men in understanding; but, sir, if we are to meet timid, and sensitive, and delicate, each man afraid of treading on his neighbour's sore toes, each man shrinking lest a whisper of dissent should wound the sensitive ear of a brother—if we are to meet as for a carpet controversy—if we are to meet as in a drawing room—if we are to meet where all are to be on their good behaviour, and where not one single note of difference is to be heard, and the world is to admire the air of stillness that marks the congregated multitude,—why, sir, that might be a union which would make sentimentalists weep, but not a union which would make Satan tremble. (Hear, hear.) But, sir, I trust, if God enables us to meet—not once, for one meeting will not do, we must have many meetings—if God enables us to go on meeting, we shall first of all, I trust, by God's blessing, find out how far more closely we agree than any of us imagine, and how much more we may do, by means of our agreement, in the way of winning souls to Christ and rescuing souls from Satan. But we shall do more: we shall stand forth and say to the world, here we are—we want to see not only where we can agree, but where we differ. We want to look our differences in the face—we want to test them by the word of the living God—we are not afraid of one another—we are all agreed in seeking one great end. Let us further look our difference in the face—let us agree, and canvass, and reason; and if we should be angry, I trust God will give us grace to be angry and sin not, letting not the sun go down upon our wrath. Why, sir, ours is not the unity that characterises the kingdom of Satan—a unity of men with the sentiment of anger in their bosoms; it is a unity of men who can bear to misunderstand one another and then be agreed, and not the unity of women and children, who must abstain from hinting the slightest difference. (Cheers.) I must really beg pardon for the comparison I have made. (Laughter.) I cannot trust myself to speak at length in regard to the history of the Liverpool conference; and I feel that it is scarcely fair to friends at a distance to come and tell them of touching, and melting, and affecting scenes, which indicated, as we could not but feel convinced, the presence of the Spirit. But I cannot refrain from stating how deeply we all felt when we came to an agreement on this basis of union; and notwithstanding all that has been said in regard to its being preliminary and preparatory, I must be permitted to say that there was not one amongst us who had been sanguine enough to hope that we should have advanced so

far. (Hear, hear.) We met in committee after the third sederunt. The first meeting on Wednesday was spent in prayer, a meeting in which prayer was poured out from the hearts of the men of God who led our devotions, and when we felt that we were drawing nearer by one Spirit and through one Saviour to the Father. The effect of this was manifested afterwards. The two meetings which followed were occupied in frank and friendly conversation;—the committee was appointed to take into consideration the basis of union. We sat for three or four hours—we got involved in many difficulties; we found ourselves wading and getting more and more entangled in framing a creed or confession. We found shades of variety in expressing even the truths on which we were agreed, which would have kept us the whole night, and perhaps we might have spent the whole time allotted to the conference in discussing how to state our precise views of Christian truth. But we resolved to seek another way, and when God put it into our hearts to adopt these articles as what would suffice for the present, we feel that there was reason to say—"Not by might nor by power, but by my Spirit, saith the Lord;" and when the conference resumed in the evening, and the basis of union was reported from the committee, and a lengthened conversation took place, all stating difficulties and making suggestions, and when at last men of the most extreme views declared themselves all satisfied,—there was a unanimous feeling that God had delivered us out of difficulties, and shown us a way to the prosecution of this great object, such as was not anticipated; and one of the brethren, Dr. Raffles, gave sudden vent to his emotion by saying, "the Lord be praised;" and, as if with one consent, the conference rose, and the doxology was sung, giving praise to the Father, to the Son, and to the Holy Ghost. Good men melted in tears; men with hard countenances could stand the scene no longer; and even our Scottish natures, unaccustomed to weep in public, could not resist the impulse. Oh, sir, looking back on these scenes, can we refuse to acknowledge that the finger of God hath been there! I see difficulties in the way, I anticipate objections, nay, sir, I confess that I do look forward to the possibility of the failure of this attempt. But still, believing that these two things are combined at the present time, namely, a longing for unity, planted in the hearts of God's people of all denominations, and a tendency to unity brought out in the course of God's providence amongst all the churches—believing that these two things are the main signs of the times in reference to Christianity—looking to these, and believing that God is making preparation by his Spirit in men's hearts, and by his providence over human affairs, we will not be discouraged. (Great cheering.)

(To be Continued.)

CHEAP POSTAGE AND THE SABBATH.—An article in a secular paper with this title states that \$60,000 has been saved to the Post Office Department by the stopping of Sabbath mails at the request of the people in some parts of the country; and adds, "Should all be saved that is now lost, throughout the United States, by carrying mails on the Sabbath, and all the mischiefs this occasions be thus prevented, the whole people might in this respect enjoy their civil and religious rights, and in addition the inestimable advantages of still cheaper postage. It is indeed a most unreasonable hardship that any of the servants of the government, or others, should be deprived of the sacred rest and privileges of the Sabbath. It injures them and their children directly; it interferes with the rights and duties of the conscientious; it demoralizes the public mind, and brings down the chastisement of Heaven."

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

REMARKS ON AN ARTICLE IN THE JANUARY NO. OF THE BANNER.

Messrs. Editors,—With much surprise and regret I read, in the January number of the "Banner of the Covenant," an article copied from the "American Citizen," and styled "Peace—Cost of War." A similar communication, under the title of "A Christian Republic," appeared in a religious paper of this city, and its misstatements were promptly refuted by a correspondent from Washington. In order to correct an error, you will confer a favor by publishing, in the February number of your magazine, or as soon as possible, the whole of that article, a copy of which I now send you. A.

"Mr. Editor—The above caption in your paper of the 3d January, 1846, the first of the new year, attracted my attention. I read with surprise the following unqualified declaration:—

'Since the adoption of our national constitution, the United States, exclusive of the cost of arming and drilling the militia, have expended \$1,000,000,000, in preparations for war in time of peace.'

Then follows an estimate of how much good that sum would have produced, had it been expended in the promotion of the gospel, and the improvement of the social condition of our race. As the article is not quoted from any paper, I presume it is an estimate of your own, which I deeply regret, as the character of your very useful journal will be affected injuriously by such publications.

Presuming that you will be pleased with an opportunity of correcting an error, which is made the foundation of a fling at our government, which its proverbial neglect of preparation for war in time of peace should have warded off, I have examined the official reports of the expenditures of our government, from the year 1789 to the 29th of February, 1844, inclusive, and the following is the result:

Total expenditure for military and naval purposes, including the army, the navy, the militia, Indians, revolutionary and other pensions, in war and in peace	\$548,725,169
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Of the above sum, up to 1840, was expended on pensions, upwards of forty-six millions. On the Indian department thirty-seven millions	83,000,000
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\$465,725,169

The above result shows what lamentable errors are sometimes made and diffused in the community, by a neglect of investigation.

Had the United States, prior to 1812, expended a few of these millions which are charged upon them, as a preparation for war, if they had not altogether escaped its calamities, they would have saved millions of dollars and thousands of lives in its prosecution.

Had the surplus revenue of General Jackson's administration been devoted to a similar purpose, as was strongly urged by the prominent patriots of Congress, instead of stimulating State expenditures by distribution, we would not now be in danger of another war with our old enemy, which, if it shall come, will rock the political system of the world like an earthquake.

Respectfully,

V."

From the Preacher.

PROCEEDINGS OF THE FRIENDS OF A UNION OF REFORMED CHURCHES,*

Being extracts from their minutes.

In pursuance of a call signed by the Rev. Drs. Rodgers, Black and Pressly,* and published in the "Preacher," a convention of ministers and ruling elders belonging to the Reformed the Associate, and the Associate Reformed Presbyterian Churches, met in the First Associate Reformed Church, Pittsburg.

After the reading of the call, the Rev. J. T. Pressly, D. D., was called to the chair, and opened the meeting with prayer.

A committee consisting of Rev. A. W. Black, Rev. J. Rodgers, D. D., and Rev. W. Wallace, was appointed to nominate officers for the Convention.

The committee having withdrawn a few minutes, returned and reported:

* In order to distinguish this meeting from the Conventions which have been held by the delegates of the several Synods, we have slightly altered the title.—Eds.

Rev. J. T. PRESSLY, D. D. President.

" ALEX. MURRAY, Vice-President.

" GEO. SCOTT, Secretary.

Rev. T. C. GUTHRIE, Rev. W. WALLACE, Rev. J. W. HARSHA, Business Committee.

This Report was adopted.

The Secretary having asked aid in the performance of his duties, Rev. Robert A. Browne was appointed his assistant. It was then, on motion,

Resolved, That all the ministers and ruling elders of the Reformed, the Associate, and Associate Reformed Churches present, be recognized as delegates, and their names given to the Secretary for the purpose of making out a roll of the members of the Convention.

Resolved, That any person present having any business which he may desire to have brought before the Convention, be directed to hand it to the Business Committee.

Dr. Rodgers having suggested the propriety of spending some time in solemn religious exercises, before entering on the immediate object of the Convention, it was, on motion of Dr. Rodgers, seconded by Dr. Black,

Resolved, That Convention spend one hour in praise and prayer, and that the Chairman of the Convention preside,—Whereupon a portion of the 102d Psalm being sung, Dr. Black, at the call of the President, led in prayer; the 67th Psalm was then sung; Dr. Rodgers being called upon, addressed the Throne of Grace; after which it was

Resolved, That the Convention now adjourn to meet in this place, this afternoon at two o'clock.

The Convention accordingly adjourned with prayer by Rev. J. F. M'Lauren.

Same place, two o'clock P. M.

Convention met pursuant to adjournment, and was opened with prayer by the President. The minutes of last meeting were read and approved.

The delegates in attendance are as follows:—

From the Associate Church.—Rev. J. Rodgers, D D., Rev. Messrs. Alexander Murray, J. W. Harsha, Law, Blair, Douthett, and Galbraith,—Ministers.

Messrs. E. Bullock, W. Bell, D. Reed, J. George, J. Thomson, J. Duff, R. Ramsay and R. Forbes,—Ruling Elders.

From the Associate Reformed Church.—Rev. J. T. Pressly, D. D., Rev. J. F. M'Lauren, A. Blaikie, W. Wallace, J. S. Buchanan, J. H. Buchanan, W. P. Breden, R. A. Browne, T. Callahan, W. Burnett, J. Ekin, J. Osborne, J. L. Dinwiddie, D. D.—Ministers.

Messrs. J. Walker, J. Fleming, T. M'Call, G. Dunlap, A. Getty, T. Hanna, N. Nixon, D. Drennan, W. M'Henry, J. Sterrit, A. Dallas, D. L. Browne, H. Duff, J. Logan, W. Kerr, M. D., J. Cook, S. Glass, J. Martin, W. Marks, S. E. Shaw, T. M'Kee, A. Phillips, M. Tindle,—Ruling Elders.

From the Reformed Presbyterian Church.—Rev. Dr. Black, T. C. Guthrie, G. T. Ewing, G. Scott, A. W. Black and J. Hutchman,—Ministers.

Messrs. G. Adams, T. Smith, J. M'Vickar, H. Sterling, W. Scott, J. H. Gormly, Wm. Hutchman, J. Black, J. Kidd and J. Robb,—Ruling Elders.

The Business Committee, reported in part, bringing the Basis of Union agreed upon by the Convention of Reformed Churches, before this Convention for its consideration and action. The Basis of Union was accordingly discussed. Pending the discussion, Convention adjourned with prayer by Rev. T. C. Guthrie, to meet in this place this evening at half past six o'clock.

Same place, half-past six o'clock.

Convention met, and was opened with prayer by the President. Same members as before. The minutes of last meeting were read, corrected, and approved.

The discussion pending when Convention adjourned, was resumed, and after several speeches for and against, it was, on motion,

Resolved, That a Committee be raised to inquire whether, in view of the sentiments expressed by members of this Convention, there be any plan on which the churches here represented, can harmonize in respect to the Basis of Union. Rev. Messrs. T. C. Guthrie, J. Ekin and Blair, that Committee. Convention then adjourned with prayer, by Rev. Mr. Murray, to meet in this place to-morrow morning at 10 o'clock.

Same place, Jan. 9, 1846.

Convention met, pursuant to adjournment, and was opened with prayer. The roll being called, the minutes of the last meeting were read and approved.

The Committee appointed last evening to inquire whether there be any plan on which the churches here represented can harmonize in respect to the Basis of Union, presented their report, which was accepted. Rev. Mr. Blair, also read a paper, and another paper,

submitted by Dr. Black,* was read; both on the subject of Union. The Report of the Committee was then taken up, discussed, amended, and adopted. Dr. Black voting in the negative on the 3d Resolution. It is as follows:

Your Committee, to whom was referred the difficulties connected with the "Basis of Union,"

REPORT,

That we regard the Confession of Faith reported by the Convention of Reformed Churches, as the body and substance of that basis; the testimony affixed to it being only adjunct, or a negative expression of the principles embodied in the main part of the basis.

Objections, therefore, to the testimony, in whole or in part, do not necessarily affect the basis itself; and we regard the fact of overture by the higher to the inferior judicatories of the bodies interested, as an invitation to suggest such alterations and amendments as may render it more perfect and more acceptable to all concerned.

Your Committee is fully satisfied that the Confession of Faith, as reported, expresses the principles which have been held heretofore by the bodies represented in this Convention, and held forth before the world in their authoritative acts; in proof of which, it is sufficient simply to refer to the Confession of the Associate Reformed Church, the act and testimony of the Associate Church, and the Declaration and Testimony of the Reformed Presbyterian Church.

Your Committee would, therefore, most sincerely deprecate the thought, that objections made to forms of expression, or items in the testimony, or even to the whole of that testimony, should for a moment damp our hopes or relax our energies with reference to Organic Union. For this purpose we feel it to be absolutely necessary, as well as an incumbent duty, to bear with each other's peculiar views and preferences as to modes and forms of expression, where no principle is involved; and to exercise towards each other, in this matter, both in our individual and presently organized capacity, the spirit of forbearance and candor which should always characterize brethren in Christ.

In the exercise of this spirit, your Committee respectfully recommend the following resolutions:

1. *Resolved*, That in the judgment of this Convention, we have in the Confession of Faith, reported by the Convention of Reformed Churches, a Basis of Union which exhibits the unity of that faith which we have heretofore held in our separate organizations.

2. *Resolved*, That we are still prepared to adopt such verbal alterations of this document as may set forth the principles which it contains with greater simplicity and clearness.

3. Whereas it is evidently the wish of a number of the brethren present, as well as absent, who are interested in this Union, that the parts of the Westminster Confession, in relation to which there has existed some diversity of opinion, should not, by us, be consigned to oblivion, therefore—*Resolved*, That this Convention recommend that such parts be printed on the same page with the text, either in a foot-note or parallel column, but in such different type as shall distinguish it from the received text.

4. Whereas it appears that some objections have been urged against the testimony connected with the basis, both as to form and matter, therefore—*Resolved*, That if it should appear that such objections require an entire alteration of the testimony, that the Convention recommend the proper judicatories to appoint delegates to a future Convention, and instruct them to form a testimony, as simple, comprehensive, and pointed as possible; distinct from the Confession of Faith.

All which is respectfully submitted.

Committee, { DAVID BLAIR,
T. C. GUTHRIE,
JOHN EGIN.

The Business Committee, at the afternoon session, same day, completed their Report, by submitting the following resolutions, which, on motion, were adopted unanimously:

1. *Resolved*, That in the judgment of this Convention, a union among the churches represented in the Convention, is attainable.

2. *Resolved*, That we bear upon our spirits, before a Throne of Grace, the peace, purity, and unity of the church, and hereby recommend these subjects to the prayers of the churches here represented, that the Divine blessing may crown our feeble efforts.

3. *Resolved*, That having found, from experience, the benefit of brethren meeting together and consulting on the subject of Union, we earnestly recommend to our brethren, in other places, the holding of similar meetings for the promotion of this desirable object.

4. *Resolved*, That extracts of the minutes of this Convention be published in the "Preacher," and that other periodicals favorable to the object, be requested to copy them into their journals. No more business being before the Convention, it adjourned, *sine die*, with prayer, singing the 133d Psalm, and the apostolic benediction.

GEORGE SCOTT, Secretary.

* We have received the paper submitted by Dr. Black; it reiterates the views on the subject which he has already expressed in an article in our last volume, and which he authorizes us to state he has in no respect changed.—Eds.

THE BANNER OF THE COVENANT.

PHILADELPHIA, MARCH, 1846.

THE NATIVE TEACHERS.

In the address of the Executive Committee of the Board of Missions, published in our last number, and which we presume most of our readers have examined, it is stated that the Board had resolved to employ several of the young men, who have been educated in the Orphan School, as assistants in direct missionary labor. This proposal, we feel sure, will meet the approbation, and receive the cordial support of our whole church. Although the address presents it for the *first* time as an *immediate* object of effort, yet it is no *new* idea. It was contemplated in the proposal of the Scholarship Plan; so long ago as the year 1839, our General Synod passed a series of resolutions, directing the Board of Missions to appropriate funds "for the maintenance of a Seminary for Hindoo children," expressing the hope that "these children might become the most successful evangelisers of their kindred and countrymen." The Board has accordingly, from time to time, paid over (to the Board of Foreign Missions of the Gen. Assembly, through which we make remittances to India) such amounts as they received for this object, waiting till the time would come when it might be proper to employ these young men as native teachers. In the February number of our last volume, it was stated that it would probably be some years before this would be suitable, but the developments of Providence have appeared to show that we were not to wait so long. The lamented removal of Mr. Craig, in connection with the attainments and character of the young men, have induced the Executive Committee to recommend the object for *immediate* action, and they hope they will not appeal for such an object in vain. The Board has no other resources than those which the church will furnish it; it can *disburse* only what it *receives*. While we wish the personal support of the missionaries as the *first* object not to be overlooked or neglected, this we hope will also be remembered. Societies may make appropriations for this purpose, individuals may contribute either occasionally or under some stated pledges, in the man-

ner mentioned in our last number. We trust this subject will receive due consideration and hearty and abundant support.

We have not received our usual monthly communications from India; but the fact that we have not, leads us to suppose that all things are going on in the ordinary routine. We hope our missionaries are duly remembered in the prayers of the church. They are exposed to many dangers, and should be especially commended to the care of the Shepherd of Israel.

Before the next number of the Banner can reach distant subscribers, several of our Presbyteries will have held their Spring Meetings. The subject of Foreign Missions will come before them, and we hope they will resolve to do *as much*, if not *more*, than they have done hitherto. While domestic missions claim attention and aid, yet should we diminish the Foreign fund, already but barely sufficient to the demands of absolute necessity? The sums the Presbyteries contribute merely defray the *personal salaries* of the missionaries; and if any feel inclined to contribute less than they do for this purpose, let them ask what must be the consequence—who is to make up the deficiency, or are we to abandon our missionaries to others, or recall them from their labors among the heathen?

We have just received the London Missionary Register, for January, from which, in connection with the publications of American Missionary Societies, we design to collect materials for a general survey of missionary operations during the past year, presenting, in this manner, the present state of the whole great work. We design to commence this in our next number.

During the present month there will be frequent opportunities of remitting money, either for the support of the Missionaries or the Native Teachers, or for payment of subscriptions for the Magazine. We hope our agents will be active in making their collections, and that a large sum will be received. As might be expected, the amounts received during a few months past, have been but small.

MISSIONARY INTELLIGENCE.

For the Banner of the Covenant.

NATIVE HINDU EDUCATION.

(Concluded.)

4. *The Discipline of the School.* It will readily be inferred that schools conducted beneath the shade of a tree, and under the circumstances that have just been described, and by a person, not only ignorant of the proper mode of teaching, but a great part of his time engaged in other pursuits, by which his attention is fully occupied, would not be under any proper kind of discipline. When the pupils grow weary in bawling out their lessons in unison at the top of their voice, and of bowing to beat time to the grotesque melody resulting from so many discordant notes, and find the teacher otherwise engaged, they often become tumultuous and mischievous. The master's attention being called to this state of things, he rises in his wrath, and gives vent to his excitement by an indiscriminate flagellation of the whole school, accompanied by a flood of abusive epithets, too vile to be recorded. The whole scheme of discipline pursued in these schools, may be fitly characterized as a reign of terror and confusion throughout. Fear is the grand and only motive brought to bear upon the subjects of this unmingled despotism. The law of kindness and love is unknown. Corporeal punishment is the only stimulant. The modes in which this punitive discipline is exercised, are various, and some of them may be new to those who live in refined and enlightened countries. Boys, for slight faults, are made to bend their bodies to the ground, when heavy bricks or other articles are placed on their backs and necks; and should they allow any thing to fall off during an appointed period, they receive a severe castigation with a bamboo, which the master holds over them. Some are compelled to stand on one leg until exhausted and faint from weariness; others are compelled to hang by the feet from the limb of a tree; some to measure a certain distance along the ground by marking it with the nose; some are forced to pull their own ears to an unmerciful extent; some are whipped with nettles, and however great the itching that may follow, if they attempt to gain relief by rubbing, the punishment is repeated. But it would be endless to enumerate the punishments inflicted, which are as various as men's minds are fruitful of invention. In fact, the youth in these schools are under the unlimited control of the man whom from infancy they have been taught to dread. To propitiate his favour is their chief object, and to accomplish this, they learn to be both servile and dishonest, as those always have the best chance of escaping from his fury, who make the largest presents of rice and *dall* and other articles stolen from their homes.

5. *The nature and amount of the instruction given in native schools.*—During the first period in school, the child is employed in forming the letters of the alphabet on the ground with a small reed. After he has learned to form and to sound the simple letters, he proceeds to write and pronounce compound consonants—syllables formed by the union of vowels with consonants,—the most common names of persons, rivers, mountains, castes, &c. In this way his writing and reading are acquired at the same time, and his progress in each is usually in the same proportion. Indeed as there are no printed books in native schools, and very often no books at all, the pupil usually transcribes his day's lesson as the master dictates it,

which is only a few words at first, and at most only a few lines, as all has to be committed to memory. After some progress has been made in writing on the ground, the pupil is next furnished with a thin board about a foot long by six inches broad, which being rubbed over with pipe clay, serves the purpose of a writing table.* The ink used is either charcoal and water, or the usual native kind, which readily washes off. Some having the writing-board painted black or red, write with chalk and water. Those still farther advanced, write on a small piece of pasteboard, prepared and polished for the purpose, from which the ink is washed off daily, and which on being again polished with a piece of glass, is ready for use, and will in this way last for months. In Bengal and South India, the leaf of the plantain or palm is used for the same purpose. After the pupil has been taught to read with some degree of fluency, which at best is not perfect—and which is performed in a sing-song and drawling manner, he commits to memory a few money tables,—learns some of the simple rules of arithmetic,—how to calculate interest and discount, and to keep plain accounts. He also learns the usual forms of letter writing, petitions, &c. This is a brief outline of a *complete* course of instruction proposed to be taught in village schools; but few indeed of the masters are competent to teach so much, and fewer still of the pupils ever advance half the distance. There are indeed schools taught by Mahomedans where a pretty good knowledge of the Persian, and a smattering of the Arabic languages are communicated; and there are seminaries conducted by Pundits, where young Brahmins spend fifteen or twenty years in the study of the Sanscrit—the most difficult of languages, yet the amount of information imparted in their higher institutions,—as to all practical purposes,—is but little, if any beyond that which may be acquired in the common village schools. In those schools of what may here be called the learned languages, the sum and substance of all that is taught is fable and fiction; love stories between men and fairies, gods and goddesses, and grossly obscene descriptions which not only pollute the minds of youth, but which are presented as models for their imitation. The spirit of revenge and enmity, and selfishness and covetousness, and all kinds of carnal and corrupt indulgences, are not only sanctioned, but inculcated. When such productions as these, and none but these, constitute the intellectual and moral provision made for the minds of youth, what other fruit can be expected than that which meets us on every view we take of the Hindoo character. Here none are ever taught to seek their own happiness and improvement in the exercise of benevolent feelings, and the performance of acts of love and mercy towards others; and hence the contracted views and narrow shrivelled selfishness so manifest among this people. The following is a specimen of the maxims which they treasure up in their memories from infancy, and which form the ruling principles of their lives:—"A man should be kind and liberal to some enemy, that he may, by his assistance, be able to kill another enemy, just as he would pick out the thorn in his foot by means of another thorn." "You should always preserve your personal welfare even at the sacrifice of your wife." "A wife is requisite for the purpose of having a son,—a son for the purpose of offering funeral cakes,—a friend for assistance in time of need, but wealth is requisite for all purposes." Others that are too gross for me to write, or for you to read, I omit. A native christian lately having been requested to give a translation of some of those

* See Luke 1: 23.

poetic maxims which he was taught by his Guru in infancy, and at the schools where he attended, did so, after much hesitation; but as he wished that the waters of forgetfulness might forever wash away from the tablet of his memory such grossly obscene ideas as had been impressed there in youth, he begged that a duty so painful to his moral feelings might not again be imposed upon him. Of course, his request was complied with, and the abominable verses he had translated suppressed and destroyed.

Such, my dear friend, is the state of indigenous instruction in India,—such is the moral atmosphere which, on entering school, every Hindoo youth begins to breathe. But the half of the evils of the system of education could not be told in such a communication as this. You will imagine what must be the effect of such a system on the minds and hearts of these dark and depraved people, and what upon their moral character. One who is acquainted with all the corrupt influences that are at work throughout the whole system, could hardly express a regret that so large a number of the people are uneducated, were it not for the experience he has also, that these evil influences are not confined to the educated, but that they flow in an all-pervading current through every vein and artery of the social community. With regard to the system of education which prevails here, however, it may be said with truth, that it is one which not only cramps but enslaves and corrupts the mind, but from it streams of moral pollution issue, sufficient to desolate and destroy every vestige of moral character that might be supposed to linger on pagan soil. It would not be so painful to the eye of a Christian, to behold a moral waste of absolute ignorance, barren of every thing useful and ornamental, as to gaze upon a region prolific of all that is baneful and deadly. Unlike some of your common schools, where attempts have been too successfully made by Catholics and infidels, to separate religion from science, and to throw the Bible out of doors,—the Hindoos never divorce their religion from the business of common life; and hence instruction, more or less, in all the peculiarities of their own mythology is imparted in every school, and at every stage of the pupil's progress. Their system of religion is so full of the marvellous, and at the same time so level to the natural ideas of the human mind,—rendered so tangible by images and shows, and mechanical forms and trifling rites, as to make vivid and lasting impressions on the senses, and to captivate the heart. By this system, the glorious Creator is practically changed into images of corruptible men, and to birds and four-footed beasts and creeping things;—His truth is changed into a lie, and His worship defiled by rites and practices odious and abominable in the sight of His infinite purity. In these mysteries of iniquity the youth are early initiated. By the licentious examples of their gods, they obtain a boundless license to indulge in all kinds of vice and crime; and by their wanton dances before their idols, and their filthy songs, and their every day indelicate and indecent language, their corrupt feelings and passions are inflamed, and every remnant of shame totally obliterated. From a picture so dark as this we are disposed to turn away in disgust; but this the Christian cannot do, who feels for his fellow men, however deep they may be sunk in ignorance and sin, and who properly recognizes the obligations laid upon him by his redeeming Saviour to evangelize and teach *all* nations. However disagreeable and difficult the task, in itself, may be, he is bound to attempt it in dependance on *Him* who has given the command; and he ought to labour with the full assurance that in answer to prayer, and in the fulfilment of his own promises, the Saviour will enlighten these dark regions,—and bring “all heathen lands and kingly thrones” into full subjection to his mediatorial sway. It is plain from this brief

sketch, that with the exception of the mission schools that have been established and conducted with energy—but which are still “few and far between,” the work of native education on Christian principles, has yet to be commenced. The field for benevolent and Christian effort here is immense,—and it stands wide open for immediate cultivation. Oh, that the Christian Church would arise, at once, to the work of India’s evangelization, with a zeal and energy which the cause demands, and the Saviour requires.

As ever, yours in Christian bonds,

J. R. CAMPBELL.

ECCLESIASTICAL PROCEEDINGS.

Reformed Presbyterian Synod in Scotland.—We find in the Scottish Presbyterian, a Periodical conducted by a minister of our church in that country. an account of the last meeting of the Reformed Synod. Although a considerable time has passed since it met, yet to most of our readers, the intelligence respecting it, which we subjoin, will be new. The Reformed Church in this country feels a deep interest in any thing that concerns our sister Synod in Scotland. Long may the amicable and harmonious intercourse and confidence, which now exists between us, be uninterrupted.

The Synod have the mournful duty, on this occasion, to enter on their record the death of two of their members, and one of their missionaries, since their last meeting. The Rev. William Goad of Edinburgh, departed this life suddenly, July 18th, shortly after the meeting of Synod last year. The Rev. John West of Calmonell, was also suddenly removed by death, February 15th last. The Rev. Thomas McKeachie, missionary, Canada, died August 14th, 1844.

American Slavery.—An Overture from the Presbytery of Edinburgh on the subject of American Slavery was read, praying the Synod to give forth a distinct deliverance in regard to this, and the sinfulness of holding church-fellowship with slave-holders, and slave-holding and slave-supporting churches. Synod highly approved the spirit of the Overture, and appointed Rev. Peter M’Indoe, Dr. Bates, Thomas Martin, and John Graham, with Mr. Richard Marr, ruling elder, a Committee to consider the matter, and report:—Dr. Bates, Convener. The Committee produced a series of resolutions, which the Synod approved and adopted, and instructions were given to have them circulated as extensively as possible. *

Foreign Correspondence.—Dr. William Symington, the Convener of the Committee on Foreign Correspondence, reported, that he had received letters from the General Synod of the Reformed Presbyterian Church, and from the Reformed Presbyterian Synod in North America.† The letters were read, and it was agreed that Rev. John M’Dermid prepare an answer to the letter of the former Synod, and Rev. Joseph Wilson to that of the latter.

Correspondence with the Synod of United Original Seceders.—An Overture, signed by a number of members of Court, was read, praying that the Synod appoint a Committee for the purpose of opening up a friendly correspondence with the Synod of the United Original Seceders, in the hope that, by the divine blessing, it may ultimately lead to the Union of the two Synods, on the basis of scriptural truth, under the banner of the covenanted Reformation; and instruct the Committee to report to the Synod at its next meeting.

The proposal contained in this Overture met with the cordial support of Synod.

Covenant Renovation.—Dr. Andrew Symington, Convener of the Committee on Covenant Renovation, read a Report, which was adopted.

Liquidation of Church Debt.—The Rev. Thomas Neilson, Secretary of the Committee on the Liquidation of Church Debt, read a report of which the Synod highly approved; and according to a suggestion contained in it, the Court proceeded to ascertain from the representatives of the different congregations present what amount of debt lay upon them, and what efforts have been made during the past year with the view of extinguishing it. The Court were delighted to find that a very general movement, with this view, had been made throughout the body, highly approved of the diligence of the Committee in this matter, instructed them to issue a report, embodying, as far as possible, the statistics mentioned in Court; cordially agreed to the suggestion of the Committee, that a central fund for the aid of weak congregations should be instituted; enjoined them, in order that collections and subscriptions might be obtained, to visit and address all the congregations.

Missionary business.—Dr. Bates, Secretary to the Committee on Foreign Missions, read

*These resolutions are contained in another part of the present number.

† Our Pro-re-nata brethren.

the Report. The Synod approved of it, directed that it should be printed and extensively circulated, and re-appointed the Committee.*

Dr. William Symington, Secretary of the Committee on a Mission to the Jews, read the following Report :—

“The instructions given to your Committee embrace three things:—issuing a pastoral address, looking out for a suitable missionary or missionaries, and selecting an eligible field of labour.

“A pastoral letter was prepared, and put in circulation, as soon as possible.

“Soon after the Committee held its first meeting, which was on the 6th of August, correspondence was opened with Mr. John Cunningham, one of the licentiates of this church, with the view of securing his services as a missionary. He engaged to take the matter into his serious consideration; but, the Committee are sorry to report, he intimated, that after much prayerful deliberation, he had come to the conclusion, that ‘his duty was not to embark at present in the arduous, though honourable undertaking.’ The terms in which this resolution is conveyed are such as to preclude the Committee from indulging the hope of finding a Missionary in this quarter.

“Some negotiation has also been held with another probationer with the same view, but the result has scarcely been more cheering.

“As to a station, your Committee has held several conversations on the subject. They at length appointed one of their number to communicate with the Jewish Committee of the Free Church. The Convener and members of that Committee manifested the most cordial and courteous attention to the requests of your Committee for an interview.

“Several places were suggested, particularly in Holland and India. The negotiation issued in a proposal by one of the members, which was cheerfully acceded to by all the rest, that the missionaries of the Reformed Presbyterian Church should be admitted to labour along with those of the Free Church at any of their stations, until such a time as they had acquired a knowledge of the practical working of the system. Your Committee were highly satisfied with this kind and generous offer, and agreed to recommend it to Synod for their adoption.

“In issuing the pastoral letter, the Committee deemed it proper to request that a collection should be made throughout the Church in behalf of the mission to the Jews, on the first Sabbath of April, or any Sabbath near that time that might suit the convenience of congregations. Collections have been sent in by a number of congregations, and it is believed that those who have not done so will in due time.”

The Committee on Foreign Missions submitted to Synod a proposal that the several Committees on Missions be authorised to effect an insurance on the lives of the Synod’s foreign missionaries to the amount of £200 each, for the benefit of their families, the annual premium to be paid out of the funds from which the missionaries may be respectively supported. To this proposal the Synod unanimously agreed, and it was ordered accordingly.

Next Meeting of Synod.—Synod appointed their next meeting to be held at Glasgow on the first Monday of July, 1846, at six o’clock, p. m.

Acknowledgment of Receipts for Synod’s Board of Missions.

SUPPORT OF REV. JAMES R. CAMPBELL.

Cash from James Graham, Jr., Treasurer of Juvenile Foreign Miss. Soc., on account of apportionment to 1st R. P. C., Philadelphia, for 1846,	\$65 00
“ T. Cumming, Treas. Northern Presby., bal. of apportionment for 1845,	\$94 25
“ J. N. Gifford, of Nor. Presby., on account of apportionment for 1846,	20 00

SUPPORT OF NATIVE ASSISTANTS.

Cash from Rev. T. W. J. Wylie (quarterly payment for 1846,)	\$6 25
“ “ Wm. Raphael - - - - -	10 00
“ “ Geo. Raphael - - - - -	5 00
“ “ A Friend of Treasurer’s - - - - -	25 00
Cash from a friend of Treasurer’s for benefit of Mrs. Craig and family,	50 00

Total - - - - - \$275 50

Amount yet due on account of apportionments for Missionaries’ Salary for 1845 :

Philadelphia Presbytery \$13 00—Western Presbytery 86 75—Pittsburgh Presbytery 24 13, Total, 123 88

All of which, with as much for 1846, as can be raised, will, we hope, be remitted to us before the publication of the April number.

Feb. 27, 1846.

GEORGE H. STUART, *Treasurer.*

*We will shortly lay this report before our readers.

YOUTH'S DEPARTMENT.

THE TWO HOUSES.

I once knew a rich man who determined to have a very large and beautiful house built for himself. He bought a lot of ground in a beautiful part of the city, and took great pains to have the house built in the best manner. There were many spacious rooms and wide halls. It was planned so as to be warm in winter, and cool in summer. No expense was spared to have it as comfortable and complete a dwelling as could be made. No doubt he looked forward to many years of enjoyment in his new and elegant house.

At the same time that this large house was preparing for himself and his family, he had another built for them. And there was a great difference between the two. For the second house had but one small room for the whole family, and that room was mostly under ground. It had, indeed, strong walls and was built of marble, but it had no windows and but one small door, and that was made of iron. What a contrast there was between the wide and lofty mansion, so bright and handsome, and the low building under the willow tree, which one would scarcely notice? Yet these two houses were built for the same people. The one was for the *living* family; the other for the *dead*. For the low house under the tree is the vault into which their bodies are to be placed as one after another shall be called away from life.

The vault was soon finished, and it was ready long before the large house. And into which of them do you think the rich owner himself went first to take up his abode?—Strange as it may seem, he was ready for the vault before the fine dwelling was ready for *him*; and many months before the spacious rooms of the new house were fit to be inhabited, its builder was laid in the narrow, dark, and cold apartment, which he will not leave until the earth shall give up its dead at the last day.

This is a fact which ought to fix the attention of the young. To you every thing in life seems bright and happy, and promising great enjoyment, and you forget its end, or imagine it is too far off to be thought of. *The house of the living* is so large and beautiful, that it hides from our sight *the house of the dead*. But remember that like the man I have been telling you of, you may have to lie down in the silent grave before you have entered upon the pleasures of life which you are expecting. If you will be wise, you will live and act in such a manner as to be prepared both for life and death: to enjoy the one and not to fear the other. The Saviour has declared: "Whosoever liveth and believeth in me shall never die." This is true in the most important sense possible. The true believer, whose sins are pardoned, and who is accepted in Christ, has the promise of a house which is not made with hands, but is eternal; not in this perishing world, but in the heavens. And the passage from this life to that, is not to *die* as the world speaks of death: it is to fall asleep on earth, and awake with God.—*Youth's Friend*.

THE

Banner of the Covenant.

APRIL, 1846.

THEOLOGICAL DISCUSSIONS.

For the Banner of the Covenant.

SALVATION THROUGH A DIVINE MEDIATOR, AN OLD TESTAMENT DOCTRINE. *A Lecture.* By JOHN NIEL McLEOD, D. D. *New York.* Delivered in the Scotch Presbyterian Church, (Rev. Dr. McElroy's,) New York, on Sabbath evening, January 4th, 1846, by appointment of the American Society for Meliorating the Condition of the Jews.*

Isaiah 9: 7.—"And the government shall be upon His shoulder."

In a volume recently issued from the press, and denominated "An Original History of the Religious Denominations in the United States," the public are presented with an article on the "History of the Jews and their Religion." It is announced as the production of the Rev. Isaac Leiser, of Philadelphia, a distinguished pastor of the Jewish persuasion, and it is undoubtedly marked by very considerable ability.

In presenting an abstract of the creed of the modern Jews, of which he speaks with confidence, Rabbi Leiser makes use of the following language:

"There can be no personage who could by any probability be called Son of God, or the Mediator between God and Man." And he adds, in another connexion, "We Jews cannot admit the divinity of the Messiah of Christians, nor confide in his mission, on Unitarian principles, since the books containing an account of his life all claim for him the power of Mediatorship, if not an equality with the Supreme, both of which we reject as unscriptural." And again, it is declared, with increased emphasis,— "We totally reject the idea of a Mediator, either past or to come."

* The above is the third Lecture in a course to and for the Jews, delivered in the city of New York during the present winter, by clergymen of various denominations. Among the other lecturers were Rev. Dr. Lord, of Philadelphia, Dr. Forsyth, of Newburgh, Dr. Blagden, of Boston, Rev. W. W. Andrews, of Connecticut, and Dr. Patton and President Milledollar, of New York. We understand that the lectures were attended by many Jews, and that they have awakened an increased interest in God's ancient people. At our request, the respected author of this Lecture has sent it to us for publication.—EDITORS.

Presuming that the religious creed of the Jews generally is here presented with correctness, we find them in a condition which every intelligent Christian must regard as deplorable in the extreme; for they reject, not only the Messiahship of Jesus of Nazareth, but the whole doctrine of salvation through a Mediator, in all its infinitely momentous bearings and applications. The common faith of Christians on this subject is, "there is one God, and one Mediator betwixt God and Man, the Man Christ Jesus," whose "is the only name given under heaven or among men whereby they may be saved." Directly opposed to this, is the faith of the Jew who says, "there is no Mediator between God and Man, past or to come." There is a fatal mistake somewhere; and we shall employ a few moments further in endeavoring to ascertain where it is, and in offering some reasons for the persuasion that it is not with the disciples of Jesus Christ. And were we able to reach with our voice any of the Sons of Abraham, still beloved of God for their father's sake, we would say, that religious system which rejects the fact and the necessity of a Mediator to secure salvation for apostate man, is not *the true religion*, revealed in the word of God of either Testament. It is no more the faith of Moses and the Prophets, than that of Paul and John, and the other New Testament Apostles.

Salvation through a Divine Mediator is an Old Testament Doctrine. And this is the proposition which it is now our purpose to sustain.

Were we reasoning here with the Christian only who receives the New Testament as the word of God, our task would be one of little difficulty. To accomplish it, we would only have to gather and throw back on the Old Testament revelation some of the rays of light which the New Testament embodies, and the evidence would appear at once, that the doctrine of both Testaments on this subject is identical. The apostle Paul, who was himself a Hebrew of the Hebrews, presents us in his letter to that people with a key that unlocks the door of the Jewish temple, and throws open its mysteries to the eye of the world. And the amount of his teachings is, that the entire ceremonial of the Jewish worship in all its splendid and imposing circumstances had reference to, and its consummation in the Lamb of God who taketh away the sin of the world, by his own efficient and satisfying mediation.

Here, however, we suppose ourselves to be reasoning with the Jew who rejects the New Testament. We propose to establish the doctrine of Mediation from his own acknowledged scriptures exclusively, and, therefore, are not at liberty to make use of the proofs which are furnished in the gospel. This is, indeed, like seeking an object with a taper in the hand while the meridian sun is beaming into the apartment. But we may submit for a moment to the temporary inconvenience. There is light enough in the moon and stars which shine in the firmament of the Old Testament church to show, that salvation through a Mediator was the hope of Job, and Abraham, of David and Isaiah. And here there is an essential point of agreement between us Christians and the Jew which it is our happiness to recognise as lying at the foundation of the present investigation. We both receive the Old Testament revelation as the very word of God, making known to the world the *true religion* as opposed to all false systems. There never has been but one true religion in the world, and that is the religion of the Bible. Developing the grand scheme of the Godhead for the promotion of its own glory in the salvation of

ruined man, the revelation of this religion is coeval with the apostacy, and it remains the same in all its essential features, through all the changes of time. As God, its object, is unchangeable, and as man, its subject, is the same being essentially, in all ages, so the true religion is one and unalterable in its facts, its principles, its promises, its hopes, and its claims on the reasonable creature.

As then we recognise the Old Testament as a part of the one revelation of God, we believe in the truths it announces, and regard them as the same which are proclaimed in the New Testament revelation. God had not one plan of salvation for Abel and Noah, and the ancient Hebrews, and another, and different one, for the men of modern times. When, therefore, we commend our Christianity to the Jew, it is not as a *new religion* designed to supersede the faith of his fathers—but simply as the developement, the issue and the perfection of the old religion, taught in the Pentateuch, the Psalms and the Prophets. The day in its meridian is not a different day from the morning dawn, but only its progress and maturity. The same sun whose incipient rising sends before it the imperfect dawn, is that which shines with dazzling splendor, and with augmented heat, at noon.

Oh! that the sons of Abraham who have so much of the light and heat of the true religion in the Old Testament scriptures, would come forth into the broad daylight of God's perfected revelation! They would then understand that the great central fact of the true religion—the very heart's blood of both Testaments—is *salvation through a Divine Mediator*.

In presenting the proof of this proposition from the Old Testament exclusively, we adduce the two following arguments:—

I. *The Old Testament reveals distinctly that state of things between God and man, which renders the intervention of a Mediator necessary to man's salvation.* And,

II. *The Old Testament clothes its promised Messiah with all the attributes and functions of the Christian Mediator.*

With regard to the first of these arguments, we observe that there are four prominent facts in man's history, and God's government, which create the necessity for a mediator to secure man's salvation. These are—1. The fall of man. 2. That sin has made God and man enemies. 3. That God will not pardon sin without an adequate satisfaction; and 4. That man is so helpless in his ruin, as to be unable to render a satisfaction for himself. All these facts the Old Testament reveals.

It reveals, 1. *The fall of man.* In the Pentateuch we have the history of the apostacy. First Moses tells us of the creation, and then proceeds at once to describe the state of trial in which man was placed in Eden. He next, still holding in his hand the pencil of inspiration, paints the scene of the temptation, in its commencement, its progress, its success, and its infinitely disastrous consequences. Man disobeys God and is ruined. He is driven accursed from Paradise, and the irrational creation, nay the very material of the globe shares in the curse which God pronounces against him. Commencing here, the ruin of the human race by the fall becomes one of the pervading themes of the Old Testament. Every distinct book is full of it. Every inspired writer takes it for granted, until at last the canon closes with an awful description of the judgment day. "Behold (says Malachi) behold! the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it

shall leave them neither root nor branch." The Old Testament ends with a curse.

Immediately connected with this, is the other pregnant fact, *that God and man are enemies*, as a consequent of the fall. Thus we learn from the inspired history that Adam and Eve are driven from Eden into the world, where every thing is at war with them. Cain kills his brother, and receives a punishment from God which he declares to be greater than he can bear. And the thousands of the antediluvian world insult the throne of God by their awful wickedness, until at last His forbearance is exhausted, and he drowns the entire race, with the exception of a single family, in the waters of the deluge. "And God saw," says Moses, (Genesis vi. 5 to 8,) "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was wholly evil, continually." "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." "And the Lord said, I will destroy man, whom I have created." Follow the sacred narrative after the immediate effects of the flood had passed away; the narrative of the destruction of Sodom, and of the plagues of Egypt, and of the captivities of Israel, and of the wars and pestilences and famines, that desolated even the Holy land itself—and what is it all but a history of the sinner's opposition to God, and God's opposition to the sinner. "God," (says the Prophet) "is angry with the wicked every day." The Old Testament every where declares that fallen man is divorced from the friendship of his Maker. *God and man are at variance.*

This introduces to our consideration the third fact of moment—*that God will not pardon sin without an adequate satisfaction.*

When once the God of Israel revealed himself to Moses and the world, he proclaimed himself "The Lord, the Lord God, merciful and gracious, long suffering, abundant in goodness and truth,"—and he adds—"*that will by no means clear the guilty.*" God is merciful, but he will not pardon the guilty without an atonement. And this brings before us that great and essential part of the Old Testament worship—the *system of sacrifice*. The great doctrine of which was—*that atonement is necessary to pardon.*

Prescribed by God as the only acceptable mode of approaching to him for the pardon of sin, and a recovery of his friendship, the sacrificial establishment lasted from Adam and Abel until the destruction of Jerusalem by the Romans. And why did the all-wise God, who never acts without an adequate reason, perpetuate for thousands of years, this expensive, significant and awfully mysterious ceremonial? Why were the lives of incalculable millions of useful sensitive animals destroyed, and their flesh burned upon the altar of sacrifice? Why, to effect all this in order, was a Priesthood established and maintained, and all the cumbrous machinery of a tabernacle and temple service kept continually in operation? There was evidently some grand idea worthy of God, and infinitely interesting to the fallen sinner, enwrapped in the drapery of this gorgeous and permanent metaphor. There was some great principle of God's moral government to be affirmed and illustrated by it. Man was to be taught some great lesson from age to age, which it would be ruinous in him to disregard.

And what was this? Were we permitted to introduce the Baptist John as an exposition of the mystery, he would say—"Behold the Lamb of God that taketh away the sins of the world." Or could we introduce the Apostle Paul as an instructor, he would assure us, "*that it is not possible that*

the blood of bulls and of goats should take away sin," but that all their worth consisted in their significant pointing to Him who gave himself "a propitiation for the sins of the world."

But we are not permitted here to quote the authority of John or Paul; the Jews do not believe their testimony. Let us listen then to Isaiah and Daniel. "*Yet,*" says Isaiah, (53: 10,) "*it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make HIS SOUL AN OFFERING FOR SIN.*" "*By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*" God's "righteous servant" is the Messiah, at the appointed time, *his soul—his life*, was made the *sin offering*—and by this sin offering he justified the many, whose iniquities he bore. Here then is the explanation of the Hebrew sacrifices; they pointed to the offering which Messiah should make of his life—of *Himself*—for the salvation of the sinner, able to make no atonement for his own transgressions. But hear again, the testimony of Daniel.

"*Seventy weeks* (says the Angel Gabriel to Daniel, chap. 9: 24,) *are determined upon thy people and upon thy holy city to finish the transgression, to make an end of sins, and to make reconciliation for iniquity; know therefore and understand, that after three score and two weeks shall Messiah be cut off, but not for himself; and He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and oblation to cease.*" This sublime and comprehensive prophecy which the events of history show has had the most literal fulfilment, points to a determinate period of the Jewish Church,—“when transgression would be finished,” that is, evidently, sin atoned for, when an “end would be made of sin,”—that is of sin offerings—and when “reconciliation would be made for iniquity,” as is, in express terms, announced. All this is to be done by MESSIAH THE PRINCE, when he should be “cut off.” This “cutting off,” or, in other words, death by violence, is further declared to be “*not for Himself,*” that is, not for his own sins, but for the sins of his people. And it is expressly announced that when this cutting off shall take place, “*the sacrifice and the oblation shall cease.*”

This “cutting off” of the Messiah by a violent death, is the same thing as that which Isaiah denominates, “making his soul an offering for sin.” And in the occurrence of these events, the Jewish sacrifices have their accomplishment and consummation.

It were easy to show that this prediction has had a literal fulfilment in the great sacrifice of the cross, and the events of stupendous interest to the Jewish people by which it was soon succeeded. But this is no part of our present plan. The Jews over all the earth know the fact to be, that for more than eighteen centuries the “sacrifice and oblation” have ceased. The priesthood is lost, the altar of burnt offering is gone, and none among them dares to kill the victim of expiation, or send away the scape goat into the land uninhabited. Oh that they could be persuaded to cease their opposition to the blessed Jesus, to whose death their sacrifices pointed, and whose expiring words upon the cross, erected by their fathers, were, “*Father forgive them, they know not what they do.*”

Making the Old Testament its own expositor, we learn that the Jewish sacrifices, as types of “better things to come,” all pointed to the voluntary sacrifice which the Messiah would make of his own life, as a vicarious offering of atonement.

The fact that God will not pardon sin without a satisfaction is written in letters of flame upon every altar of sacrifice, from that on which Abel presented his “better offering,” to that which the Roman Titus destroyed

when he burned the temple of Jerusalem with fire, and caused "the abomination of desolation" to overspread the holy city.

The fourth fact remains, "*that man is so helpless in his ruin, as to be utterly unable to make a satisfaction for himself.*" He cannot reconcile himself to the offended Deity. This we deem so evident that we need not detain for an exhibition of the proof. No where in the New Testament is the utter helplessness of fallen man more strongly asserted, or variously illustrated, than in the Old Testament throughout. The whole idea of substitution taught in the sacrifices proceeds on the principle of man's helplessness through the depravity of his powers. The Messiah was "cut off, but not for himself." And the doctrine of sanctification, as every where insisted on in the Old Testament revelation, takes for granted, that a regeneration, a new creation of the fallen man is indispensable to prepare him for embracing the salvation provided for him in the divine arrangements.

"*On the day thou eatest thereof thou shalt surely die,*" was the threatening denounced on man's disobedience. The penalty was incurred, and, as a consequence, the entire race lies before God in the utter imbecility of spiritual death. Hear Isaiah on this subject, "*Thy first father has sinned, therefore have I given Jacob to the curse, and Israel to reproaches.*" "*We are all an unclean thing,* (says the same Prophet,) *and all our righteousnesses are as filthy rags.*" While David, adverting to the great remedy, presents the prayer, "*Create in me a new heart, and renew a right spirit within me.*" The Old Testament every where asserts, and takes for granted, the utter inadequacy of the fallen sinner to save himself from merited condemnation. The mighty temple which the earthquake has thrown from its foundations and scattered into ruin, can no more re-edify itself, than our fallen race can recover its original position in the favor and fellowship of God, by its own unaided resources.

Bring then together these four evident facts of the Old Testament revelation, *that man has fallen—that he is at variance with his Maker—that God will not pardon him without a satisfaction, and that such is his helpless imbecility, that he cannot make an atonement for himself,* and we have that state of necessity in man's own condition, and in his relations to Almighty God, that, if he be saved at all, *some being of adequate qualifications* must interpose between God and him, for his help and deliverance. Here is the doctrine of *mediation*. The Scriptures of the Old Testament distinctly reveal that grand exigency of the human race which renders salvation impossible, except on mediatorial principles.

[To be continued.]

PRACTICAL ESSAYS.

For the Banner of the Covenant.

SERMONS BY THE OLD COVENANTERS.—NO. I.

MESSRS EDITORS,—A friend has kindly loaned me an old volume, containing several sermons and other addresses, delivered by the persecuted Scottish Covenanters. Under the impression that a few extracts from this work would prove agreeable to yourselves, and profitable to the numerous readers of your

useful magazine, I now have the pleasure of commencing the series. Although they may be old to many, yet they will be new to some. The reader is referred to the "Scots' Worthies," for an account of the lives of many (perhaps all) from whose writings, selections will be made. The accompanying sermon was delivered by John Livingston, in the evening after the celebration of the Lord's Supper, at Carluke, May 29, 1659. A.

THE EVENING SERMON.

Luke 17 : 32. *Remember Lot's Wife.*

It would seem to be a very gloomy example that we have to speak of at this time ; and yet it is God's word and not unprofitable. But I may compare the want of fear to the rolling over a great stone ; for if Satan can once get watchfulness lulled asleep, he will not miss to steal your crowns from you.

Here you have in these words, a very necessary memorandum to all generations, whether standing in the house, or in the high way home. If ye remember the history, Gen. 19, there came two angels to Sodom to carry Lot, his wife and daughters out of the city. Approaching hazard forbade them to look behind them ; and yet this poor woman but looked back with a longing eye towards Sodom, and she became a *pillar of salt*. Hence these few things following may be grounds for our instruction.

That amongst the keepers of our look, memory is one that is much broken, which doubtless had been in better case, if we had rightly served Christ. Memory is a notable servant unto Jesus Christ ; it is like an apothecary apprentice, turning quickly unto every bottle, and bringing forth his medicine ; but alas ! the want of memory hath sent many souls to hell, not remembering that they were washen. They say it is natural for them to be forgetful. But, I say unto such, wo unto you ; for ye can keep a tryste with the devil ; and ye can remember that, and ye can remember foolish tales, or things of that nature. Our hearts, (to use the comparison,) are just like a watch which one carries unto a man who hath skill, and says to him mend this little thing in it. But when the skilled person looks into it, he finds that there is not a right wheel in it, all is wrong ; the mind, will and affection are all gone wrong. The wisdom, understanding and spirit are all gone wrong by our first parents eating the forbidden fruit, whereby Satan and our own folly have made strange work, though they were warned by God's express prohibition.

Ye say, ye have no memory. Say ye, though I cannot remember all things, its enough if I remember the things of my own concernment, and of my own experience. But here you should remember, that whatever ye remember, ye should not lose mind of the Bible, viz., what a good man Josias was, and what a bad man Manasses was, and others. But it may be, that while ye read through the scriptures, ye will notice some one or other encouragement or promise, saying what needs more ? I am not to dwell upon the place. And other young raw Christians will say, that they can explain the scriptures, yet I bid you speak soberly, and be watchful ; for indeed there are crafty adversaries going about in these days. Therefore remember Lot's wife whose salvation or damnation, we shall not, and cannot determine ; we will not determine this, having so small light going before us as to this ; but sure, she is here set forth as a warning unto us, but ye will perhaps say, what should we here remember concerning her ?

1. Remember that she was Lot's wife ; a good man's wife, and a professor too, and brought up and educated in good company : and yet he is vexed in his own house, as well as among those filthy Sodomites. It may be, that she was of good education also. But alas ! that did not her turn ; she is set up between heaven and earth for a memorandum ; and we have no more certainty

of her kindred ; but that she was Lot's wife. Therefore, though your good parentage and education be a mercy, yet boast not of it, and though ye may have dwelt long in a good house, what of that ? may not Satan tempt you there, if ye have not the root of the matter within you ? And you must sometimes begin to inquire of Christ, if ye have attained as much in that condition as to bear you through, to bear your charges to heaven. Carefully record these things that you may forget none of them ; for there are many careless professors, especially women, similar to Lot's wife ; and many others amongst you are but bad instruments in a country side, and ring-leaders to wicked courses ; therefore pray, that ye be not a grief and as plagues unto your husbands, nor a vexation unto your parents or relations.

2. Remember that she was half-way to Zoar, and Sodom burning behind her ; and it may be, she then thought she was past all danger, and most secure. While the angel took hold of her hand, she says, as it were, God be thanked, I am now past the worst of it, and nearer unto heaven than I was. The lesson for our instruction is this : that some may seem to go to heaven, nay, seem to be half-way there ; and yet not be upon that way at all. So king Agrippa said unto Paul, "*Almost thou persuadest me to be a Christian.*" But woe unto them that are but almost persuaded to be Christians. Hence arises that question, how far a reprobate may go on in Christianity ? and yet it is not fitting for a Christian to know this ; nor yet how far a Christian may be misled in an evil way, and even go half-way to hell and more. *But remember Lot's wife.* that was half-way on to Zoar ; and yet I say, that half-way is no way ; for all the blossoms of a tree do not come to fruit. *And ye have not resisted unto blood, &c.* I say not this to make you quit your confidence, because ye are not yet so far on in suffering ; but to make you more wary, and not to cast off your armor, until ye get the victory over your lusts and predominant evils. Begin to ask am I right ? or how far may I be come ? or what may I meet with ere all be done ? I will not say here, that ye should do as Peter did in denying his master, or as David did in the matter of Uriah ; and yet ye know not what Satan will do unto you, ere ye go hence ; for it is likely that many that have gone a great length have fallen back, and will fall back in their Christian way, and never come to the camp again. Wherefore, it is good to abide with God and his people, and not to go in singular ways of your own, and to be afraid of saying, I am now half-way towards heaven, I need not fear ; I am well when at a communion-table ; and so I need not fear. But be afraid. We would say unto you, as to men in a ship, when a great blast of winds comes, stand to your sails, and I may say, God grant that we may not be found asleep in that day.

[To be continued.]

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

REMARKS ON THE BASIS OF UNION.

BELLEVUE, Feb, 25, 1846.

Messrs. Editors,—I ask your indulgence for the insertion of a few pages in your periodical, that, like Elihu of old, "I also may show my opinion." Having been from home, in Europe, during the last summer

and autumn, when the agitation excited by the project of a contemplated union among the denominations, represented in what has been called "THE CONVENTION OF CHURCHES," ran rather high; and having been thus, in a great measure, removed out of the reach of the vortex of excitement, I have been, so far as situation and circumstances afforded opportunity, only a silent observer. I can most truly assert that I have not "tried my ingenuity," either when absent, or since my return home, "to find or forge faults in the Basis," to "make them a pretext for opposing the Union," as an editor of a periodical in one of these Churches remarks. On this subject I have written nothing before the present communication; and spoken very little. My sentiments on what is called the *Basis*, are not unknown to any whom it may concern to know them, from my subscription of the protest published in the minutes of Synod. These sentiments remain unaltered, nor do I suppose that they are likely to be changed by any farther discussions on this distracting subject. Allow me, however, to state, that my silence heretofore has not at all arisen from any indifference about the result. Far from it. I love union among the Churches of Christ. I feel pleased that efforts should be made to promote it among all the evangelical denominations. The *re-edification* of the dilapidated building of the Church of the Redeemer, the reunion of the dislocated and shattered fragments of the beautiful house of the Lord, would certainly be a joyous sight to all his friends. But how is this very desirable object to be effected? Certainly it must be by the use of means. These are of various sorts. Various means may be appropriate, and to a certain extent, efficacious; viz., such as friendly intercourse, an absolute abandonment of the unhallowed practice of vituperation and inuendo, and the use of friendly discussions, such as have for some time been employed in the Convention of Churches. It was highly proper, and dutiful that such an experiment should be made. It *has been* made. What shall be its ultimate ecclesiastical result, I pretend not to determine, whatever my own wishes may be. These are well known. Allow me, here to premise, that for the brethren of the different denominations represented, and *actually employed* in the formation of the *Basis*, I entertain a high degree of respect. I believe the delegates to be gentlemen of integrity, talent, and great moral worth. That they believed that they were doing the very best in their power, and for the best ends. Their motives, even for a moment, I cannot arraign. And I consider them to be gentlemen and Christians of too much nobility and magnanimity, to be offended at any difference of opinion from that which they may entertain. They have too much liberality for this.

After these observations, I now, most candidly state, that, in accordance with my protest, to which I still unhesitatingly adhere, I cannot adopt the Basis. It is proper that I should render some reasons. I shall present *some*, though not *all*. And here I may observe, that, as was mentioned before, "without taxing ingenuity either to *find* or *forge* errors," I should have been much more specific in designating them, had there not been presented, by others, for the consideration of all concerned, agreeably to the intention of Synod, in sending down both the projects to the inferior judicatories for remarks and criticisms—I say, had these errors and objections not been presented during my absence in Europe, by brethren with whom I then coincided in sentiment, and with whom I still continue to coincide, in opinion upon the Basis. Their opinions I cordially endorse.

I. To begin with what most people will consider of least importance,

but to me *consideratis considerandis*, all things considered, looking at it, in all its bearings, not of slight moment, its compromitment of the literary character of the gentlemen who framed it. Those gentlemen did not do justice to their talents and scientific acquirements. It is strange how they should so far compromise their acquaintance with physical science, as to make a term of communion in *three United Churches*, a scarcely *hatched* and yet *unpledged* geological problem! It puts one in mind of the days of Galileo!

According to my opinion, there are numerous errors in this Basis, e. g. The 2d and 4th article of the 6th chapter; the 10th of the 8th chapter; the 7th, 8th and 10th of the 23d chapter; and in the 31st chapter. We omit to mention, in these animadversions, the inattention to grammar in the very first sentence of the adopting act. We consider this as a mere oversight, yet, in existing circumstances, all things considered, we are sorry that it occurred. But I pass over these merely literary considerations which, though both in themselves and in theological science, of some importance, yet, in the pending question of an organic union, lie entirely on the surface. We proceed to another, and more important consideration, namely:—

2. The *Westminster Confession of Faith*. This ecclesiastical symbol I can never resign, without feeling recreant to a sense of obligation long cherished and entertained, and almost incorporated with my religious existence. Not that I believe it to be of divine inspiration. This venerable document, according to my present views, were I to live to the end of the world, I should wish to see remaining *unmutilated*, and unmodified in its present form. Not that I believe, either, all its sentiments, or the phraseology in which these sentiments are couched, to be incapable of improvement. But can we not now, as we have done before, exhibit our own views, on whatever might appear doubtful or objectionable, in our own language? This *we have* done. This other denominations *have done*. They have abstained from any mutilation of that venerable document. Is not our *Testimony* an exemplification of this practice? It has always been my ardent desire, that that august symbol of religious truth should go down to future generations, entirely unshorn of its deserved ecclesiastical glory. Moreover, the grand objection to the Westminster Confession is, its doctrine, *circa sacra*. If this does not satisfy, why should we not, in our *Testimony*, make an explicit statement of our own? What right have we to mutilate and disfigure this ancient and admirable symbol of orthodoxy! Yes, and then, with all this spurious *gorgonic appendage of errors* encircling its venerable brow, re-usur it into the world, as the Confession of Westminster modified, to be sure, as the Confession of the *United Churches*! To this I can never accede. Let us have a *Testimony* of our own, exhibiting our own sentiments and views of the doctrines of Christianity. Why should we out of *pretended* respect, for the Westminster divines, adopt their Confession in a garbled and mutilated condition, and then, forsooth, call it the Confession of the *United Church*! We do sincerely wish, and with some degree of confidence hope, that this shall never come to pass.

3. *Cui bono?* What good, what benefit is likely to arise from this proposed union?

I am opposed to any union on the footing of the *Basis*, on the principle not only of its bringing no good, but of its tendency to bring much evil. I have looked at this subject, as far as opportunities offered, in all its bearings. I was at first very fond of it, i. e., of the proposed union, ardent and sanguine in reference to its consummation. I loved the idea of the consolidation of the evan-

gelical churches into one organic body. I watched the progress of the negotiation. I tried to form of it the most favourable opinion. Observation and reflection at length satisfied me, that the movement was quite premature. That the parties concerned were not at all prepared for organic union. That the present sectional condition of the Christian Churches is much to be lamented, all friends of the Redeemer will at once admit. We deeply lament this state of things. But while we do lament it, we are not so clearly ascertained of the fact, where the sin of schism really lies. That every deviation from the doctrine, worship, discipline and order of the Apostolical Churches was sinful, none will deny. All will, also, agree that the gradual declension from Apostolical orthodoxy, resulted in the great anti-christian apostacy, usually, however improperly, called the Roman *Catholic* Church. The Reformation, then, of Luther, could not be regarded as *schism*, but as, at least, a *partial* return to primitive, or the evangelical truth. Was Calvinism a schism? No! None whose opinions I regard will think so. It was still a nearer approximation to the primitive and apostolical state of the Christian Church. Have not the efforts of the church in Scotland, during the *first* reformation, and in both Scotland and England during the *second* reformation, been directed to a nearer approach to primitive purity? Have not the adherence of the Covenanters to the attainments of the reformation, the separation of the *Seceders* from the apostatizing church of Scotland, as also the Relief body, with that of other dissenters, all been, as far as they have gone, laudable endeavors to maintain truth and Christian purity. The late proceedings of what is now denominated the *Free Church*, form an era in the return to apostolic order. Now, which of all these different sects can, with justice, be denominated schismatics? Have they not all been struggling for the possession of the primitive Christianity? Which of them will have the arrogance to say, *we alone stand on apostolic ground*? Stand by, we are holier than you? We are the men, and wisdom will die with us? Such a pretension would furnish strong presumptive evidence, that with that sect wisdom was indeed already dead, or, at least, ready to give up the ghost.

In such a state of things, we do not see how the different sections of the Reformed Churches ought to look upon each other as schismatics. They have all been endeavoring, under human infirmities, to return from the great anti-christian apostacy, to the simplicity of Christianity, and to the fold of the Redeemer; and could they see eye to eye, how desirable would it be! But in uniting together, how will their different views of truth be amalgamated? How will their consciences, on their different and opposite views of divine truth, be welded together? Must *each* give up what is not *common* to all? There appear but two ways of it in forming an organic union. The individuals must either sacrifice *conscience*, if they *have* any *conscience*, about distinctive principles, or in their ecclesiastical intercourse observe profound silence respecting them, if they wish to avoid giving offence. Now, my dear brethren, of *all* parties, let me ask you: *which* of these, or rather, whether *either* of them, you are prepared to do? Have you got a conscience? Has your conscience recognized any truth in any *distinctive* principles of our church, which has been received by your understanding? If your conscience has recognized it as a truth, is it so *supple*, or so *ductile*, or so *accommodating* as to compromise it for something which you might consider as a *quid pro quo*, i. e. an equivalent? What! Barter away conscience! 'Treat it as you would a bale of merchandize! No! I cannot believe that any person, deserving the name of Covenanter, has a conscience so ductile. Well, it may be said, we will agree to be perfectly silent on these disputed, or rather *unharmonious* points. Far be it from my wishes to mar or disturb the peace and harmony of any community. It must, of course, be admitted, that to promote and main-

tain the peace of the community is a praiseworthy disposition. But, where is the man, worth being called a man or a Christian, who can, on any account, compromise the freedom of speech, and matters of conscience! A religious union, therefore, upon the plan of compromise, I cannot conceive as at all admissible. Any delegates, *if any*, who may have acted upon the admissibility of compromise of principle for the sake of union, have, in my opinion, forgotten their responsibility.

Again, what prospect of love, or mutuality of confidence, can there be, when there is not unity of principle seated in the *understanding* and in the *heart*? It is thus that conscience gains ascendancy.

But, suppose matters of *principle* about which members of Synod were not agreed in conscientious conviction, yet should be tied by mere courtesy, or by some constitutional barrier,—say the extent of the Mediator's purchase of common mercies,—should come on the tapis for Synodical discussion; viewing human nature in its present state, we could calculate on nothing short of strife, and dangerous alienation. But the Basis, if adopted by our Synod, will, without doubt, originate discussions, and will, in the end, increase, instead of diminishing the divisions of the Church of the Redeemer. Already, even in prospect, have its fruits appeared in one of the churches represented in the Convention. Even in anticipation of this contemplated union, on the terms proposed, there has been a separation made from the Associate Church. There is not only a probability, but a certainty, that there will be others in some of the bodies represented in the Convention. Now, would it not be strange, not to say unchristian, to urge a measure seeming so obviously calculated to *produce*—and which has already *produced*—the very opposite of the end which was designed to be effected.

It may be said that the identity of ecclesiastical standards, will form a bond, a ligament of union. Well. What has this effected in the Associate Reformed Church? Have not different branches of the same church, with the same identical standards, kept apart for many years? Why is this? What evidence is this of any ardent desire for the unity of the Church of Christ? Ought they not first to be united among themselves? Slavery in the South could not have been the cause of continuing separate. Long since that separation the Associate Reformed Church of the North, have both had slaveholders in their communion, and members in their Synod, have condemned our repudiation of slavery, i. e. of not admitting to our communion any persons holding slaves, and considering such as much more criminal than a sheep-thief, as a man is more valuable than a sheep. Now, may we suppose any desire of union with us has been increasing since the project of union was first broached? No. I have recognized nothing indicative of a desire for union. In conversation with some of the leading men, I have asked the question, “Do you suppose the people generally desirous of a union?” The answer was, “no.” So far from observing in the periodicals of the A. R. Church, any thing friendly to union, every thing, save profession, seemed to me unfriendly and repulsive. I do not hereby attach any blame to the brethren, farther than that the strain of their periodicals, perhaps like Irish courtships, proceeded on the rule of contraries. “They *court* while they are *casting* stones.” Now, I would ask, what could be the benefit of any organic union, without union in love and affection to each other? I do not by these remarks even insinuate that the members of the various churches are on unfriendly terms with each other, as far as their intercourse extends; but I do wish to convey the idea, that neither their leading men, nor the members of our church, are properly aware of what the contemplated union, if effected, would bring upon them. I can see in it, though viewing and observing the negotiation carefully from its commence-

ment, in all its progress, nothing of gain to us. Every thing distinctive has been conceded to the other bodies concerned in the delegation. Of this they are duly sensible.

4. While the Basis adds to the term of communion a new philosophical dogma of doubtful disputation, it lets slip out of our creed, and drops some very important articles—yes, articles that always occupied a very prominent part in the estimation of Reformed Presbyterians. For example, compare this Basis with our testimony on the dominion of the Mediator, and see how lightly it has been estimated. The doctrine of Messiah's headship, the perpetuity of the mediatory office, national covenanting, what does the Basis assert concerning these? Why, just nothing at all! What rank do the catechisms, *larger* and *shorter*, hold? In the utmost kindness to all parties concerned, I ask this question, Are Covenanters prepared to submit to all this? are they going to allow themselves to be *driven* out of their *conscientious* scruples? Surely not. For many years they endured the ridicule of being "*conscientious* about matters which nobody but themselves saw to be of any great importance." If need be, I trust they will be able to do so again. Are such inuendoes as these, from a periodical of one of the contracting parties, to be considered as presages of amicable union? If Covenanters are prepared for all this, then indeed they are unworthy of any *distinctive* or *separate* organization. Notwithstanding the *sneers* which have been, and may be made about "*becoming conscientious*," I would again, in accordance with a former suggestion, ask the question, Has any conscience heretofore been exercised in the maintenance of the distinctive points of our testimony? Have the doctrines just enumerated, *all* embraced in our terms of communion, been *conscientiously* received by you, who call yourselves Covenanters? I take it for granted that all these questions you can answer satisfactorily. If so, brethren, are you now ready to compromise these *conscientious exceptions* and *maintenances*? If you are, I ask another question, Is this any evidence of personal and individual improvement in knowledge and holiness? Or does it hold out any cheering prospect of comfort in the contemplated union? Are we to expect more in the combined qualities and character of the aggregate, than what was present in the elemental components? What confidence can be reposed in any man who could compromise conscience, for *any thing*, but especially for a matter of such doubtful interest. A single article, therefore, which has not the assent of my understanding, and the approbation of my conscience, I hope and trust in God, that He will never permit me to give up.

5. To my utter astonishment I learn that it has been alleged by some, that the Synod of the Reformed Presbyterian Church have been committed on this subject of the proposed union! I should like to know the ground on which this allegation, to me indeed passing strange, is based. All that I have ever heard in its favor is, that the Reformed Presbyterian Church first proposed and commenced the negotiation, for a union with the other bodies. Well, be it so. It was her honor to be among the foremost to make an effort to heal the breaches of Reuben. What then? What was implied in this proposal? Is any person so stupid, as for a moment to suppose, that this proposal involved even the smallest pledge that the *proposed* union should ever be consummated! We cannot believe that any person of ordinary understanding could entertain such a thought. It was merely the commencement of an experiment, to ascertain whether the materials of the various bodies, about to meet in Convention, were sufficiently homogeneous to admit of amalgamation; or were only prepared for an approximation to it. The bodies met in Conventions again and again. They deliberated long and much. They evinced good sense in being slow and deliberate in coming to any deci-

sion, on a subject of so much magnitude. None of them, we take for granted, conceived, that, because the subject had been *proposed* by one to the other parties to the Convention, and acceded to by these others, that, on that account, the *proposing* party, or *any* of the other parties, were *pledged* or *bound* to form a union among the constituents represented in the Convention. The duty devolving upon both the delegates was to examine with judicious and Christian candor, the nature of the case, the affinities and repulsions existing among the materials of the bodies *proposing* to coalesce, and after the most mature and deliberate scrutiny, to report their opinion on the matter. They have done so. We give them credit for having done this, honestly and conscientiously, to the best of their abilities. But the task was too difficult for the acknowledged talents and zeal of the Conventionalists. But it would be strange to suppose that different bodies which they respectively represented, were bound to sanction and adopt their decisions! Could their decisions bind the churches represented? Surely no. Had the constituents of the delegates said to them, make a union, of *any kind whatever*, no matter what it may be, then they would have been *formally*, however *absurdly*, bound to abide by the result of the negociation. But to suppose, that because a negociation had been begun on a certain subject, that, therefore the *proposer* or any of the parties can be bound to make a final agreement, is too preposterous to require discussion. Were such an idea admitted, then the commencement of any negociation, though *obviously commenced* for the purpose of ascertaining whether any agreement *could* be formed, must insure its consummation. Let this principle, for a moment, be applied to negociations, whether *civil*, as they respect common contracts, or *conjugal*, as they regard matrimonial connections; or of a *diplomatic* and *national* character, and its inconsistency will immediately appear.

6. But there are other consequences which would assuredly arise to the Reformed Presbyterian Church, out of any organic union, which would be destructive of our ecclesiastical individuality. And,

1st. The loss of our name, REFORMED PRESBYTERIAN CHURCH. To some this may appear to be of little consequence, and even puerile. It is not so to me. While I am aware that a rose, by whatever name it may be called, will smell equally sweet, yet, sometimes names are of very considerable consequence. They have frequently a potent influence for *good* and for *evil*. We find this to be the fact, in *individual* names in families. Who would call his son *Judas* or *Beelzebub*? *Patrial* names have also been of great consequence. *Romanus sum*, I am a Roman citizen, was a passport over the then known world. *Americanus sum*, I am an American, if I am not much mistaken, will yet command more extensive respect. Any one named after Gen. George Washington, or John Q. Adams, men so eminently illustrious in the field and in the cabinet, who would not be stimulated to patriotic excellence, and the cultivation of every species of moral worth, but should degrade these names, the prototypes of American heroism and civic virtue, by the practice of any conduct, base or profligate, ought to lose caste in society, and eke out his life in the galleys. Our name, as Reformed Presbyterians, calls up the associations of the *first* and *second* reformations in Scotland—the Knoxes, the Hendersons, the Rutherfords, the Gillespies, the Renwicks, &c. &c., the champions of those days. And I hold it to be a sound principle, that by whatever considerations God has made us capable of being influenced to do *good*, to perform what is dutiful, we not only *may*, but *ought* to, be actuated thereby. Hence, the very designation of the Reformed Presbyterian Church, descending from venerable ancestors, whose struggles for reformation I appreciate, whose religious principles I espouse, and whose name I honor, will have upon me no inconsiderable

effect to imitate their example. Yet I beg it to be understood, that I do not attach to this name so much consequence, as to induce me to compromise any sentiment which I consider to be a scriptural principle, or to countenance an object at all calculated to interfere with, or retard the progressive reformation of the Church of Christ.

2d. It must be evident, on the slightest reflection, that the contemplated union, will, if carried into effect, dis sever our connection with the Scottish and Irish Synods of the R. P. Church, our sister churches in those countries. To this I would most sincerely say, God forbid! Such a dis severment would be destructive to my peace through life. Loving, as I do, our brethren of the British Isles, *many* of them from personal acquaintance, and *all* from coincidence of religious principles, I cannot bear the idea of a separation from them, by merging [not uniting] without any adequate motive or object, into a strange coalition. I now candidly declare that, according to my present views, should the other ministers of our church here accede to this union, I, for one, will, on the footing of what is called the Basis, dissent from it. On this I am resolved, from a full and deliberate belief that it would be injurious to all parties, but especially to our section of the church. And, here I wish it to be clearly understood, that the consequent disruption from our Scottish and Irish brethren, is not among the least of these objections. Their connection I have always loved, I have long enjoyed their kindness, and reciprocated their sympathies, and will, while memory is capable of discharging her functions, cherish these delightful reminiscences.

3d. Besides, to abandon our distinctive name, fraught as it is, with so many interesting recollections, at the very time when the name of *Covenanter*, notwithstanding the obloquy once cast upon it, is rising into respectability, and acknowledged by both the Scottish and the Irish Synods abroad seems, to my apprehension rather extraordinary. It is so unlike the ordinary motives of mankind. For a merchant who was not only *now* doing a good business, but whose prospects were steadily brightening, to merge himself into a concern where he would almost instantly find himself a *cypher*, and must either implicitly submit to *orders*, or unceremoniously be turned out of the firm, would testify that he was a mere *dupe*, and far below the character even of a dull *plodder*. It is unnecessary to show the analogical application of this comparison. It is too obvious to be misunderstood.

7. With all these remarks, I greatly approve of, and desire a union of all the churches of the Redeemer. But it is a question of vast importance, to form a proper and accurate idea of what the nature of that union should be. Should it be organic, i. e., a union by which all the members represented by the Convention would be considered as being of one communion, and, of course, all enjoy the same ecclesiastical privileges?

At present, from all the observation we have been able to make, and we have not been altogether idle, we do most solemnly believe that neither ministers nor people in the respective churches represented in the Convention, are prepared for such a union. But, farther. We do not believe, that the plan proposed for organic union, is ever likely, at all, to produce the desired effect. Human beings must be met, taken up, and treated just as they are. Even their prejudices and prepossessions must be respected, if we wish to remove them. To effect this, friendly intercourse is indispensable. Conscience, particularly, must be delicately regarded. Now how is this to be effected, in reference to a union of churches on any other ground than that which has been proposed as a plan of *confederation*. This plan has been presented to our Synod, and by that Body sent down as well as the *Basis*, for the remarks of the inferior judicatories. Now,

upon the most mature and candid consideration which I have been able to give to it, I view it, at present, as the only feasible and practicable plan. It can hardly touch, so as to hurt, the most delicate conscience. It leaves old and established organizations unaffected. It invites mutual Christian co-operation. It cherishes the reciprocity of the most kindly feelings. It brings Christians into social contact with each other, and makes them perceive how much less than they had supposed, the difference in sentiment among the evangelical bodies of the Church of Christ really are. It is matter of surprise, but verily of real congratulation, that in the whole spirit of the Liverpool Conference, or evangelical association, similar, nay, as far as they went, the same sentiments were expressed by *twenty* denominations of the Protestant Churches. Now, the intended meeting at London, will be the *World's Convention*. The Liverpool meeting, together with the appointment of another more extensive one in London, presents a new era in its origin and transactions. But the Protestant world are in possession of these transactions, consequently they need not be detailed here.

Such a union, as has been mentioned, viz : a *confederacy* of churches, I did and do still approve. And surely, it should not be forgotten, that this plan was never frowned down or condemned as the other was [and by a vote of re-consideration, and that rather of courtesy, sent down] but was without animadversion sent down to be examined and returned with such criticisms upon it, as might be thought proper to be made. To this plan alone, with some modifications, I can at all conscientiously subscribe. Yet I candidly confess, that I should prefer for the present, to waive this also, because the whole business is, in my opinion, premature. The time has not yet come. But if a union we must have, this is the only plan at present with which I could fall in ; and is one, which so far as I am capable of perceiving, can infringe on nobody's conscientious scruples, if any have such. All our principles, which have been long believed and cherished, will remain in their integrity uninflected. We are brought into closer contact with other demoninations, and thus have an opportunity of becoming acquainted with them, and to see how far we may have a prospect of living together in amity, as brethren. If we should find the result of this social and religious, and I may add, *semi-ecclesiastical* intercourse to be beneficial, as it is hoped it would be, we would then be prepared for more intimate connection. But, until then I am fully of opinion, that any closer union, would be injurious to all concerned.

8. And finally. While I pass over much which might be the subject of animadversion in the Basis, and for my brethren's sake forbear, while I admit and give them credit for their prayerfulness, to which they have referred in the performance of their duty, as conventional delegates, which duty, it was supposed as a matter of course, they would, especially in a case of so much magnitude carefully attend, yet I am not very clearly ascertained of how much weight in argument for the *Basis*, all this prayerfulness on their part would furnish. The countenance of God, in sending them, to use their own language, "not on their own errand," and his presence with them in producing an unexpected accordance among jarring elements, and in creating affinities among particles previously so repellent and heterogeneous, may be very consolatory to their own minds, but to my understanding it fails to bring conviction of either *plenary*, or even *semi-inspiration*, for the truth or propriety of the *Basis*. To the opponents of the Basis, I am constrained to admit an equal degree of prayerfulness and conscientious conviction. Consequently as far as *argument* is concerned, the *one* will balance the *other*. Whatever degree of rational conviction, and complacent satisfaction the pious feelings may afford to the indi-

viduals themselves, they cannot be admitted, nor do I think that they were intended to be used as *arguments* by their authors. They have too much good sense.

In a word, I do trust that my dear brethren, who seem so bent upon this union, will pause, count the cost and calculate consequences. If these brethren are tired of their old associates, however much we may deplore the separation, we would wish them "God speed." Let them leave us. They will not carry off the Ark with them. If they will prefer other ecclesiastical connections, to their old tried ones, let them go and join them. Let them not rend our church by divisions, which I cannot help believing would be grievous to their *own* hearts. They would look back upon the event, not with complacency, but with regret. Let them, in the meantime, rest assured, that so far from diminishing divisions, they will multiply them, and in matters of conscience let there be no compromise. I desire no man to belong to our communion who can barter his *conscience* for any thing whatever. Confederacy, then, or something of that sort, which will require no compromise of conscience, appears to me, to be the only avenue to union among the churches. For any nearer connection I am fully convinced the various sections of the evangelical churches are not yet prepared. This is the way to prepare them for it. The Evangelical Alliance, formed at Liverpool, seems to have been especially countenanced by the Church's Head. I trust it will constitute a new era, ever to be remembered,—the commencement of the THIRD Reformation.

One word more, and I shall soon have done with these remarks. I trust the whole of the transactions and negotiations on the part of the delegation, and the several parties represented by them, respectively, have not only been begun but have been carried on in *good faith*. Who ever questioned this? It was always taken for granted. Would an alteration of our views, in the progress of negotiation, particularly if occasioned by unanticipated developments of principle or practice, or, by clearer views of duty in the premises, authorize any of the negotiating parties to charge the others with having acted with *punic faith*, because they had not finally agreed to that, about which the very object of the commencement was to see whether they *could* agree?

These remarks have been elicited by an editorial in a periodical of the West, edited by the Rev. David McDill. This, to me, is a remarkably strange article from a gentleman *professing* to love the contemplated union, and stating the reluctant sacrifices he and his brethren have made, and are still willing to make, for its consummation. Were I to consider myself as merely an indifferent spectator, and then read this editorial of Mr. McDill, I should think so far from his being a friend to the union, that I should view him as wishing, by contemptuously sneering at the Reformed Presbyterian Church, and any conscientious scruples they might have to join in the contemplated coalescence, to be wishing to cast cold water upon the whole concern. In what appears to be somewhat like *sectional* glorification, this gentleman tells us, "That we of the Associated Reformed Church, were invited by the Reformed Presbyterian brethren to send delegates to a convention, to confer on the subject of union. We thought and still think, that the invitation was given in *good faith*; in *good faith* we accepted it, and in *good faith* we hope to see the Associate Reformed Church acting until the end comes, come when and how it may. Far be it from us to task our ingenuity to *find* or *forge* faults in the Basis, that we may make them a *pretext* for opposing the union. For the sake of union, we yielded to our brethren of the other churches, and agreed to receive a standing testimony; we did so with reluctance, but we did it, &c." How far these observations of a brother, making a sacrifice for a union, are of a friendly character, I shall not stay to examine. I would only remark, that they contain a charge of *punic faith*, as contrasted with the good faith of the Associate Re-

formed Church. If this be not their meaning, what is it? who ever charged the Associate Reformed Church with punic faith in the matter of the union! This good faith was taken for granted, on their part, as well as that of all the others represented in the convention. The inuendo contained in the remarks of this editorial, is too slightly covered, to be unseen or misunderstood. The editor, no doubt in *good faith*, so designed it. This inuendo would admit of extended observations, but I forbear to pursue it any farther, thoroughly convinced as I am, that the materials of these sections of the church of Christ, are still unprepared for any advantageous organic union. In a word, all things considered, confederation seems to me to be the only road to Christian organic union in the existing state of the Church of Christ. In this no conscientious scruple is touched. The old and cherished organization is still retained inviolate—friendly intercourse is established. Every thing is done which may be calculated to promote love and Christian harmony. There is no *reluctant yielding* required.

The editor of the *Evangelical Guardian* tells us, that they, i. e., the Associate Reformed Church, yielded up certain points with reluctance. Now, may I here be permitted to ask the editor, on the subject of this *reluctant yielding*, whether the *yielding* was a *conscientious* relinquishment of a point previously believed *conscientiously* to be right? If it was, how does he stand in the presence of his Judge! We cannot believe he could be guilty of thus sacrificing conscience. Again, suppose it to be not any matter of conscience, but one of mere indifference, entirely a matter of expediency, then the compromise was not so great as might have been at the first view supposed. How great, then, may have been the sacrifice for the love of union, on the part of this gentleman? Only a small act of courtesy—conscience out of the question—to the Associate and Reformed Presbyterian Churches. He had no conscientious scruples. We think better of him than to believe, that, if he had had any, until they should have been removed, he could have coincide in. If this gentleman feels any very deep interest in this contemplated union of the Churches represented in the Convention, I confess myself much mistaken. On this subject, brethren, farewell,

S. B. WYLIE.

For the Banner of the Covenant.

REMARKS ON THE BASIS OF UNION.

The basis presented by the Convention, for the organic union of the churches represented therein, having been sent down to the inferior judicatories, it is certainly proper that it receive a full and thorough investigation. It is presumed that unless the Basis be found to be an improvement upon the standards of respective churches, or at least equal to them, it can not be adopted. And if in various respects it be inferior to the standards of any of these Churches, it is impossible that it can become the Basis to harmonize them. No man having drunk old wine, straightway desireth new; for he saith, the old is better. However desirable the external and visible unity of the Church of God may be, the price is too dear, if purchased either by the sacrifice or concealment of the truth of God. This would be to cry peace, peace, when there is no peace, and the opposite of heavenly wisdom, which is *first pure*, then peaceable. In proceeding to notice those things which are objectionable in the Basis, according to the writer's views, it is not designed to "set down aught in malice;" yet he will also admit at the outset that he can find little to commend, in any of the changes that are made from what we have in our old and authorized standards.

The first objection which presents itself, is that the Catechisms are not recognised as forming a part of the *doctrinal Basis* of the United Church. The adopting act speaks, indeed, of the *subordinate standards* of the United Presbyterian Church, and afterwards declares that the Catechisms, Larger and Shorter are recognised, as the authorized system of public instruction; yet it takes care to affirm that *the Confession and Testimony are the proper doctrinal Basis*. We may, indeed, employ the catechisms as text books of instruction in the congregation, or in the family; but if any controvert the doctrines taught in them, he cannot be called to account unless the doctrine so denied be found in the Confession of the United Church. When the General Assembly of the Church of Scotland adopted them, they said of both in the acts adopting them, "that upon due examination thereof, they find them agreeable to the word of God, and in nothing contrary to the received doctrine of this Church." Our own terms of communion require an acknowledgement of the doctrines of the Catechisms Larger and Shorter. But by this adopting act of the convention, they are excluded from being any part of the *doctrinal Basis*, and are authorized *merely as systems of public instruction*. That this is no forced construction will be evident from the consideration; that those who found it necessary to change the Confession to meet their views, must also have modified some parts of the Larger Catechism before they could have agreed to its doctrines. Without affirming any thing as to the motives of those who made such a change, it may well be asked of the respective communities, whom this matter concerns; are you prepared, and at such a time as this, when in reference to these catechisms the orthodox Congregationalists of New England and the Old School Assembly, are making vigorous efforts to introduce them, more and more, into use in their respective communities, to take the first step to bring them down from that high place which they have deservedly occupied among *you*?

A second objection to the Basis will be found in the manner in which the Confession and Testimony have been combined together. The Confession is an old and venerable document, which was designed to stand by itself, and speak for itself; and hitherto it has nobly discharged its office. Now, however, it is proposed to attach to the end of each chapter certain errors to be condemned; and these errors so condemned, are gathered from documents of comparatively recent date, whilst some are manufactured for the occasion. The result of this has been, first, an evident incongruity between the language of the Confession and Testimony, so that it looks not unlike what is presented when a new piece has been sewed to an old garment; and second, that in some chapters, there are errors condemned, whilst in the Confession there is no declaration of principle of which the error is the opposite, so that in reading it you are disposed to ask what business it has there. Of the latter, the twenty-third chapter may serve as an example. This may be called a small matter—a mere matter of taste—not a "damnable heresy;" admitting this to be the case, every one will find that the standards of the United Presbyterian Church ought not to be *justly* liable even to such exceptions.

A third objection will be found in the changes made in the twentieth, twenty-third and thirty-first chapters of the Confession. It is not forgotten that the General Synod of the Reformed Presbyterian Church, during its sessions at Pittsburgh in the year 1844, adopted the following resolution, viz: "That Synod does not consider an adherence to the letter of the Westminster Confession of Faith, in the sections above mentioned," (those treating of the power of the civil magistrates in religious matters,) "as in-

dispensable to union among the churches represented in the Convention." The objection, therefore, is not meant to rest on the change of mere verbiage, for this there is the authority of Synod: but objection is made to the change, because it is badly done—because not resting with a change of phraseology, doctrine is changed—because, also, it is contradictory. That the alterations have been unhappily and clumsily made, is evident from the differences of opinion that have already manifested themselves as to the meaning of the changed sections. It is certainly more difficult, to get at the meaning, taking it for granted that when found it is a good one; than it is to discover the meaning and vindicate the doctrine taught in the Westminster Confession. But again with the change of verbiage, there is also change of doctrine. Our Confession as it now reads, gives the magistrate power to call Synods, &c., chapter XXIII. Sec. III. It will, I suppose, be conceded on all hands, that the Westminster Assembly was such a Synod, contemplated in the Confession as the magistrate might call, and that the work upon which they entered was their proper work. It was then to religious and ecclesiastical affairs they applied themselves, and their works still remain to praise them in the gate. With this compare what is now recommended. "There may arise occasions when he (the magistrate) may invite a council of ministers and other fit persons, to consult and advise with, about matters pertaining *more immediately to the well-being of the Commonwealth.*" Here is truly a change of doctrine, and such a change as few are, it is trusted, prepared to adopt. Let us examine into and try to understand its meaning. Both magistracy and ministry are God's ordinance for good to man—to social man; there are, therefore, necessarily some things common to both, while there are other matters that are peculiarly within the province either of the Church or of the State. This amendment (?) of the confession gives the magistrate power to *invite* a council of ministers and other fit persons to consult and advise with—about what? Such things as the Westminster Assembly engaged in? No. Matters which might be considered as pertaining to the common ground? Oh no. What then? Why, *matters pertaining more immediately to the well being of the Commonwealth.* I am aware that it has been attempted to give a different meaning to this proposed amendment; yet even supposing the interpretation allowable, there is still a change of doctrine; for it has always been the understanding of the Church that the Synods spoken of in the 23rd chapter, when called, might consult and advise about matters purely religious, and not that they were to be confined to such affairs as are common to Church and State." It may be remarked in passing along, that "public education" is not one of those things which belong *more immediately* to the well being of the Commonwealth. The General Assembly of the Church of Scotland did not think so, when, establishing her schools and universities, she placed them under the care of the Church. But, farther, the amendments recommended are contradictory. Let the reader bear in mind the section animadverted on, and compare 31st chap., 5th sect. in the Basis. "Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to meddle with *civil affairs which concern the Commonwealth.*" And as exceptions are said to establish the rule, the exception must be given; it is as follows: "except by way of advice for the *satisfaction of conscience*, if they be thereunto requested by the civil magistrate." Thus it appears that the Council of Ministers and other fit persons even when assembled, must only determine cases of conscience if thereunto requested by the civil magistrate. What has become of the matters pertaining more immediately to

the well being of the Commonwealth, about which they might consult and advise? The two sections, explain the former as you please, are irreconcilable.

A fourth objection, or rather series of objections, will be found based upon certain errors condemned in the Testimony, chap. 1: 1; chap. 8: 10; chap. 22: 9; chap. 23: 7, 9; chap. 29: 8; chap. 30: 6. It is not purposed here, and at this time, to take up each of these in order and make them the subject of distinct remark and criticism. In general, it is affirmed of some of them that though they *may* be susceptible of an interpretation which would make them in accordance with truth and the analogy of faith, yet that such an interpretation would not naturally and spontaneously be adopted, and therefore they are objected to, in their present form. As to others of them, truths are condemned as errors, and consequently they ought utterly to be rejected.

I have thus in a brief manner presented what in my view are objectionable features in the Basis. Possibly the writer may be classed among those critics who "dishonor themselves," and who seek to "annoy others by their false and silly constructions;" he will count it no disgrace to be classed with those of whom this was said, but rather an honour. To annoy others, however, is not his business; but to show that the Basis in the form it now presents, will not, or cannot harmonize the churches. It ought not to do so. Better the living stones of which God shall build up Zion when he appears in his glory, should remain in their rubbish than be *thus* built up. The first serious shock that would come against the house so erected, would lay it in ruins; and would it not be said to the builders, "where is the daubing wherewith ye have daubed it?"

Let it not be said of those who object to this Basis, that, therefore, they are not the friends of Union—for it is false; and time, the great discoverer, will make it appear. Believing that God will make good his promise, they are not willing to take up with an *Ishmael*, instead of an *Isaac*. They wish to wait God's time, and when he evidently leads they desire to follow. He will send forth his light and his truth to guide his people. Has he not said the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. And, until more of this bright light shines around us to enlighten the path, let not the apostolic injunction fall unheeded upon the ear—"Let us, therefore, as many as be perfect be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing." M.

Little Prairie, Feb. 18th, 1846.

COLORED MEN IN OFFICE.—The Chief Justice in Dominica is a mulatto; the Attorney General and the Judge of Appeals in Barbadoes are mulattoes; the Governor of Nevis is a mulatto. Thirty-two editors of newspapers in the British West Indies are negroes and mulattoes; twenty-one magistrates are mulattoes; in the legislative councils and houses of representatives there are seventy-two mulattoes and two negroes making laws for their former masters. Two-thirds of the military force are composed of African soldiers, commanded by white officers. The ministry is abundantly supplied with colored men; and the jurymen are almost all negroes or mulattoes.—*Facts for the People.*

ECCLESIASTICAL INTELLIGENCE.

Eastern Reformed Presbyterian Synod of Ireland.—The following extracts from the Minutes of the last meeting of our sister Synod in Ireland, have been for some time marked for insertion, but the press of matter prevented their appearance. We take a deep interest in the operations of our brethren in Ireland, who, amidst much opposition, have been so nobly sustaining the cause of civil and religious freedom.

Foreign Missions.—Missions are now considered. On this subject the Letterkenny memorialists say—"We beg to suggest the propriety of the Synod's organizing some plan by which the congregations under their care may unite their efforts in the cause of missions. We think that some central object should be presented to the membership of our Church—that a missionary association should be established in every congregation, and reports forwarded from them to Synod, and that upon all in our connexion should be deeply impressed the duty of unitedly laboring to extend the Gospel of Christ. We have considered with regret that no specific plan of co-operation in this glorious work has been devised by our Church. We have been exhibited as a *Protesting, a Covenanting, a Reformed, a Reforming Church*. Is it not high time to stand forth as a *Missionary—an Evangelizing Church*—as eminent for zeal and persevering effort to bear the message of mercy and love to those 'who sit in the region and shadow of death?' Can we expect that glorious things will be said of our Zion, whilst spiritual apathy may be said to pervade us—whilst one and all are not alive and responsive to the earnest cry which reaches us from every heathen land?"

Sentiments similar to those expressed by the Letterkenny memorialists seem to be entertained generally by the Church.

The deliberations of the Court on this subject are most interesting. The matter is felt to be one of paramount importance. The Rev. Dr. Henry gives a most interesting narrative of the missionaries sent to India by our American brethren. They are located at Saharanpur. The Synod is much refreshed by hearing how singularly the Lord has hitherto blessed the labors of our zealous and devoted brethren among the heathen in that locality, and rejoices to know that the prospects are of the most encouraging description. The Rev. Dr. Alexander calls the attention of the Synod to a communication which he had received from the Rev. Mr. Clarke, of New Brunswick. It appears that, at present, there is a most encouraging opening in that country for missionary laborers. Dr. Alexander recommends the Synod to make strenuous efforts to send two missionaries to that interesting country, where it now appears that the Lord is opening a great door and effectual for the preaching of the everlasting gospel. That country has peculiar claims upon us. The present favorable opportunity for making known the testimony of the church should be warmly embraced. Most of the members of Synod deliver their sentiments with regard to missionary effort, and all appear to consider the claims of Saharanpur and New Brunswick to be very strong. After lengthened deliberations, it is moved by the Rev. Dr. Henry, seconded by the Rev. S. B. Stevenson, and unanimously adopted--

That this Synod resolve, with dependence on promised grace, that we will use all lawful measures in our power to obtain means to promote the gospel at home and abroad; and that, in reference to foreign missions, the Reformed Presbytery at Saharanpur, and the work in which they are engaged in training young men for the ministry, have at present the strongest claims upon our attention, and that we keep prominently before us the important claims of New Brunswick, with the expectation of being able to send a missionary in a short time to labor in that encouraging field.

Home Missions.—The subject of Home Missions is now brought prominently before the house, by the Rev. Dr. Paul, who advocates its claims with his usual ability. He speaks with gratitude to a covenant God of the success that has crowned his own labors in this great cause. He recommends it in the warmest terms to the

consideration of Synod. Since he commenced to labor at Eskylene, every undertaking has prospered with him. The Lord has smiled on all its efforts, and he could not but record his heartfelt gratitude to his Heavenly Father, that he had, in the evening of his life, been the honored instrument, under the blessing of the Great Shepherd, of being singularly useful in sowing the good seed of the Word in a neglected corner of his native land.

The Court feels the great importance of Home Missions, and resolves to use its best efforts to support them.

After a lengthened conversation with respect to Scripture-readers, on the Rev. J. Nevin's motion the following resolution is unanimously adopted:—The Synod, approving of the plan of having Scripture-readers in the present circumstances of our church, as one means desirable and efficient in carrying out Missionary purposes, recommends the immediate employment of this subordinate agency, in connexion with those congregations asking such help. The Scripture-reader is to be subject to the Session under whose inspection he is located; and the congregation for whose benefit he labors is to pay the one-half of the expenses of his support.

Extracts on the Sustentation Fund, the Slave-trade, &c., we are reluctantly compelled to defer to our next number.

For the Banner of the Covenant.

PROCEEDINGS OF A MEETING AT XENIA, OHIO.

At the suggestion of some brethren, belonging to denominations represented in the Convention of Reformed Churches, a meeting was called to consider the Basis of Union submitted by said Convention.

Xenia, January 28, 1846.

The meeting was organized by appointing Rev. Samuel Wilson, President, and Rev. J. F. Sawyer, Secretary.—Opened with prayer, by the President.

A call being made, the following persons were found present as delegates:—

From the Reformed Presbytery of Ohio—Rev. Wm. Wilson, Rev. Hugh McMillan, Ministers; Messrs. Peter Gibson and Robert Reed, Elders.

Associate Reformed Presbytery, of Springfield—Rev. A. Heron, D. D., Rev. J. M. Gordon, Rev. J. M'Cracken, Rev. J. F. Sawyer, Rev. R. McCoy, and Rev. P. Monfort,* Ministers; Messrs. Robert Gowdy, James Patterson, A. L. Ballentine, Samuel Gamble, Elders.

Associate Presbytery of Miami—Rev. Samuel Wilson, Rev. J. Wallace, Rev. G. M. Hall, Ministers; Messrs. Robert McClelland and Robert Moody, Elders.

On motion of Rev. H. McMillan, a committee of three was appointed to report business for the conference; Messrs. McMillan, J. Wallace and R. McCoy, were appointed said committee.

On motion of Dr. Heron, Conference agreed to spend some time in devotional exercises, which was done.

The business committee made the following report:—

I. Is union between the Churches represented in the Convention desirable and practicable?

II. The consideration of the Basis proposed by the Convention, in the following particulars:—1st, The Introduction; 1d, The form of the standards of the United Churches; 3d, The subject of temporal blessings; 4th, Slavery; 5th, Psalmody; 6th, Covenanting; 7th, Communion; 8th, The adopting act.

III. After the discussion of the above topics, any member may call up any subject that he chooses to propose.

The report was accepted, and taken up for consideration, by items.

Pending the discussion, conference adjourned, to meet to-morrow morning, at 9 o'clock.

Closed with prayer, by Rev. H. McMillan.

* Of the First Pres. of Ohio.

Same place, Thursday morning, January 29, 9 o'clock. Conference met; opened with prayer by the President; Members present as on yesterday; Minutes were read and approved.

Mr. John Mitchell, of the Reformed Dissenting Presbytery, being present, was invited to a seat in Conference, and having accepted, his name was added to the roll.

Resumed the discussion and continued it through the day and evening, taking a recess at 12 and 5 o'clock.

After evening recess, on motion of Dr. Heron, a committee was appointed to present resolutions, expressive of the sense of this meeting. Messrs. Wm. Wilson, James Wallace and Jno. McCracken, were appointed said committee.

Conference having finished their remarks on all the topics presented for their consideration, the committee previously appointed, submitted the following resolutions:—

1. *Resolved*, That in the judgment of this meeting, a standing testimony against modern prevalent errors, as a term of ecclesiastical communion, is a necessary part of the proposed organic union of our churches.

2. That it is firmly persuaded that such testimony ought to embrace nothing of human history or argument, which not being directly and clearly founded upon the word of God, cannot with propriety be made a term of ecclesiastical communion; and that it ought not to contain any thing beyond a simple and pointed condemnation of those errors, which are in opposition to our most holy faith, as deduced from the lively oracles.

3. That we regard it as a matter of no small importance, that in laying the basis of the organic union of our churches, upon which the United Presbyterian church is to take her stand; there should be no second declaration or confession of the same doctrines; and it considers the Confession of Faith, as reported by the late convention, amply sufficient for this purpose.

4. That it considers that it is no less desirable and important, as avoiding several obvious inconveniences and evils, and securing clear and decided advantages, both to the officers and members; that the subordinate standards of the United Presbyterian Church, should be all contained in one volume, and that it can perceive no good reason why they should be in more, in laying the Basis for a new organization.

5. That therefore in its judgment, the proper place for the testimony against error, is in immediate juxtaposition with the Confession of Faith—chapter for chapter—for the greatest benefit of all concerned, in order that the positive and negative parts may be contemplated together, and that approving of the form of the basis, now lying in overture before us, it earnestly recommends its approbation by the churches.

6. That it is clearly of the judgment, that it would be a valuable improvement to have the whole of the subordinate standards of the United Presbyterian Churches arranged and held forth according to the method proposed in the Basis, as embracing in one compact and solid system and form, one complete public testimony for the truth of God, and against all that "is contrary to sound doctrine and the power of Godliness"—appealing, not to any other uninspired document, for its legitimate import, but to the word of God exclusively; and that under the Divine blessing, it would anticipate the happiest results from its adoption by our churches.

7. That from the results of the deliberations of this conference, as well as from other considerations, it is encouraged to believe, that the contemplated union of our churches, with the blessing of God, is both desirable and practicable; and that it trusts the object will be prosecuted by all concerned, to a happy consummation, with faith in God, and with prayer to him, that he would continue to guide the efforts of his servants, and so to smile upon them, that they shall result in healing to the body of Christ, to the more extended diffusion of Christianity throughout the nations—to the promotion of the interests of the family of man, and to the glory of the Father, the Son and the Holy Ghost.

Respectfully submitted,

WM. WILSON, Chairman.

Proceeded to consider the resolutions—each in its order—all passed.

From the passage of the *third* resolution, the Rev. Samuel Wilson and Mr. Robert McClelland entered their dissent.

Mr. John Mitchell, of the Reformed Dissenting Presbytery, wishes it stated in the published proceedings, that he did not vote on any of the above resolutions.

On motion of Rev. G. M. Hall, Resolved. that extracts of the proceedings of this meeting be published in the Periodicals of the Churches here represented.

Conference having finished its business, adjourned *sine die*. Closed with prayer by Rev. J. F. Sawyer.

SAMUEL WILSON, President.

J. F. SAWYER, Secretary.

From the Presbyterian of the West.

THE GREAT PROTESTANT CONVENTION.

MESSRS. EDITORS:—I forward you the following appointments of the Presbytery to which I belong, that you may insert it in your paper, if you think proper. It is respecting the contemplated meeting of christian brethren at London, in June ensuing. It is earnestly to be hoped that a competent number of delegates from the churches in the United States, North, South, East and West, will be there. Editors have their part to do in giving impulse to action. The following is the appointment.

The Ohio Presbytery of the Reformed Presbyterian Church, at its meeting in Green county, Ohio, on the 26th inst. appointed the Rev. W. Wilson, one of its members, and Pastor of the Reformed Presbyterian Church in Cincinnati, to attend the Protestant Convention, to meet in London, June 1846.

Permit me to suggest that you should keep this subject before the public. It is one of importance to the cause of christianity, in its present and future progress and triumph over the man of sin, the son of perdition, and the overthrow of whatever is opposed to the Kingdom of God.

Yours Respectfully,

Xenia, Dec. 27th, 1845.

HUGH McMILLAN.

It is the boast of Popery, that while Protestants are cut up into a great many separate denominations, they are a unit, moving forward as a solid phalanx. If the church do her duty, next June will confound such boastings. It will be seen that the churches of the Reformation, with all their minor differences, have a common standard of *Protestant* faith, around which they can rally, in all the harmony of christian fellowship, in defence of the church of Christ against her great enemy Anti-Christ. Let the piety and wisdom not only of Protestant Europe, but of the whole Protestant world, be embodied in that meeting, by the best delegations the churches can furnish.

The deliberations and decisions of that meeting will possess a common interest for the whole christian world; and for no part of it more than for the United States, especially the West. We are glad, therefore, to inform our readers through the medium of the above communication, that the West is beginning to show, that she has a special interest in the cause of Protestantism. One denomination has moved in the matter. Let it be the watchword for all others.—*Ed. Pres. West.*

Since our last No. was issued we have received from a friend in Cincinnati the Presbyterian of the West, for January 8th, with the request to publish the foregoing article. The postponement of the meeting of the Convention to August, will, perhaps, prevent any of the delegates of our church from attending, as the General Synod is to meet during that month in Xenia.

NEW PUBLICATIONS.

For the Banner of the Covenant.

DR. McLEOD'S LECTURES ON TRUE GODLINESS.

In former numbers of the Banner, some notices were made of the recent reprint of the late Dr. Alexander McLeod's sermons on "True Godliness." We again take the opportunity of commending them to the attention of Christians. The generation which is now passing away, at least so far as the Reformed Presbyterian church is concerned, was much better acquainted with the work than the one

which is now coming forward. The present age needs the solid views of truth and the calm spiritualizing influence which proceeds from them, which this volume presents, and it would undoubtedly be of great service to the cause of vital godliness to promote its circulation. The editor and introducer of the fourth edition has no pecuniary interest whatever in the work. He may, therefore, be permitted to urge its circulation on all its friends, and especially on the ministry of the Reformed Presbyterian Church. Being stereotyped, it can be supplied to meet any demand. We have met with more than one individual who has traced his first serious impressions on the subject of religion to the perusal of these discourses, and hundreds who have been comforted and edified by them. Let each family in the Reformed Presbyterian Church aim at possessing them.

The following are among many notices of the reprint appearing in various periodicals:

The Life and Power of True Godliness, Described in a Series of Discourses; By Alexander McLeod, D. D. Late Pastor of the Reformed Presbyterian Church, New York. With an introductory Essay by John Niel McLeod, D. D. Fourth Edition; one vol. 12mo. Price 75 cents.

"This work produced a powerful impression on the public mind, when it was first published; and the fact that it has reached its fourth edition, and is still called for after the lapse of thirty years, is enough to stamp its character for permanent utility. It embraces an extensive range of thought, touching at all the more important points connected with doctrinal, experimental and practical Christianity; and is equally well adapted to rouse the slumbering conscience of the careless sinner, to bring the anxious enquirer to rest on the only true foundation, and to aid the Christian in his spiritual conflicts, and mature his character for Heaven. It is a fine specimen of a vigorous and eloquent style, of clear and cogent reasoning, and last, though not least, of that all pervading seriousness and unction, which are so peculiarly appropriate to the subjects of which it treats. The introductory essay is a rich piece of composition, and increases the value of this edition above any one that has preceded it."—*Albany Religious Spectator*.

"Doctor Alexander McLeod, during his life, was justly regarded as one of the ablest men of his own or any other communion in the country. His thoughts were as clear as crystal, and his mind operated with a gigantic power. The present work is one of a number, and is perhaps, the very ablest he has produced; and we are glad to see that Mr. Carter, who knows so well how to administer to every part of the religious community a portion in due season, has made provision, by this convenient edition of the work, for its being revived and transmitted to the next generation. It is full of Scriptural Truth, exhibited in its most practical spiritual relation. Whoever reads it, will find himself in contact with a mind, which may be ranked among the intellectual luminaries of the age. The introductory essay is worthy of what follows it, and no one could ask for more."—*American Citizen*.

Just published and for sale by ROBERT CARTER, New York and Pittsburg. Wm. S. Martien, 37 south Seventh street, and John Martin 194 south Eleventh street, Philadelphia. Wm. H. Moore & Co., and Geo. L. Weed, Cincinnati, Ohio.

Edwards' History of Redemption, 12mo. pp. 359; Presbyterian Board of Publication.

The excellence of this work of President Edwards is so generally known, that we need do little more than announce its publication. To the general reader it is, probably, the most interesting of all his writings, and we are glad it is now accessible in a form so neat and convenient. We are also pleased to find that this is a reprint of the old Worcester edition, containing those passages which, (to avoid the charge of sectarianism or bigotry) have been omitted in some editions, and even in that which was published in 18— at New Haven. It is always satisfactory to have the *ipsissima verba* of an author, without the mutilations or alterations of an editor.

Traditions of the Covenanters, 2nd Series, pp. 281—*Ibid.*—This work is a continuation of Mr. Simpson's "Gleanings among the Mountains," containing some more of those interesting sketches of the sufferings of the old Covenanters, which have been handed down by tradition in the neighborhood where he resides. The author, with the enthusiasm of one of their countrymen and descendants, has endeavored to preserve these recollections by committing them to the press, and he has thus furnished to us an interesting and valuable work, one which illustrates more clearly and vividly than any other history of the times, the trials of these champions of civil religious liberty, of whom the world was not worthy. To Reformed Presbyterians especially this work possesses peculiar interest, and we hope it will have among them numerous readers.

THE BANNER OF THE COVENANT.

PHILADELPHIA, APRIL, 1846.

THE SPIRIT OF REFORMATION.

We have been unable, as we had designed, to publish the prospectus of this Magazine. We hope, however, it has met with cordial and ample support. We are sure it will be an able advocate of sound principles, and practical holiness, and we trust it will receive that large patronage, which the ability of its Editor makes us certain it will deserve.

Notwithstanding the size of the Advocate was enlarged by four pages, at the commencement of this year, (the cover being now printed on additional paper,) we find we have not near room enough for all the articles we would wish to lay before our readers. We have been compelled to defer the publication of several interesting and important communications, which we particularly wished to have inserted in the present number. Will not our subscribers make an effort to increase our subscription list, and thus enable us to enlarge the work? We have been happy to find that in its new style, it has met with increased approbation, and we hope it may continue to merit it.

GREAT PROTESTANT CONVENTION.

It appears that this meeting has been postponed till August. As the General Synod of our Church is to meet in that month it is probable that this may prevent the attendance of any delegation from the Reformed Presbyterian Church. This is much to be lamented, but we hope there may be several similar World's Conventions, and at some subsequent meeting our delegates may be in attendance.

The treasurer of the Board, Mr. George H. Stuart, to whose zeal, industry and energy, the success of our Missionary operations is, under the divine blessing, principally owing, sails for Europe, in the steamer of the 1st of this month. Mr. S. carries with him a commission to act as the Representative and Agent of the Board, and we hope will be received with kindest atten-

tions by our transatlantic brethren. He is competent to give full information of all our operations, and we trust will be the means of increasing the interest which our brethren abroad, already cherish for the mission in India. Mr. S. possesses the confidence, respect and love of his brethren in a very high degree, and while we regret that for a season he may be separated from us, we cherish the hope that this will result in good to him and to the cause. We commend him to that God, who rules by sea and land, and is able to protect him from every danger, and to "supply all his need, according to his riches in glory, in CHRIST JESUS our LORD."

We have lately received two communications from different places in Iowa, giving us information of the religious and physical condition of the places from which they are dated, and calling loudly for the supply of spiritual instruction. We had designed to incorporate them in an article on the subject for the present number, but, we have not been able to get room. They will be presented in our next. We regard this *double* call, as a kind of *Macedonian* cry. We think we may "assuredly gather that the LORD has called us to preach the gospel unto them." In a short time, we have reason to hope there will be an addition made to the number of our licentiates, and we trust this appeal will meet with a suitable response.

We have again been compelled to omit several articles, some of which were in type. Our Correspondents must have patience, and we will endeavour to insert their articles in regular order.

"The Confession of Faith and Basis of Union," by Rev. T. C. Guthrie, will appear in our next number. Other articles, received before it, prevented its appearance in the present number. The communication which Mr. Guthrie mentions having sent us some time ago, never reached us.

An Obituary Notice of Dr. John D. Craig, has been deferred for want of room.

Articles on Secret Societies, Chicago, &c., have been deferred for the same reason, and till the same time.

MISSIONARY INTELLIGENCE.

GENERAL SURVEY OF THE MISSIONARY FIELD.

In the January number of the Banner some general remarks were made in reference to the *extent* of the Missionary Field, and the encouraging prospects now presented to the church. We now proceed to consider more in detail the *operations* of various Societies during the past year, that our readers may thus be enabled to form some idea of the present actual state of missionary effort. We follow the arrangement of the London Missionary Register, from which we derive most of our information in regard to European Societies.

WESTERN AFRICA.

This extensive region presents great difficulties to missionary exertion from the unhealthiness of its climate to foreigners, and from the cruel and uncivilised character of its inhabitants. Here, too, is the scene of the slave-trade, that Satanic traffic, which robs Africa of so many of her inhabitants, and which casts such a reproach on the name of Christian nations. Although great efforts have been made to suppress this accursed trade, yet they seem to have had no other effect than to increase the cruelty with which it is conducted, by the means used to escape detection. Indeed, we doubt if ever the *slave-trade* will cease till the *slave-market* is closed. As long as men will *buy* their fellow-beings, persons will be found who will *sell* them. Notwithstanding all the dangers to which it exposes them, the love of money is sufficient to tempt multitudes of men to this horrible crime. What a mournful fact that the love of CHRIST will not lead believers to do as much for the benefit of Africa, as the love of *money* will lead his enemies to do for its injury.

Several colonies have been established on the coast of Africa, by England, and by the United States, and the missionaries generally labor within the limits of the colonies of their respective nations. The English settlement is called *Sierra Leone*,* from its location on that part of the coast thus called by the Spaniards. This colony was commenced in 1787, with the design of affording a place of refuge to some slaves who had joined the British army during the Revolutionary war. The principal settlement is called Freetown, and there are besides eight or ten other villages. The population at present is about 30,000, the greatest part of whom are Africans or their descendants.

Bible, Tract, and Education Societies.—An Auxiliary to the British and Foreign Bible Society, in Sierra Leone, has remitted £129 during the past year, most of which was obtained by the sale of Bibles. A very favorable opportunity is afforded to circulate the scriptures among the Spaniards and Portuguese, in the slave ships which are frequently captured. The gospels of Matthew and John have been translated into the Accra language, and have been received with great avidity. A missionary writes: "I have been most delightfully astonished to see the interest which our school-boys take in your book: they are never without it, in the house and by the way; and I frequently meet them, in companies of three and four, eading to each other along the roads, as I walk out in the mornings."

The Christian Knowledge Society has given aid in the erection of a church, and *he Religious Tract Society* has sent out upwards of 1200 of its publications. Three natives who were educated in London under the care of the *British and Foreign School Society*, are proving efficient teachers, and another, who was in the Normal School, is now employed as a schoolmaster on the Gold Coast.

MISSIONARY SOCIETIES. The *Church Missionary Society* has 17 stations and 70 laborers; being 15 European, 2 Country-born Missionaries, 4 Catechists, 1 Female European Teacher, 42 Male and 6 Female Native Assistants: of these Laborers 33 are married: and 1 Missionary and 3 Catechists are at home. Average attendance at Public Worship, 6270—Communicants, 1560—Seminary, 1: Seminarists, 28: Schools, 46: Scholars, 4932: being Boys, 1639; Girls, 1525; Youths and Adults, 1768. The general condition of their operations is improving; some progress has been made in raising up a native agency, and in the publication of the

* Thus named from its being a *mountainous* region infested by *Lions*.

scriptures and other works in the languages of the Aborigines. "A greater number than usual of adults have been baptized during the past year in the different villages of Sierra Leone, after careful and long instruction, and diligent investigation of their motives and conduct." "Beyond the limits of the Colony, a more decided and hopeful effort, than has ever yet been put forth by the Society, has been made to convey the blessings of the Gospel to the interior of Africa."

The *Wesleyan Missionary Society* has stations in Gambia, Sierra Leone, and in the Kingdom of Ashantee and the Gold Coast. The heir apparent to the Kingdom of Kataba has been under the care of the missionaries, and should he ascend the throne, it is expected that important results will follow. The son of another King is also in the Mission School; and five young natives, who are believed to have experienced the saving power of the gospel, have been in the Institution with a view to be prepared to become teachers of their countrymen. In *Sierra Leone* there are 30 places of worship under the charge of this Society. "Five of these are of stone, and are good substantial buildings; fourteen of wood, constructed chiefly of the timbers and planking of slave-vessels, which have been condemned and cut up in the Colony; the remaining eleven are merely wattled and covered with mud, the roofs thatched with grass."

The *Baptist Missionary Society* has a station at Clarence, on the Island of Fernando Po, and another at Bimbia, on the mainland. Parts of the scriptures have been translated into the Fernandian and Isubu languages. Schools have been opened both at Clarence and Bimbia, and the church at Clarence has contributed last year nearly enough for their pastor's support. An auxiliary Anti-Slavery Society has also been formed. The number of communicants is 80. The natives adjacent are very favorable; and the King of Calabar has requested that a missionary might soon be placed near him to teach his people.

German Missionary Society.—This Society has several missionaries stationed at Danish Accra, in the Aquapim mountains. A school has been established at Assa, and a chapel has been built. Three missionaries have been sent out to this place during the past year.

Jamaica Presbyterian Missions.—"The Presbyterian Church in Jamaica has come to the determination to commence a mission in Western Africa, and have chosen Old Calabar as the scene of their first attempt.

"The King of Old Calabar, with seven of his Chiefs, have sent them a pressing invitation to send Teachers to their country. After writing to say 'Come,' they now inquire, 'Why are you not come?' Many British Christians are equally anxious for an instant commencement of this interesting Mission. Of their anxiety many have given practical proof. They see plainly that the fittest men for the evangelization of Africa are the Native Christians of the West Indies, headed, in the first instance at least, by European Missionaries inured to the tropics. Such have now been found able and willing to proceed to the field, and one of the latter class is the Rev. Hope M. Waddell.

"The Rev. Hope M. Waddell has arrived in England, on his way to Africa, and some Native Africans from Jamaica are appointed to accompany him thither.

"It is proposed to found a settlement either at Old Calabar, or some other suitable place in the surrounding country; not so much as a settlement of Colonists as to be a centre of operation, whereby the moral and religious improvement of the Natives may be promoted."

The *American Missionary Societies* operate principally in the limits of *Liberia*. This colony is under the care of the American Colonization Society. The first settlement was made in the commencement of 1822, and the entire population now amounts to about 3500, though in the territory included in the colony there are about 20,000 Natives. In his last Report, Gov. Roberts observes:

"The laws are respected—peace prevails—plenty is in all their borders—religion is in a healthful state—education is increasing—agriculture is advancing—and contentment and happiness everywhere prevail." "The following are the ecclesiastical statistics of Liberia: Churches, 23; communicants, American, 1014; recaptured Africans, 116; Africans, 353; Total, 1483.

The *American Baptist Board* has stations at Edina and Besch; the latter place is in the neighborhood of a large Native town. There are schools at both stations, and two of the pupils have given evidence of genuine conversion. Some progress

has been made in the publication of the New Testament in Bassa; Matthew, John and Acts have been printed, and Romans and Corinthians are in course of preparation. The number of communicants at Edina is 21.

American Board of Commissioners.—This Society has stations at Baraka and Ozyunga, at which are employed 3 missionaries, 1 printer, 5 female assistant missionaries, and 5 native helpers; total, 14. "Stated preaching is maintained at the two stations, and occasionally at six other settlements. The mission church contains eight native members. Thirty-five pupils are in the boarding schools, and about one hundred in the day schools. Eight thousand books were printed in the Mpongwe language during the year, containing in all 155,000 pages."

The French have lately obtained a settlement in this neighborhood by means of a fraudulent treaty, and there is much danger that their influence will be deleterious to the Mission.

Episcopal Foreign Committee.—Under the care of this Committee are five stations in the Cape Palmas Colony. We learn that the Native Congregations have increased in number; the Schools have been conducted with regularity, and with most evident improvement on the part of the pupils; a much more general observance of the Lord's Day has been enforced; and, above all, the spiritual blessing of the Lord has accompanied, in marked instances, the preaching and the Christian Instruction of our Missionaries and Teachers.

Methodist Episcopal Mission.—Rev. John Seys, has returned to the U. States.

Presbyterian Board has stations at Settra-Kroo, King Will's Town, Monrovia, and Sinoe, supplied by four ordained missionaries, with several Native assistants.

The *Union Missionary Society*, of which we propose to give a more detailed account in our next, has a station, and one male and one female missionary, at Kawmendi, about 80 miles south of S. Leone, and 40 miles in the interior. A church has been organized with several native members, and a school is about to be opened. We regard the operations of this *anti-slavery* Missionary Society with peculiar interest.

The result of this survey of Western Africa gives us good reason to believe that the time to favor benighted Africa has at length arrived. The applications made by several of the Native Princes for Missionary Instruction, show us that "Ethiopia is, indeed, stretching out her hands to God." Soon, we may trust, the dreadful slave-ship will no longer hover upon her coasts; soon her sable sons will share in the blessings of civilization, knowledge and religion, which we enjoy.

(To be Continued.)

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Mussoorie, Himalaya Mountains, Nov. 1st 1845.

Reverend and dear Brother :—I wrote from this place a month ago, to our mutual and dear friend, Mr. S—, and gave some account of our afflictions as a family as the cause of our being up here. I was then in high spirits, having the prospect of returning to Saharanpur in a few days, and the hope of Mrs. Campbell and the family following me a fortnight after, as she was then able to go about a little, and gaining strength daily. But the Lord has been pleased to show us since, that all our ways are in his hands, and although we may devise *our* way, He directs our steps. I left this on the 20th October, at 3 o'clock in the morning, and arrived at Saharanpur the following day at 3 P. M. The journey was performed on horseback, and as you may be anxious to know how we get along on such journeys in a country where there are no houses of entertainment like those in Christian countries, I will give you some particulars of this trip, which is a kind of specimen of many that I have performed in India. During the first seven miles, I was accompanied by two Paharries or Hill men. Their demand for this trip of seven miles, down frightful precipices and narrow roads, cut zigzag out of the shelving rocks, and along the sides of the mountains, and each carrying a burden of from 40 to 50 pounds, was 2 anas each, equal to nearly six cents! I was also accompanied by a Saees, who carried for me a small hand basket, containing a cup for drinking water, a little tea and sugar, a knife, a spoon and two loaves of bread. This man who will in this way run four miles an hour under a burning sun, re-

ceives only 4 rupees or something less than two dollars a month; and on this small pittance he supports himself and wife and children. His own expences for food while on a journey amounts to about two cents, and for this he obtains about two pounds of coarse flour, and a small quantity of dal or pulse, with a little salt! Who, fed in this way, and lying at night almost naked, on the ground, and in the open air or under the shade of a tree, could be found in America to endure such toil, and to go on from day to day, on long journeys, sometimes of months duration in this way? Scarcely would the red men of the west be capable of the task. But this is a digression.—By the light of a good moon we found our way to the foot of these stupendous mountains, just as day dawned. Here I found a fresh poney waiting my arrival, and after employing a couple of men to take up my boxes on their heads, I was off for the next stage, and arrived at Dehra, 8 miles farther at 9 o'clock. Here I conducted family worship with a friend—took breakfast, and rested for an hour. In the mean time my boxes were committed to a Banghy Bearer, who suspending them to the ends of a bambu laid across his shoulder, trudged off before me at a smart trot, to the next stage of 8 miles, for which he received 5 anas or 15 cents. Dehra is in the centre of the valley of the Dhoon. This ride to Shorepore brought me fairly through the valley, and nearly to the top of the Sewallic range of hills which run from the Jumna to the Ganges, and enclose the beautiful Dhoon, —a valley now in a great measure covered with forest trees and jungle, the haunt of wild elephants, tigers and leopards, &c., but if cleared and cultivated, capable of producing nearly all the necessaries and luxuries of life. It is not unlikely that it will yet become thickly settled by Indo-Britons and Eurasians. At Shorepore I rested for an hour and a half, bought some grain and grass for my horse. I took shelter myself in a grass hut from the heat of the sun. Got the head man of the place to boil me some water in his brass lota, and bring me a half pint of fresh milk from his goat, and then I made myself a cup of tea, which I found to be most refreshing. For all the man's kindness and trouble, he was delighted to receive 4 as. or 12½ cents. This is the place where, in the spring of 1839, myself and family were obliged to remain a day and two nights in a most miserable grass hut. Then there were only two hovels in the village, now there are not less than twenty. At half past two I obtained a fresh Banghy Bearer, and proceeded to Mohan, nine miles farther, through what is called "*the pass*." This is the bed of a mountain stream, generally about 150 yards wide, and walled on each side by almost perpendicular and inaccessible rocks, rising often to a thousand feet. The channel itself is filled with large gravel stones and boulders, and generally dry at this season, but of course, exceedingly difficult to travel, and as the sun was directly in our face, we suffered much from the heat during the march. At sunset we arrived at Mohan, another village of grass huts, a little larger than the last. After having my horse staked under a tree for the night, I found lodgings for myself at the best house at the place, which had this recommendation that it had *mud* walls, thick at the ground and thinner at the top—about four feet high to support a roof of bambus and grass. This was one of the apartments of a small Serai or Native Inn, kept by a Butyari, for the accommodation of native travellers. The only furniture in the apartment was a small bedstead about a foot high, made with bambus and laced with grass ropes, without bedding of any kind. After a cup of tea, obtained as before, and a corner of my loaf of bread, I converted my saddle into a pillow, wrapped myself in a cloak and lay down and slept *comfortably* for five hours. At three in the morning we again started and had made the next stage of twelve miles before sun rise to Khari. This is a dangerous and dreary trip, as there are no villages on the way, and as the road passes through a dense jungle of trees and tall grass, much infested by wild beasts. The last time we passed, a large wild Elephant showed himself, and natives are often destroyed by Tigers, even in day light. Here I took quarters in a native Serai, of the same description as at Mohan, and obtained a breakfast in the same way as I did my supper, paying as usual 4 as. for attendance. As a native pays one sixteenth of the amount, of course when one of the *Sahib log* calls he receives more attendance and respect. After resting two hours I set out for Saharanpur, about fourteen miles distant, where I arrived, much fatigued, at half past two in the afternoon. Thus in less than thirty-six hours, I travelled about sixty miles, and had baggage of one hundred pounds weight, carried, all for an expense of about a dollar and a quarter! But this story has led me

away from the object I had in view in writing this note, which was to tell you something of Mrs. Campbell's illness. The third day after my return to the plains to attend the Annual Meeting of our Mission, at Saharanpur, she had a relapse and became alarmingly ill—I was sent for, just as the meeting was about to close, I started immediately again for this place, and came up the same way that I went down. I found her on my arrival, somewhat better, and for a few days after she continued to improve, but she had another relapse, and has for the last ten days been confined entirely to her bed. A few days ago she appeared to be in a very low and dangerous state, and she was apprehensive that she would not recover, but I am thankful to say she is now rather better. The doctor who attends her, says, she will require a *season* on the hills to restore her constitution which is much shattered by long continued low fevers. The mucous membrane of the stomach is much out of order, &c. We still hope, however, that she will soon be able to return with me to Saharanpur, to remain during the cold season, but she must come up in March to spend the hot summer here. Thus I will be left *all alone* next summer to prosecute my labors. I hope, however, that help will soon be sent out by which the work may be carried on with greater efficiency.

Mrs. Craig and Mr. Jamison, with their families sailed for Ghurmuktisughit, down the Ganges, on the 7th inst., and hope to reach Calcutta about the end of the year.

With affectionate christian regards to self and family and all friends—ever yours in the Gospel.

J. R. CAMPBELL.

YOUTH'S DEPARTMENT.

HOW TO GIVE.

At a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon:

1. We will all give something.
2. We will give as God has enabled us.
3. We will all give willingly.

As soon as the meeting was over, a leading negro took his seat at a table, with pen and ink, to put down what each one came to give. Many came forward and gave, some more and some less. Among those that came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money, "Dat may be according to de first resolution, but it not according to de second." The rich old man accordingly took it up, and hobbled back again to his seat in a great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dare! take dat!" It was a valuable piece of gold; but it was given so ill-temperedly, that the negro answered again, "No! Dat won't do yet! It may be according to de first and second resolution, but it not according to de last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and he then came up to the table, with a smile on his face, and very willingly gave a large sum to the treasurer. "Very well" said the negro, "dat will do; dat according to all de resolutions."—*From Children's Miss. Portfolio.*

THE Banner of the Covenant.

MAY, 1846.

THEOLOGICAL DISCUSSIONS.

For the Banner of the Covenant.

SALVATION THROUGH A DIVINE MEDIATOR, AN OLD TESTAMENT DOCTRINE. A *Lecture*. By JOHN NIEL McLEOD, D. D. *New York*. Delivered in the Scotch Presbyterian Church, (Rev. Dr. McElroy's,) New York, on Sabbath evening, January 4th, 1846, by appointment of the American Society for Meliorating the Condition of the Jews.

(Concluded.)

II. Our second argument to prove that the Old Testament teaches the doctrine of mediation is, that it ascribes to its promised Messiah all the attributes and functions of a Divine Mediator.

And here we are permitted to exhibit another satisfactory point of agreement between the Jew and Christian. Both believe in a Messiah—The Jews indeed regard him as yet to come, and the Christian as having appeared already in the person of Jesus Christ. But both admit the necessity of such a personage to accomplish God's great purposes of mercy and grace to our world. The Jew denies that the Messiah is in any sense a Mediator between God and man. We affirm that he is, and that their own Scriptures declare it.

A *Mediator* is simply one who interposes between parties at variance for the purpose of effecting a reconciliation. God and man are at variance, and a Mediator is necessary to restore them to friendship. It is characteristic of the Christian Mediator that he is God and Man in one person. And such is the Old Testament Messiah. The first testimony which we adduce in proof of this is that of Isaiah. "*Behold*," says he, (chap. vii. 14) *a Virgin shall conceive and bear a son, and shall call his name Immanuel.*" The name Immanuel signifies, God with us—God in our nature. It is undoubtedly to the Messiah that this name is given, and the son of the Virgin is God and man in one person. Again, (in his 8th chap. v. 8,) Isaiah calls the Messiah by this same name, when he claims for him the land of Israel. "*And the stretching out of his wings shall fill the breadth of thy land, O Immanuel!*" Immanuel is a designation of the Messiah, and he who bears it, is God in the nature of the Virgin's son.

Another testimony is presented by the Prophet Zechariah (chap. 13, v. 7.) "*Awake, O sword, against my Shepherd, and against the man that is my fel-*

low, saith the Lord of hosts ; smite the Shepherd, and the sheep shall be scattered." "The Shepherd" is a frequent Old Testament name of the Messiah. Addressing him, Jehovah of hosts, who is the speaker, styles him *the man*, and here is his human nature; but he adds, the man that is "*my fellow*," the equal of Jehovah of hosts. Here is his Deity. And both the manhood and the Divinity inhere in the one person of the Messiah, the great Shepherd of the flock.

But hear again the prophet Isaiah, as he speaks : (9: 6.) "*For unto us a child is born, unto us a son is given; and the Government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.*"

This is a glorious prediction of the Messiah, and it presents a full length portrait of him as the God Man Mediator. "To us a child is born"—here is his humanity. And it is immediately added, without change of person, his name shall be called "the mighty God," "the Father of Eternity." Here is an assertion of his proper divinity as distinctly as language can express it. And this child born, this "mighty God," is the Prince of peace, on whose shoulder here reveals to the faith of the church? It is the union of the two natures in the one person of Messiah. And upon the shoulder of this Messiah, whom with ineffable admiration he styles the "Wonderful!" the government of the universe reposes.

In these and similar portions of the Old Testament, we conceive that the union of the divine and human natures in the person of the Messiah is as distinctly announced, as is the same fact in the New Testament revelation. And they show that the constitution of the person of the Jewish Messiah, is precisely the same as that of the Christian Mediator.

We might proceed to identify the Messiah with the angel of the Lord, or angel Jehovah of whom Moses so often speaks, with the Redeemer of Israel who appeared in the pillar of cloud and of fire, in the burning bush, and in the shekinah of glory that filled the most holy place in the ancient temple. And with the "Lord of hosts," of whom Malachi, says "he shall suddenly come to his temple." We might refer to him as called "God" in the forty-fifth Psalm, where his government is described. And we might point to the works assigned to the Messiah as replete with evidence of the proper deity of his person. But we forbear. That he is man the Jews admit—that he is also God, Moses and the Prophets declare. And yet his person is one and indivisible. And why need the Messiah be both God and man. To represent both the parties at variance, and to act between them on terms of perfect equality. *This is mediation.*

But further, as the Messiah has the attributes, so he appears as performing all the functions of a Mediator. These functions are instruction, reconciliation, and government. Messiah is Prophet, Priest, and King. That he is Prophet and King, the Jews admit. But now in modern times they deny his priestly character. The admission of his priesthood would be equivalent to an admission of his mediation. The evidence of his priesthood is ample.

"*Thou art a Priest forever after the order of Melchizedec,*" is the language of the eternal Father, as quoted by David in the 110th Psalm. Under the awful solemnity of an oath, God proclaims the investiture of the royal Messiah with the sacerdotal character. And again, in Zechariah 6: 13, the royal priesthood of Messiah is proclaimed: "*Thus speaketh the Lord of hosts saying, Behold the man whose name is the Branch, even he shall build the temple of the Lord, and he shall bear the glory ; and he shall sit and rule upon his throne, and he shall be a Priest upon his throne, and the counsel of peace*

shall be between them both." *The Branch* is one of the names of the Messiah.

Behold him, sons of Abraham, as he occupies the throne! Beneath his royal crown he wears the robes of his unchangeable priesthood!

We complete the argument by shewing from a single prophecy, that the promised Messiah performs the two great functions of making atonement and intercession, and that thus he really appears in all the employments which are assigned to the New Testament Mediator.

The 53d chapter of Isaiah has been called "one of the brightest constellations in the prophetic hemisphere." We may also style it a treatise on the Priesthood of Messiah. To him the celebrated targum of Uzziel Ben Jonathan, with almost all the early Jewish expositors, apply it.

"Surely," says this prediction in the 4th verse, "*He has borne our griefs and carried our sorrows—he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and the Lord has laid on him the iniquities of us all.*"

And how did Jehovah lay the iniquities of man on the stricken and wounded Messiah? It was by a legal transfer of his guilt to him, as the great sin offering. He was now, at once, the priest, the altar and the sacrifice, presenting that one great sacrifice of himself whereby he has perfected forever them that are sanctified." Thus the prophet proceeds (in the 10th verse:) "*When thou shalt make his soul an offering for sin*"—and again (verse 12,) "*he hath poured out his soul unto death—he bore the sin of many, and made intercession for the transgressors.*" Having offered his sacrifice of expiation, he completes his priestly work by making intercession, on the basis of his finished atonement.

Thus we have seen, that the Old Testament clothes its Messiah with all the characters and functions which we attribute to the New Testament mediator. And presuming that the work of the Messiah is recognized and approved of God the Father, we have in that work all the elements of mediation. Bring then together these two considerations, that the Old Testament reveals that state of the human race which renders a Mediator necessary; and that it invests the promised Messiah with all the features of a sufficient Mediator, and we have an argument that cannot be disturbed.

Salvation through a divine Mediator is an Old Testament doctrine. Do the Jews deny the fact? it is because they utterly misunderstand their own cherished revelation.

The scheme of mediation is God's great work from everlasting. It bears the impress of the infinite mind that devised it. Man could no more have contrived it than he could have planned the universe. It develops the character of the true God before the intelligent creation, in such a way as to excite its admiration and love. And while it effectually secures the salvation of man on earth, there is nothing permanent in the relations, the happiness and the securities of the creature in heaven, that is not in some way connected with the mediatorial throne! This is the WAY OF LIFE, and to make it known is the great end of the scripture revelation. Is the Old Testament a part of this undoubted revelation? the doctrine of mediation is in it—not in few and isolated sentences, and in hidden and mysterious metaphors, but interwoven with its very texture.

It was the Divine Mediator in the character of the personal Word of God, who first spoke hope to our first parents lamenting over the ruins of the fall, when he revealed to them that first promise, "*The seed of the woman shall bruise the serpent's head,*"—that promise which enwrapped in its ample folds the whole system of salvation. The ark which floated in safety on the bosom

of the ocean, and rescued Noah and his family while the world was drowning around them, was an eminent type of Him. In the pillars of cloud and fire which guided the Israelites in their journey through the desert, as they hung between the heavens and the earth, we have an imposing emblem of the mediation. The priesthood and the sacrifices with one voice proclaimed it, and it is the living animating theme, of all the inspired writers. "*The testimony of Jesus is the spirit of prophecy.*"

The subject, Christians, which we have been considering, is one of great importance, as it lies at the foundation of all successful effort for the conversion of the Hebrews to Jesus Christ. The creed of the modern Jew is cold deism. It rejects the essential features of God's plan of salvation, and therefore its votaries are left to all the awful consequences of their utter unbelief. It is the evident duty of the Christian Church, at least, to keep before the mind of Israel, in all the prominence due to its own importance, the *doctrine of mediation*—God's first and last and only mode of bringing salvation to the our apostate race.

And in conclusion, we will be permitted to remark, that the highest interests of the Church of Christ, and of the world which she seeks to save, are involved in the destinies of the sons of Abraham. We believe that Christianity shall one day become the religion of the world. Let it not be forgotten that when this occurs, the now dispersed Jews will have a large share in the triumph. The regenerated nations of the world will not come to pluck the fruits of the "good olive tree," until Israel is again grafted in to its ancient and immortal stock. If we do not greatly misunderstand the teachings of the New Testament on this subject, they indicate that the conversion of the heathen universally will not take place until after the period of Israel's restoration. There seem to be three grand events which are intimately connected in God's arrangements, and which must needs occur before the millennial rest of the church shall come. These are the destruction of anti-Christ—the restoration of the Jews—and the conversion of the heathen over all the earth. They will probably occur in the order in which we have announced them.

God has limited the duration of the anti-Christian system to a definite period. And when the end of the 1260 years of its permitted existence shall arrive, the mystical Babylon shall fall to rise no more forever. Anti-Christ has always been the enemy of the Jews. From generation to generation, he stamped them under the iron feet of his mighty and relentless despotism. The Jews have formed much of their idea of Christianity from its abuse and corruption as embodied in the papal system. While the man of sin retains his power, the Hebrew people cannot be expected to come as a body and embrace the religion of the Saviour. But let the mystical Babylon fall before their eyes, by the judgments of the mediatorial angel; let the Jews be convinced that *Papery* is not *Christianity*, but a grand Satanic imposition in its name on the credulity of the nations, and let them behold the *true religion* as it is in all its own simplicity and loveliness, and they may be expected to lay aside their opposition, and come *the first* among the nations to be gathered to the Shiloh of the Prophets. Is there not ample evidence of the fact, that the Jews are at this moment doing much towards the overthrow of the Roman Catholic despotism on the continent of Europe, and wherever else their influence extends? There is. We have been too much in the habit of regarding them as connected only with the most mean and mercenary employments. As the usurers of the world; the takers of the pledge for nought; and living on the wants and vices of the poor. But this is to look exclusively on the darker shades of the picture. Individuals most distinguished among the statesmen, the warriors, the poets and the musicians of modern times, are from the ranks of the Hebrew nation, though

in all instances the fact may not be avowed. Even now the Jews are found among the titled aristocracy of Great Britain. They are in the counsels of the Russian, and French and other continental powers. They hold the purse strings of many of the European governments, and they fill the professors' chairs and other seats of learning throughout Germany, whose neological speculations in theology are attracting the attention of the world. The Hebrews in high places know their power, and they will wield it in opposition to their old enemy, the Roman Anti-Christ.

There is very much of Jewish influence in the present movement of Ronge,* and his coadjutors in Germany, and although there may not appear in it as much of the spirit of the true religion as would be desirable, still it is powerfully anti-Papal, and will doubtless be used in the providence of God as a part of the means to split the papacy to pieces.

The Jews deserve the kind and respectful attention of Christians, who long to see that grand obstacle to the world's conversion, the papacy, removed.

Let anti-Christ be brought down, and let the Jews be restored to the city of David, and *then* will follow as at once the conversion of the heathen over all the earth.

Then will arrive that era of bliss; that rest millennial; that anticipation of heaven itself, of which David and Jeremiah and the seraphic Isaiah sing in strains attractive far beyond the reach of uninspired powers.

PRACTICAL ESSAYS.

For the Banner of the Covenant.

SERMONS BY THE OLD COVENANTERS.—No I.

THE EVENING SERMON.

Luke 17: 32. *Remember Lot's Wife.*

(Concluded.)

3. *Remember Lot's Wife.* But you may say, what did she? She but looked back, and could not go straight on in the way with her husband.—Hence ye may take this lesson, that God doth not account of things as we do. He accounts that a great sin, which we account but a little one. Who could have thought that there should have been so much business for so small a fault? But see what became of Hezekiah for leading these men in to see the treasures of his house: how angry is the Lord, for that, because he knew what it would turn into: for he judgeth not as we judge according to the bulk or outside; but what is within the heart.—But you will say, it was but a small thing of Ishmael to smile at the weaning of Isaac; and yet ye may see he was persecuted for it. And think ye, that that was a small matter in God's sight, for Aaron and Miriam to speak against Moses, although it must be granted that they were two gracious persons? But many smalls make a great, (as we use to say,) and *if the Lord shall strictly mark iniquities, who could stand before him?* But

4. *Remember Lot's Wife.* But you will say, what moved her to do so, to look back contrary to the Lord's express command?

(1.) It was a piece of her own curiosity. She thought she might in this matter take some of her own will, when she was nigh half-way at Zoar; as

* Ronge himself is said to be of Hebrew extraction.

it is with many of us ; we virtually say, *we are lords, we will come no more to thee*. Again, some would gladly say, I cannot think to lay my will flat under God's will, nor endure to have it conformed fully thereto. *But remember Lot's wife*. And you know, that Jacob's daughter, in going to see the daughters of the land, was defiled ; therefore return in again ; for this was an evil sight to her, and to all that belonged unto her, and to all the Shechemites also. And oh ! what folly lurks in our corrupt hearts, opposite unto the law of God !

(2.) Old Sodom comes into her mind again, as in the case of the Israelites in the wilderness, when lusting after the onions and garlic which they had while in Egypt. Truly, that was strange ; for you know, garlic hath no agreeable taste ; but what shall we say ? anything of Egypt or Sodom is good, when we are out of them, yea, many may think what meant I while I was in the acts of my wickedness, that I took not my penny-worths of it, (as we sometimes say.) It was even so with her, looking back to her old, but bad companions. But I bid you beware of this, especially of *touching the garment spotted with the flesh*. Except in the case of necessity, Solomon forbids so much as to go in the way with an angry man. The Christian should be like an old pilgrim with his gown and staff ; and if he get not a bed, he should lie on the ground as old Jacob did with a stone under his head.—But your accommodations, even such as Sodom could afford, are the means to destroy you, and pamper you up to commit grievous abominations. Sometimes you are forbearing yourselves, and exclaiming against others, saying, 'how wicked was such and such a man or woman !' But I may say, what if the Lord love others that are poor and ragged, as well as ye with your fine clothes ; yea, and better ; and what know ye, to judge of the state of others ? *Remember Lot's wife*, of whom it is said, Gen. 19 : 26, "But his wife looked back from behind him, and she became a pillar of salt." Indeed she should have consulted her husband in it ; and it is but the part of all women in things lawful to do so ; though I grant not always, provided they be not wasters. But this woman would neither be subject unto God, nor her husband, like Eve, who should have said unto the serpent, hold thy peace, and be quiet, for I will not hearken unto thee, until I first hear what Adam will say ; and yet doubtless she is in heaven this day.—But she was the first transgressor in the world in breaking God's express commands.—See also what became of that poor man, who, for gathering a few sticks upon the Sabbath day, was stricken dead. Therefore, take heed how ye have communicated this day ; for little do ye know what sickness and death follow on despised communications. And, therefore,

Lastly, *Remember Lot's wife* : but after all ye may perhaps say, what should we remember of her ? no good I warrant you ; and, therefore, the more sad is the subject to speak of. He made her a spectacle in these days, as he is in our days doing with some, not comparable to the apostle Paul, who was as a gazing stock. The Lord, in the deeps of his infinite wisdom, dealt so with him in his mercy : and others he hath suffered, in his wrath, to do evil deeds for their former sins to the instruction and edification of many.—Therefore, ye should not look upon such spectacles of his wrath in a light manner. See these eighteen men upon whom the tower of Siloam fell.—They were not the greatest sinners in Jerusalem, and yet were made spectacles unto others.—Therefore, *Remember Lot's wife*, a backslider indeed, which is Scotland's sin this day, and that of many of our professors also, whose destruction lingers not, and whose damnation slumbereth not. How suddenly is the Lord likely to come upon us *as a thief in the night* for our many dreadful sins, which although often reprov'd and confessed, yet are never amended nor forsaken !

But here is an extraordinary work, or dispensation of God's providence; to see this woman so turned *into a pillar of salt*, whereby he makes one stone of another. Her heart was hard as a stone; and so must the other parts of her body become as a stone also.

Use. Therefore pray, that this may never be your case. Moreover, I may say unto you who are profane professors, again, *Remember Lot's wife*. The chief thing that draws many of you away is the pride of your religion, wit, gifts, profession, &c. It is not altogether natural pride; but the pride of your religion, saying, it cannot be I, except I be singular. For which sin, O ye empty professors, make ready for a storm, and ballast your ships well, that so ye may be more steady. Get more humility and sobriety; and esteem others better than yourselves; and search and try your own hearts, for there are many waiting to get an advantage of you. And remember, that ye are changeable while on this side of time. As for sectaries, beware of them, with whom Satan does, as he did with old Eve while he talked with her, she was deceived: therefore meddle not at all with them; for if you do, I may say of you as it is said of Saul, ye are seeking unto the devil. And it may be that, in that case, God will suffer him to overcome you. Therefore, *Remember Lot's wife*, and let it be your memento always.

SEVERE SPIRITUAL CONFLICTS, AND THEIR REMEDY.

The following correspondence between a gentleman in the State of New York, and Rev. Dr. Humphrey, President of Amherst College, will be read, we have no doubt, with great interest and profit by many, whose minds are in a state of distressing suspense in regard to their prospects for eternity.
—*Puritan.*

LETTER.

D——, *New York, Feb. 7, 1843.*

Rev. Sir,—I crave the privilege of an epistolary conversation with you, about my spiritual state. It differs somewhat from any case thus far presented in your "Pastoral Conversations." I am a professor, a graceless man, I am well-nigh certain; a reprobate, I prevailingly fear. Had I room, it might help you to understand my case better, were I to go back to my childhood, and speak of the many evil (as well as good) influences under which I was reared, and of the many vile habits, mental and corporeal, which I then contracted. Suffice it to say, I enjoyed great advantages for knowing my duty, but grew up a very unlovely boy; indolent, yet ambitious; vain, proud, selfish, self-willed, unstable, sensual, irritable and unfilial. Meanwhile, I was not without the strivings of the Spirit. Not to speak of previous moments of seriousness, I recollect passing several weeks in a room by myself, when a little more than 17, in a fruitless effort to obtain religion. I was prompted to this by the example (detailed in a No. of the "Religious Intelligencer,") of one who thus closeted himself, and plead with God till his stubborn heart submitted. Though myself unsuccessful then, I still cherished an intention of becoming religious, and had the impression that, in order to do this, I must shut myself up as before. Thus I lived on, till I was about 33. At the age just mentioned, after a brief season of reflection, (unaccompanied, however, with pungent convictions, or with distress of mind,) I experienced something which I then hoped was religion. I was filled with inexpressible joy; entered, at once, on some efforts to do good; thought of preparing for the ministry, &c. O, the deceitfulness of man's heart! Had I been as discriminating then, as I hope I now am, methinks I should not have hoped on such slight grounds; without any sensible self-loathing, brokenness

of heart, or proper appreciation of Christ. It was not long, however, before I began to doubt the genuineness of my religion, and though I kept up the form of closet devotion, and occasionally prayed and exhorted in social meetings, I did not offer myself for admission into the Church. Thus matters went on till the fall of '39, (about a year and a half from the period of my first hoping,) when, by the Spirit's agency, I was led to relinquish that spurious hope, and to feel more solicitous about my eternal interests than ever before. Everything faded into insignificance, compared with my soul; and in the solitude of my room, I, for a time, gave myself exclusively to the mighty work of seeking salvation. Ah! Sir, I have hundreds of times looked back on that winter with intense regret. Had I then manifested something of that invincibleness of purpose and desire, which led one of old to say, "I will not let thee go, except thou bless me," methinks I should not have had occasion to address you such a letter as this. "But if you obtained no new hope, how came you to be now a professor?" I will tell you. Though that winter passed away without my obtaining any evidence of having a new heart, yet I suppose my old hope was occasionally revived. In the fall of 1840, that hope became sufficiently strong to prompt me to offer myself for church membership; and on the first Sabbath of January, 1841, I was admitted to the Presbyterian Church in this place. Perhaps instead of saying "that hope," (i. e., my old one,) I should have said, that while I placed little or no reliance on my original hope, I had some exercises, that fall, which led me to hope I was a Christian. I thought, for example, that I felt submissive under trials and provocations; that I realized the preciousness of time more than formerly, and was more disposed to fill it up usefully; and especially, that I felt a greater concern for the salvation of souls. Under the supposed influence of such concern, I one day, while on my knees, formed the following resolution: (which I copy as it stands recorded in my diary for December 1st, 1840:) "Resolved, that, God helping me, I will every day call on some individual, or family, for religious conversation, exhortation, &c. Lord, render me humble, earnest, affectionate, discreet, prayerful; persevering, and greatly serviceable to the cause of Christ, in my attempts to execute this purpose. Be with my heart, and feet, and lips; and render this resolution one link in the great chain of the world's redemption from sin, for thy dear Son's sake!" Alas! my "goodness" proved like "a morning cloud, and as the early dew." After persevering two or three months, I perceived great heartlessness in my fulfilment of this vow: I became discouraged, and at length permitted myself wholly to relinquish the habit I had formed. True, the impulse and the practice have been now and then revived; and, not unfrequently, I have forced myself to engage in direct efforts to do good, when I was conscious of hypocrisy, and was overwhelmed with remorse and despair. These last have been my predominant feelings ever since I professed religion; intermingled, however, with many seasons of stupid serenity, and occasional, though brief seasons of great joy, such as it was. The last summer and autumn were almost one continuous season of religious anxiety, attended with gloomy forebodings, and many intense efforts to repent and win Christ. O, how many are the hours I have spent in my closet, in fruitless endeavors to get a new heart! I strive against sin, but not because I hate it. I continue to beg of God to give me a clean heart, but with little or no expectation of being heard. O, Sir, "hope deferred, maketh the heart sick." What shall I do? I know you will tell me, as you have others, "There's no alternative—you must repent, or perish." "God is under no obligation to bow your stubborn will." "Your criminality is in exact proportion to your helplessness," &c., &c. (I quote from memory.) Ah! Sir, intellectually, I as-

sent to all you say, but in heart I do not. I have in vain tried to feel myself criminal for not making myself "a new heart and a new spirit." You will wonder, perhaps, how I can have even "brief seasons of great joy," after what I have told you. Well, it is a wonder; and yet such is the fact. There are times when an impulse seems to be imparted to my mind, under the influence of which, while it lasts, I can scarcely help being happy. At times, for example, I seem to feel strongly imbued with a missionary spirit—a desire to be instrumental in doing something for the world's conversion. When I read the *Missionary Herald*, &c., I am sometimes fired with a kind of religious ambition; and I am ready to say, "Here am I, send me." I notice, however, that these "seasons of joy" are always attended with a secret hope, that some how or other, I may, after all, be a Christian. Soon, that hope vanishes, and then away flies my joy, and my former seeming delight in closer studies.

But I hasten to unfold my principal business. I presume you are convinced, by this time, not only that I am graceless, but that there are strong indications of my being a reprobate. Be kind enough, dear Sir, to answer me the following questions:—

1. Is it my duty steadily to resist the idea of my being a reprobate, and to feel and act as though there might yet be mercy in store for me?

2. Would you advise one who has so often tried it in vain, to drop all secular business, and spend any considerable time (over and above his stated seasons of secret prayer) exclusively in direct efforts to repent and believe?—especially, when he has found that such intense, protracted efforts have proved very exhausting to his feeble body, and hardening in their influence on his soul?

3. While without any scriptural evidence of piety, may I—ought I, in my attempts to pray in secret, to pray about other things than my own salvation? Even when you have been "agonizing to enter in at the strait gate," but in vain, would you break off, rebel though you are, and pray for the advancement of Christ's kingdom?

4. Is it my duty to maintain family prayer? I have all along done this, deeming it right; but I desire your opinion. Allowing it to be my duty, is it also the duty of every graceless head of a family?

5. Remaining what I am, ought I not to go before the church-session, tell them and the church of the mistake I have made, lay before them the evidences of it, request them publicly to announce my opinion of myself, and afford them opportunity to do with me whatever may seem proper? If a Church member feels certain (and it be his predominant, long-continued, settled conviction) that he is a hypocrite, ought not his connection with the Church to cease, even though not guilty of any overt disciplinable act?

6. Retaining my present character, would it be my duty to ask for a letter of dismission and recommendation, provided I should remove from D——?

7. Remaining a graceless professor, is it my duty, if asked, to pray and exhort in religious meetings? Suppose God has endowed one with a peculiar talent for religious exhortation, ought he, if a professor, to exercise that talent, though conscious of being graceless? Allowing he might thus benefit others, will he not greatly injure himself, and lessen the probability of his own salvation? In regard to a sinner's exhorting sinners, these passages often occur to me: "Excellent speech becometh not a fool." "But unto the wicked God saith, What hast thou to do to declare my statutes?" &c. And I have thought its tendency, in my own case, was to foster pride, and lessen my anxiety about my soul. But God has given me a vivid sense of eternal things, and some ability, perhaps, to present them impressively before others. He

has said, too, "Let him that heareth say, Come." And by a solemn, secret resolution, as well as by a public pledge, (I mean by joining the Church,) have bound myself to make the upbuilding of Christ's kingdom my chief end. Now, ought I, or ought I not, to pray and exhort in meetings?

8. Allowing I ought, is it not expedient, and my duty, to accompany my exhortations with an explicit avowal of my own graceless state? Without this, I occupy a false position in the eye of the Church and the world. Both will deem me a Christian, when I know to the contrary. For honesty's sake then, ought I not to tell them that, while my conscience, memory, imagination and whole intellect, are deeply imbued with religion, my heart is an entire stranger to it? More than this—in exhorting the ungodly, might I not do good, and render the truth more impressive, by occasionally holding up my own history and state as a beacon, and telling them of the light I have abused the golden opportunities I have wasted, and the dreadful results I am experiencing;—of the keen regret, the intense longings after the infinite good now apparently unattainable, the withered hopes, the paralyzed energies, the fearful forebodings,—an immortal mind in ruins? I would not have you suppose, Rev. Sir, that I am constantly under the pressure of deep emotion on this theme. For the last six or seven weeks, I have had considerable mental serenity, with occasional flashes of transport; but I am afraid it is the serenity of despair, or that resulting from the cessation of the Spirit's strivings.—I say, is it proper and expedient in exhorting sinners, to avow my own state, and use it as a warning? And here I would ask (though more appropriately under No. 7) whether, allowing I ought to exhort in meetings, I ought not to decline praying in public?—especially, when other professors are present?

9. In my present circumstances, is it my duty regularly to take my place at the Lord's table? I have several times declined communing, believing that I was not only graceless, but probably a reprobate. Believing this still, what is my duty?

10. What is my duty in reference to that violated resolution of Dec. 1st 1840? "Still binding," perhaps you say. Granting this, have I a right while trying to act up to the spirit, to deviate at all from the letter, of said resolution? To make a religious visit every day in the year, might be very inconvenient, if not improper, or impossible. If one has made a rash vow may he make any alteration, so as to render it more easy of execution?

You see, Sir, that God has given me a very enlightened conscience, and that I have an intellectual perception of what constitutes a Christian. O that my light might be associated with love! Theoretically, I think it probable that I know far more about religion than many real saints. O that God would cause me to know experimentally! Do you not think that reprobates sometimes have more vivid and impressive views of eternal things, than almost any body else?

I know, Rev. Sir, how precious your time must be; but I hope you will find leisure speedily to answer my ten questions, if nothing more. I want to be able to put those matters on the shelf, as Mr. Todd says. With regard to many of them, I have been very fluctuating, both in my practice and opinion. Yes, and I have been fluctuating in every thing. Next to an unholy heart instability is, perhaps, the capital defect of my character. In connection with the other, it has rendered me completely useless, thus far. I feel the necessity of resisting it, and of living so as to promote the salvation of souls.

One question more: in what employment would you advise one, in my spiritual circumstances, permanently to engage? I am almost 38, and yet have no regular business. Were my heart right, I should choose the ministry. For this I have partly prepared; and my godly father has always longed

that I might, if pious, preach. Alas! that voluntary, and yet invincible obstacle—the heart. Still, in choosing an employment, conscience constrains me to have an external regard to the glory of God in the salvation of souls. I see the need of laborers, and I am ambitious to work in God's "vineyard." My health is indifferent, and yet I am capable of accomplishing much. Please advise. Well, I have reached my limits, as it respects space for writing. O, pray, pray that I may not reach the boundary of life a graceless man.

Yours, respectfully,

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(Dr. Humphrey's reply in next number.)

BIOGRAPHICAL SKETCHES.

For the Banner of the Covenant.

JOHN LIVINGSTONE.

Mr. Livingstone was born in 1603. He was the son of Mr. William Livingstone, minister, first at Monybroch or Kilsyth, and afterwards transferred to Lanark. In 1621 he graduated as Master of Arts in the College of Glasgow. His family were anxious for him to become a minister, but his own desire was to study medicine, and to go to France for that purpose; his father, however, refused his consent. After prayer to the throne of grace for special direction, he was convinced that it was his duty to preach Jesus Christ; he accordingly applied himself to the study of divinity, and was soon a minister of the everlasting gospel.

Having declined several calls from various places in Scotland, he at length settled, during the summer of 1626, at Killinchie, in Ireland, but in the following year was deposed for non-conformity by the Bishop of Down. He continued deposed until 1632, when a warrant was granted for his restoration. In 1635 he was again deposed by the Bishop of Down, and soon after excommunicated. As neither ministers nor professors experienced any liberty from the bondage of the prelates, he and some others of his deposed brethren resolved to go to New England. On the ninth of September, in the same year, they sailed from Lochfergus, but in a few days were driven by a storm near the banks of Newfoundland, and obliged to return to Ireland, where he remained until orders were issued for his apprehension, when he immediately passed over to Scotland.

In 1638 he received and accepted a call from Stranraer, in Galloway, and there continued, in the faithful discharge of the ministry, until the year 1648, when he was, by the sentence of the General Assembly, transferred to Ancrum, in Tiviotdale; in the latter place he remained until 1660. On his refusal, in December, 1662, to take the oath of allegiance, he was sentenced to leave Edinburg in forty-eight hours, and within two months to depart out of all the king's dominions. Early in the following year he arrived in Rotterdam, where he found many of the banished ministers. While there he frequently preached to the Scots congregation, and wrote several useful works. His death occurred in Rotterdam, on August 9th, 1672.

Some of his last words were, "carry my commendation to Jesus Christ, till I come there myself;" after a pause, he added, "I die in the faith that the truths of God, which he hath helped the church of Scotland to own, shall be owned by him as truths so long as sun and moon endure,

and that Independency, though there be good men and well-meaning professors of that way, will be found more to the prejudice of the work of God than many are aware of, for they vanish into vain opinions. I have my faults as well as other men, but he made me always abhor shows. I have, I know, given offence to many, through my slackness and negligence; but I forgive, and desire to be forgiven." After a pause, for he was not able to speak much at a time, he said, "I would not have people to forecast the worst, but there is a dark cloud above the Reformed Churches which prognosticates a storm coming." His wife, fearing what shortly followed, desired him to take leave of his friends. "I dare not," replied he, with an affectionate tenderness, "but it is like our parting will only be a short time." And then he slept in the Lord. A.

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

THE CONFESSION AND BASIS OF UNION.

The Basis of Union is now before the inferior judicatories for consideration, and a proper occasion is thereby presented of investigating its details. The chief part of this document is the Confession of Faith, framed in the chapel of Henry the VII. by the authority and under the supervision of the English Parliament. That authoritative body, in consequence of the tyrannical bearing of the Bishops and of their monarch, Charles the I., rejected the prelacy: and as a national creed and church were prominent features of that period, so, by civil authority, an assembly, consisting of divines, and prominent statesmen, was called, to propose formularies different in character from those which had been used by the British Hierarchy.

With assistance from Commissioners of the Church of Scotland, after years of arduous labour, the Assembly prepared those works commonly called the Westminster Standards. In the Assembly, on the cardinal doctrines of grace and salvation, there does not appear to have been much difficulty, or difference of opinion; but on church government and the magistrate's power, *circa sacra*, harmony of counsel did not prevail.

The three prominent departments of the protestant family, the Erastians, the Independents, and the Presbyterians, were with great ability represented in the Assembly. The design of Parliament being the establishment of a National Church, each denomination strove for the ascendancy. Their champions, their Seldens, their Goodwins, and their Hendersons, profound in literary attainments and well skilled in polemic theology, sustained with dignity their respective systems; and after an ardent conflict of mighty minds in the Assembly, the Presbyterian form of church government prevailed. In opposition to the Assembly's decision, the Erastians and Independents pursued very different courses. The former exerted their influence in the deliberations of Parliament to prevent a national ratification of the Presbyterian order. The latter, in the Assembly, formally dissented and recorded their reasons, and this procedure on the part of the Independents induced an elaborate answer from the majority of the Assembly; the matter came before parliament for adjudication, and by an ordinance bearing date September 13th, 1644, a committee of both houses called "the Grand Committee of Accommodation," was raised, to hear and endeavour to reconcile the parties. Between the 20th of September, 1644, and March 9th, 1645, the committee held several meetings, but nothing could be

effected. The Independents insisted upon the exercise of their inherent rights. They asserted that it was not contrary to the word of God, nor to the usages of the best reformed churches, to permit them to worship Almighty God in congregational assemblies separate from the established church.

In answer, the Presbyterians of the Assembly denied the right, and maintained that it was more the duty of the civil magistrate to suppress religious assemblies in a state of separation from the Reformed Established Church, than to suppress individuals or combinations in a state of opposition to the Commonwealth. In their answer they say that "if the truth of the gospel and the purity and peace of religion be contrary to all natural men; yea and much more than the rights and liberties of the state, then there is less reason that every person, or combination of persons should be permitted under pretence of conscience to believe and practice what they please in matters of religion than they should be in matters of state."* And again, before "the Grand Committee of Accommodation" it is maintained, "that this to us seems as if they (the Independents,) did not only desire liberty of conscience for themselves, but for all men, and would have us to believe that this is the only uniformity which the covenant requires, that we should endeavor to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity; yet so as to leave all men to the liberty of their conscience."† On the rights and liberty of conscience involving the power of the civil magistrate, *Circa Sacra*, the Independents and Presbyterians of Westminster, were fundamentally divided. The statements on this subject in the confession are a compend of the assembly's arguments urged against liberty of conscience as a valid plea for worshipping God in assemblies separate from the Reformed Established Church.

The convention of Reformed Churches altered those sections only which define the duties and power of civil government, respecting the worshippers and house of God; and in so doing, it was taken for granted, that no objection would be raised in any of the synods concerned in the matter. In framing them in Westminster, the Assembly was involved in difficulty, and some parts of the altered sections never received the sanction of the civil authority. In the reception of the Confession by the Church of Scotland, she explained or modified those sections to suit her views of order. And in the different testimonies published by the Reformed Presbyterian Churches, liberty has been taken to set forth her views on this subject independent of the statements contained in the Confession. In chapters 24th and 29th of the Act and Testimony of the Reformed Presbyterian Church of North America, there are some statements concerning the rights of conscience, and the duty of the civil magistrate about the church of God, which would require some ingenuity to reconcile with the text of the Confession. This, however, is not necessary. The Confession is received in accordance with our own declarations of order. In the last edition of our Testimony, there is an act of synod recorded which presents our views decidedly on the power of the civil magistrate, *circa sacra*, and in 1844 Synod enacted that a verbal alteration in those long disputed sections would be no barrier to union.

The doings and assurances thus stated, together with the peculiar construction of the text, induced the majority of the delegates of the Reformed Presbyterian Church to approve of an alteration. Had they acted otherwise, under all the circumstances of the case, they would have gone contrary to the known sentiments of synod, and proved recreant to what they believed to be of God.

* See Assembly's answer to the Independents, London edition, 1648, page 184, et passim.

† Reasons before the grand Committee of Accommodation, March 9th, 1645, page 123, et passim.

In justification of an alteration, it is proposed :

1st. To examine the disputed sections ; and

2d. To show that these sections were received as limited, modified, or explained by other documents.

Chapter 20th, and section 4th, is the first altered by the Convention. The first sentence of the section is both plain and correct. It contains an important general proposition and a legitimate conclusion. The second lays down eight corollaries, or inferences, asserting how far, and in what cases the powers which God hath ordained may proceed in punishing violations of the law of God. The sentence analysed reads in the following manner :

1st. "And for the publishing of such opinions as are contrary to the light of nature, whether concerning faith, worship or conversation ; they may lawfully be called to account, and proceeded against by the censures of the church, and by the power of the civil magistrate."

2d. "Or for the maintaining of such practices as are contrary to the light of nature, whether concerning faith, worship, or conversation ; they may lawfully be called to account and proceeded against by the censures of the church, and by the power of the civil magistrate."

3d. "Or for publishing such opinions as are contrary to the known principles of christianity, whether concerning faith, worship, or conversation, they may lawfully be called to account and proceeded against by the censures of the church, and by the power of the civil magistrate."

4. "Or for the maintaining of such practices as are contrary to the known principles of christianity, whether concerning faith, worship, or conversation, they may lawfully be called to account and proceeded against by the censures of the church, and by the power of the civil magistrate."

5th. "Or for publishing such opinions as are contrary to the power of godliness, they may lawfully be called to account, and proceeded against by the censures of the church, and by the power of the civil magistrate."

6th. "Or for maintaining such practices as are contrary to the power of godliness, they may lawfully be called to account and proceeded against by the censures of the church and by the power of the civil magistrate."

7th. "Or for publishing such erroneous opinions, as either in their own nature, or in the manner of publishing them, are destructive to the external peace and order which Christ hath established in his church, they may lawfully be called to account and proceeded against by the censures of the church, and by the power of the civil magistrate."

8th. "Or for maintaining such practices as either in their own nature or in the manner of maintaining them, are destructive to the external peace and order which Christ hath established in his church, they may lawfully be called to account and proceeded against by the censures of the church, and by the power of the civil magistrate."

The sentence analysed is probably the most complex in the English language. Its obscurity arising from its complex character, would be a sufficient reason for an alteration, supposing its details were correct. Eight corollaries, and each containing all the elements of a distinct proposition, grouped together in one sentence are not calculated for general edification.

But besides the peculiar construction of the sentence, there are many other reasons why it should be simplified ;

1st. Each inference connects the censures of the church with the punishments of the state. The text refuses any other construction. It is entirely foreign to the subject to suppose that there are some offences common to the jurisdiction of both church and state, and others peculiar to each department,

such are not the assertions of the text; they connect, in a common and concurrent jurisdiction, all cases. And no other form of expression would have presented the views of the men of Westminster. They believed in a national church, constituted a state institution by civil authority, to the suppression of all *sectaries*. We object not to the civil magistrate punishing in his own proper place for violations of the moral law; but on the contrary maintain that he is appointed of God to be a keeper of both tables. But we do deny that the punishment of the state is inseparably connected with the censures of the church. This, however, is the teaching of the text, and we therefore argue that it ought to be altered.

2d. The same rules are laid down for both church and state. This is fundamentally wrong. They are "the light of nature," "the known principles of Christianity," "the power of godliness," and "the external peace and order which Christ hath established in the church." Any offence alleged against an individual whether before the civil or ecclesiastic court, would be considered relevant if contrary to any of the rules stated; and upon due probation of the offence, censure by the church and punishment by the state would follow in conjunction. Civil government is founded in the law of nature, and consequently the light of nature is inseparable from its existence. The ecclesiastic power is founded in grace, and supernatural revelation must test the relevancy of all offences cognisable by the church. The church must walk by the rule of her attainments. These are the doctrines of the gospel embodied in her subordinate standards. And in all cases touching the religion of Christ, the national rule is, the principles of the common Christianity. The origin and objects of the civil and ecclesiastic departments being different, their principles and rules of action must be different: but the text brings them under the same rules—confounding the proper distinctions between church and state. The language used, can apply only where there is a national establishment and the church identified with the state.

The known principles of Christianity is another rule or principle of procedure. What are we to understand by the phrase, the known principles of Christianity? Are we thereby to understand the principles of the common Christianity, or the attainments of the church? If the former, the standard is too low for the church, and if the latter, too high for the state. This can apply only where the subordinate standards of the church are sanctioned and adopted as a state attainment. In other words, where one sect is established to the suppression of all others. The rule is self evidently wrong, because incapable of application except in a particular condition of society—and that condition itself unscriptural.

The third rule or principle laid down is the power of godliness. Offences of a gross character cannot come under this rule; these would properly belong the light of nature or the known principles of Christianity. Its position in the sentence, limits its meaning to suppose that murder, theft, or even apostacy from protestantism to popery, or any of its kindred associations, would come under this rule, offers an insult to the intelligence of the men of Westminster. Such are contrary to the known principles of Christianity, and under that rule censure and punishment would be applied.

Opinions published or practices maintained which are contrary to the growth and evidences of grace in the heart, and the manner of attending upon holy ordinances, come appropriately under this rule. And they may, by reason of several aggravations, subject to the censures of the church, but in no case to stripes or banishment.

The fourth and last rule in the sentence is, that whatever is destructive to the external peace and order of the church is both censurable and punishable.

Offences against the peace and dignity of the House of God would certainly, for censure and punishment, come under the cognisance of the rule—"the known principles of Christianity." Common sense says, that the different parts of a sentence should not mean the same thing. Whatever comes under the former rules in this sentence cannot be here intended. Transgressions of the law of God, concerning faith, worship, or conversation, are not here designed. On all these points the English Reformers were agreed; but they differed on the point of external uniformity. The writers of this sentence, in reply to the Independents, maintained that separate assemblies for religious worship, from the established church, would be just cause of offence to the established order. This is the point here settled. Owen, Goodwin and their companions, must not act in a manner destructive to the external peace of the establishment.

The church ought to censure her members for walking contrary to her attainments; and, in his own proper place, the civil magistrate is bound to rule in subserviency to the church of God. This rule, as connected with the foregoing, is incorrect, for it lays down no principle distinct from the others, by which to judge of offences.

3d. A legitimate application of the principles contained in the sentence would lead to a violation of the rights of conscience. These consist in the conscientious performance of every part of worship uninfluenced by the fear of man: consequently, to worship God in any other way would be wrong. I am not sure that the *Supreme Being* has vested the powers which he has ordained, with authority to punish any man for non-conformity with the creed or church of any given nation. The purity or imperfections of the church cannot be the source of obligation. This flows from God, the Author of being. And though a man's conduct may be contrary to the known principles of Christianity, as received by a certain church; and though he may do many things contrary to the power of godliness, as determined in the national creed; and though he may act schismatically, and thereby subject himself to the censures of the church, yet, in all these and similar cases, to restrain or punish by civil authority would be tyranny. From those who assume the affirmative I may be permitted to ask the proof. The text in the Confession does teach, that for offences committed, not against the principles of the common Christianity, but such as have received the stamp of ecclesiastic and civil authority, and are peculiar to the established sect, the offender may be punished by the civil authority. This is wrong. The civil rights of a man ought not to be destroyed on account of his religious opinions.

If the Convention of Reformed Churches erred in their alteration of this section, it is that the laws of generalization have not probably been enough regarded. Whatever may be the defects of the Basis, at a proper time these can be amended. The alteration, as it stands, teaches that the two ordinances are not only separate in their origin, but that each has an appropriate sphere in which to move.

The radical difference between the Confession and Basis is, that the former presents the church and state moving in conjunction for and against the same person or persons. The latter presents them as moving in separate orbits, and that the church is protected by the civil power moving in subserviency to her best interests. The altered sentence represents the church and state as making common cause with each other, and acting together by special agreement. The Basis teaches, that as they are essentially separate in their origin, so they must each perform separately its own appropriate work.

In performing their respective duties, each in its own proper place, there will be an incidental concurrent jurisdiction; but their jurisdiction will not be by conjunction. They will act not only in distinct, but in separate spheres. The conjunction of church and state has destroyed the religion of Christ in every land where it has obtained. Look at England, Scotland, and every other country of Europe, where such an order of things prevailed. We ought, by the past, to be admonished in relation to the future.

The second alteration is chapter 23, section 3. This section is composed of two particular propositions. The first is a particular negative, and asserts that the administration of word and sacraments, and the power of the keys of the kingdom of heaven do not belong to the civil magistrate. These belong to the officers of the church of God. It is a law of thought, that when a particular negative proposition is compared with an affirmative, the things not negatively declared belong to the positive proposition. The design of this section being to assert the power and duties of the civil magistrate respecting the church of God, the affirmative is unlimited, except so far as the ground is covered by the three particulars negatively stated. He is denied the power of preaching the gospel, of administering the sacraments, or of using the keys of the visible church; but everything else respecting the house of God is conceded as belonging to his jurisdiction.

I here take exception to the negative, that it does not cover enough of ground. The phrase "keys of the kingdom of heaven," among polemic theologians, has not been always used in the same extensive sense. But the positive proposition, under a variety of particulars, asserts the power and duties of the civil magistrate. In the order in which they stand in the text, each item shall be briefly considered.

1st. It is said "he hath authority, and it is his duty to take order, that unity and peace be preserved in the church." Whence has he the authority? Is it *jure Divino*, or is it from the people? It cannot be the former, for magistracy is an ordinance of nature, and the magistrate, *ex-officio*, can have no concern with things which belong to supernatural revelation. The nature of his office is purely civil; and whatever authority the people confer on their civil rulers, must be of the kind which themselves, in their national capacity, possess; that is, purely civil authority. Nationally they can confer on the civil magistrate no authority in anything but what belongs to the nation in its proper national character.

The term, as here used, we consider unhappy and inappropriate. Its correlative is submission. And in relation to the duties of the civil magistrate about the church, it ought to have no place. The gospel revelation lays the magistrate under indispensable obligations to rule in subserviency to the church of God. The obligation does not belong to the nature of his office whence his magistratical authority is derived; but as civil government is one of the all things subjected by the grant of the Father to Jesus Christ, for the sake of his body, the church, so the revelation of Jesus Christ imposes upon the civil magistrate an obligation to exercise his office in behalf of Christ's spiritual kingdom. Obligation and duty are terms reciprocal; but there is no reciprocity between obligation and authority. We are not in the habit of saying that a man has authority to worship God, but that it is his duty. The obligations to perform, and the consequences of duty, belong to God: its performance is ours. The obligation upon the civil magistrate is from God, in behalf of the church redeemed by the blood of Christ. The word authority, with great propriety,

might be omitted. The magistrate is to take order that unity and peace be preserved in the church. The internal union of the children of God to Christ, their living head, is not here intended; but external unity and peace in the visible church. The means for accomplishing this are at the option of the civil authority. In case of a threatened division in the church of God, the civil magistrate, with great propriety, might use all his moral influence with the contending parties; but this would not be taking order officially to preserve the unity and peace of the church. The language is adapted to an exclusive national church, when in case of difficulty, the civil ruler is, by compact, bound to suppress disturbers of the established order.

The arguments of the men of Westminster in the case of the Independents, on the subject of uniformity, the penal laws of the Long Parliament in suppressing certain forms of worship, the penal laws of Scotland in behalf of reformation attainments, and the conjoined action of church and state in the case of McMillan and the Erskins, illustrate this clause. If a minister was censured in the church, according to the kind of censures the civil authority acted. Unity must be preserved, should liberty of conscience be prostrate in the dust.

Harmony of action in synodical assemblies is not here intended; nor the suppression of riotous persons in religious assemblies. The men of Westminster distinguished between the church and her assemblies. They intended to preserve the peace and unity of the church, in the possession of her reformation attainments by the power of the civil arm. The work displeased the Lord, and he gave his people into the hand of their enemies.

2nd. "That the truth of God be kept pure and entire." This is surely the business of the church. How is the civil magistrate in this case to act? Is he to dictate to the church what shall be her attainments? By no means. Her attainments are supposed to be sanctioned by the civil authority. And it is taken for granted, that these attainments are the truths of the word of God, and it is stated to be his duty to take order that these be kept pure and entire. In performing this duty, one of two ways must be pursued. Either by his own authority alone, or by assembling the rulers of the church.

But whether the magistrate acts alone or by an assembly of divines, the action is civil. The Westminster divines claimed to be advisers of the parliament, and no more. In performing the duty, one of the two powers must preponderate, and the other act in subserviency: but the chief work is asserted to belong to the civil ruler; consequently, final judgment is his. It is his to settle controversies. The parliamentary settlement of the form of church government illustrates this point.

3rd. "That all blasphemies and heresies be suppressed." In performing this duty, the civil magistrate must assume the power of determining what is heresy, and having so determined, suppress the propagators. In a land where the church is established, and her creed becomes a part of the national order, whatever is contrary to the church's attainments, is suppressible, as any other nuisance. Blasphemies, as violations of the Divine law, ought to be suppressed: and the propagators of heresy ought to be censured by the church: but when the civil magistrate suppresses it, he assumes a position which in no way belongs to his office.

4th. "All corruptions and abuses in worship and discipline prevented or reformed." Here, as in the foregoing items, the civil magistrate judges according to the national creed: and if any are found using other forms of

worship than those nationally sanctioned, or not submitting to the decisions of the national church, such are marked as the objects of civil vengeance.

5th. "And all the ordinances of God duly settled, administered and observed." Is it so that this is a part of magistratical duty? Must the settlement, administration and observance of God's ordinances in his church belong to the magistrate? This contradicts the negative proposition in the beginning of the Section. According to this declaration, the ministry, as such, are subject to the dictation of the civil authority. They are truly the servants of men.

This destroys both the dignity and independence of the church. Spiritual work does not belong to the civil power.

Under the five particulars specified, there is too much conceded to civil authority. Agreeably to the word of God, the Christian civil ruler has much to do for Zion, but not in the manner therein stated. He is bound to protect the church: but he may not assume to judge in her controversies, nor decide in cases of doctrine and order, to say what is sound theology and what is heresy. He may not establish one sect of Christians and thereby infringe upon the liberty of conscience belonging to dissenters from the national creed. He is a wall of protection around the commonwealth of Israel; but he may not judge within her gates.

(To be Continued.)

THOMAS C. GUTHRIE.

Bakerstown, February 26, 1846.

For the Banner of the Covenant.

CHICAGO.

Among the numerous devices of the scarlet-colored Beast to extend the kingdom of Satan, none of late years have been more deeply laid than the plan so extensively in operation to take possession and appropriate the almost boundless valley of the Mississippi. Like a prudent general invading a province, who, unable to occupy all the places at once, seizes upon the most important stations, and from these as centres, easily controls the rest. The church of Rome needs no consummate general to teach her worldly wisdom.

As the places in the West have been too numerous for her to take immediate possession of, she has in years past been carefully fortifying Cincinnati, St. Louis, &c., as centres within their respective regions: and now as a new region of boundless fertility and almost unmeasured extent is being occupied with unexampled rapidity, she has already discovered and is fast fortifying herself in the place which is to be the great commercial centre of this section;—that place is *Chicago*. Here she has already a Bishop and six or eight priests—has established a college, erected buildings and chapels, and has her whole machinery in full operation—while other churches are but beginning to plan for the means to occupy. The preference of such a judge shows the importance of this place; and urges upon Reformed Churches the necessity of unfurling here without delay the Reformation Banner.

Any one by casting their eye on the map, will see at once the important position this city occupies,—standing at the head of steamboat navigation on the great chain of northern lakes, and the central route to the Mississippi and the south-west. The country surrounding Chicago, and the trade of which it commands, is unsurpassed in productive capacity, and in its manufacturing and commercial advantages. The extensive vallies of the Fox, Rock, Desplaines, Dupage, Kankakee and Illinois rivers are already settled by an industrious and enterprising population; and the amount of surplus productions of various kinds now annually sent to Chicago for consumption or shipment, will, in proportion to the population, exceed that of any region of country in

the world. A single item will give evidence of this: Since the last harvest *two millions* of bushels of wheat have been brought, principally in wagons, to Chicago and sold. Ten years ago it was but an inferior village; it now numbers over 12,000 inhabitants.

All these are things interesting to the person wishing to emigrate, and pleasant for those who love the prosperity of our common country to contemplate. A still more ennobling thought, however, at once arrests the attention of the moralist and the christian. "Is this region occupying for the Prince of Peace; and is godliness pure and undefiled keeping pace with physical improvements? Though some efforts have been and are still making, still in these there is a lamentable deficiency. It may appear strange to many that there is no Old School Presbyterian congregation of any description in the region of Chicago, with the exception of those lately organized by the Reformed Presbyterian Church. New *isms* are here in almost any quantity. The Old School General Assembly have no establishment here—nor can they well have, at least for the present. No section in this country is perhaps so thoroughly anti-slavery. The action of that body lately on this subject would prevent her ministers from being heard with any satisfaction. Very different is it with the Reformed Presbyterian Church; her long and consistent action on this subject affords her at once a ready hearing, and gives prominence to her principles.

The writer, happy in having a pretty general acquaintance with the readers of the Banner, is persuaded they will feel an increased interest in learning that the congregation lately organized in Chicago, continues by the blessing of God to flourish, and has a fair prospect ere long to rank high in numbers and influence. The members are already making laudable efforts, even beyond their means, for the support of the gospel. One great difficulty which always presents itself to a young congregation, especially in a city, is felt—the want of a suitable place to worship. This object, by the unaided exertion of the congregation, cannot be effected without embarrassment, at least for some years. Though many calls are made upon our older congregations, yet there is no doubt the interest that is taken in the far west, and a cause of this kind, will induce nearly every one to contribute something. The writer anticipates making a journey eastward during the months of June and July, and among other objects to present in some measure the claims of Chicago and this region, and to receive any assistance the friends may see fit to give. An undue importance, however, should not be given to Chicago. There are many other interesting and important places in this region; as Detroit, St. Josephs, Milwaukie, Racine, Peoria, Rockford, &c., presenting a wide door for usefulness could they but be occupied. May God add greatly to the number of our theological students, and pour down abundantly upon our Seminary a missionary spirit, that many may go out from thence to take possession for Jesus.

A. M. STEWART.

Some circumstances prevented the publication of the following proceedings at an earlier date. This society has our best wishes, and we hope it will be able to fulfil its resolution.

For the Banner of the Covenant.

EXTRACTS from the Minutes of the Annual Meeting of the Missionary Society of the Second Ref. Pres. Church, Philada., held January 27th, 1846.

Resolved, That during the present year, this society raise the sum of *Fifty* dollars for the support of Foreign Missions, and *Twenty-five* dollars for that of Home Missions.

Resolved, That a copy of this resolution be furnished for insertion in the Banner of the Covenant.

 THE BANNER OF THE COVENANT.

 PHILADELPHIA, MAY, 1846.

During the past month several ecclesiastical meetings of considerable importance to our church, were held in this city. The Eastern Subordinate Synod having been duly convened, and constituted, continued in session for several days, and transacted much interesting business, of which a full account will be found in another part of this number. We hope that its deliberations, especially in regard to domestic missionary operations, will be followed by corresponding and energetic action, and result in great good. The Board of Superintendents of the Seminary also held a very pleasing meeting, of which an account may be seen on another page. The public exhibitions of the young men connected with the Seminary, give promise that the church will derive great advantage from their services, should they "be counted faithful to be put into the ministry." The Executive Committee of Synod's Board of Missions also held a meeting, at which measures were taken which will, we trust, be found calculated to promote the interests of the cause committed to their superintendence. We hope a spirit of greater zeal and activity, united with wisdom, and moderated by Christian love, is on the increase, and will prevail more and more, among us.

We publish in the present No. the first part of a communication from Rev. Mr. Guthrie, which we hope will be read with care. While we express, editorially, no opinion on the merits of this article, we would observe that we consider it of great interest, as showing the reasons which led the majority of our delegates in the convention to propose or consent to the alterations made in the Confession of Faith, and the views which they entertained of the mooted passages of that Document. It will aid us in determining whether or not these changes affect merely "the letter of the Confession," as it is termed in the act of Synod on this subject, or extend to its meaning. It will also show in what sense the amendments proposed in the Basis are to be understood.

Several articles which were designed for the present number have been necessarily omitted. Among them, the article on Secret Societies; an obituary notice of Joseph Little; the Proceedings of a Convention in New Castle; an article on Iowa, &c. &c.

The Standing Committee of the Eastern Subordinate Synod on Domestic Missions, are desirous to obtain information of the residences of families or individuals connected with our church, within their bounds, who are destitute of the ordinances, and are anxious to be visited by our Preachers. Any such who may see this notice, are requested to communicate such information to the Committee. Their letters may be addressed to "Mr. George H. Stuart, Publisher of the Banner of the Covenant, 6 and 8 Church Alley, Philadelphia."

As this number is about to issue from the press, we have received the periodical called "The Covenanter," for the present month. Among other articles in it, we find what purports to be a history of "the Philadelphia Congregation" of the Reformed Presbyterian Church. Our readers are aware that "the Covenanter," so called, has heretofore elicited from us no further notice than the general remark, that its statements were not to be depended upon as true. Multitudes of instances might be quoted from its pages to show this, if it were not considered as unpleasant to engage in discussion with such characters, as it is unnecessary to expose assertions whose tone and obvious design lead their readers to doubt or reject them. In the article we have specified, there are numerous such misstatements. But we prefer to meet such things as one did who, when reviled and slandered, as the best may be, "opened not his mouth." Any disposition to *anger* is changed to *pity*, when we think that the error arises from the *heart* rather than the *head*,—not from *ignorance* but from *ill will*.

In the absence of the Treasurer, he has provided an excellent substitute in Mr. Joseph Dunn, who will give attention to all business matters connected with the Board of Missions or the Seminary. Communications may be addressed as usual.

For the Banner of the Covenant.

ABSTRACT OF THE MINUTES OF THE EASTERN SUBORDINATE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

SESSION VIII.

Philadelphia, April 8th, 1846.

The Eastern Subordinate Synod met at the call of the former Moderator, Rev. Dr. Wylie, (in the 11th street church) 4 o'clock, P. M.

Dr. Wylie opened the Synod with prayer.

Synod proceeded to appoint its officers, whereupon Rev. Dr. McLeod, was chosen Moderator, and Rev. Dr. Crawford, continued Clerk.

Rev. Dr. Black being present, was invited to a seat in Synod.

Resolved, That Rev. Dr. McLeod, Rev. Dr. Crawford, and Rev. Mr. Wylie, be a Committee to arrange and report business for next meeting.

Adjourned to meet at same place to-morrow at 11 o'clock, A. M.

Same place, April 9th.

The Committee appointed to prepare business for Synod reported the following items.

1. Appointment of delegates to the London Convention.
2. Subject of Missions.
3. Plans of Union.

On motion, the Synod resolved to consider the first item reported by Committee.

Delegates to London.

It was *Resolved*, That this Synod, approving of the designs and objects of the Convention for the promotion of Christian union, to be held in the city of London, on the 8th day of August next, do hereby appoint the following, to represent them in that body, viz. the Rev. S. B. Wylie, D. D., S. W. Crawford, D. D., John N. McLeod, D. D., and Messrs. William Agnew of New York, and George H. Stuart and Joseph Fleming of Philadelphia.

Resolved, That if none of the individuals thus commissioned shall be able to attend in person, that they be directed to prepare and transmit to the Convention a respectful communication expressive of the views and feelings of Synod, with regard to its highly interesting objects, and offering such suggestions as they may deem appropriate.

Adjourned to meet at 10 o'clock, A. M., to-morrow.

10 o'clock, A. M., April 10th, same place.

On motion it was *Resolved*, That Synod give its views on the plans of union, preparatory to the Committee's bringing in a minute on that subject. The members of Synod proceeded to give their opinions upon the plans of union, in order.

Adjourned, to meet on Monday morning at 10 o'clock, A. M.

April 13th, 10 o'clock, A. M.

The Committee on Missions reported. Report accepted and adopted. It is as follows.

REPORT.

As the great design of the Gospel Ministry is the promotion of the glory of God, in the conversion of sinners, and the sanctification of believers, the Committee consider the subject referred to them to be one of vast importance. As might be expected, it has always received the attention of our church, although the plans pursued have not perhaps been the best that could be devised to secure *energy* and *coöperation*. The Committee viewing these two principles, as objects which should be carefully aimed at, present the following suggestions:

1. While the work is essentially the same in all parts of the world, for convenience it may be considered in regard to those lands which possess the light of the Gospel, and those which are destitute to a great extent of the knowledge of the Saviour. Our church has entrusted the latter department to the Board of Missions, constituted by General Synod, and in regard to it your Committee feel it to be necessary and suitable to do no more than express their approbation of the proceedings of the Board, and recommend its continued and efficient support to all under the care of this Synod.

2. The Committee have directed their attention principally to the subject of Domestic Missions. They consider that a loud call is made upon us to engage more actively than heretofore in this work. Multitudes all around us are living without God and having no hope in the world, as ignorant of the true salvation as the heathen themselves. Many persons in connection with our own branch of the church, from their location and their circumstances, are destitute of the ordinances. In numerous places, we have no doubt, the Reformed Presbyterian church would flourish, if once the good seed were planted. While sister churches are active in this good enterprise, while the cry of a famine of the word of the Lord is ringing in our ears, while God has committed to us his gospel as a sacred trust, which we are to dispense to all the world, we cannot, we dare not, sit all the day idle; we must be up, and be doing.

Your Committee has not yet such definite information as would authorise them to recommend to Synod the adoption of any precise plans on this subject. The following are some suggestions which they have thought proper to make, more with a view to bring the subject before the minds of Synod, than as suitable for final adoption.

(1) Let a number of places be selected, with the concurrence of Presbyteries, as Missionary stations; such places being chosen as are most needy, and as promise the most speedy and ample return for labor. The Committee have thought the following places might be thus designated.

1. *Kensington*.—In this populous and rapidly increasing part of Philadelphia, there are already a number of Reformed Presbyterians, who at considerable inconvenience attend one or other of the churches already formed. There is great spiritual destitution in this district, and we have every reason to believe that an effort made by our church to sustain the Gospel in that quarter, would be highly successful.

2. *Southwark*.—This part of the suburbs of Philadelphia also presents an inviting field for Domestic Missionary effort. There would be a small nucleus to commence with, and there is great need of faithful preaching.

3. *Milton*.—This congregation still remains without a pastor, and the hearts of its members are beginning to become sick with hope deferred. The people in that place, in our connection, are highly respectable, and numerous, and it only needs efficient action, under the divine blessing, to secure abundant success.

4. *Pottsville*.—From some circumstances we are led to suppose that it might be advantageous to make an effort in this place; and also

5. In *Wyalsburg*, or in that section of Pennsylvania, which lies in the neighborhood of *Williamsport*.

6. *Lisbon*, in the State of New York, also claims our attention. We have there a church building, and about 20 members. They have suffered much from false brethren, as well as other circumstances, but still their coal has not been extinguished.

7. *Ryegate*, in Vermont, is a promising vacancy. With proper attention it would, in all probability soon become a large congregation.

8. In *Albany*, something might, perhaps, be done for the promotion of Reformation principles.

9. *Walden*, also an organized congregation, with a neat and substantial church building, promises success to the labors of the Missionary.

10. *Western New York*.—Some families connected with our church are found in this section, and should be visited, and as far as possible regularly supplied with ordinances.

11. *Baltimore*.—Some few Covenanters, it is believed, yet remain in this city. It might be well to consider the propriety of making an effort in this place.

(2) In order to obtain definite information in regard to the true state of things, as well as to make a commencement in the work, the Committee suggest that Synod appoint two of its ministerial members, to survey the field, with authority to organize congregations and Missionary stations, wherever they may deem it suitable.

(3) The Committee are of opinion that a regular system of itineration should be established, which would give a regular supply to the wants of all, in due proportion; and they suggest to Synod the propriety of selecting one or more individuals

who will act as Domestic Missionaries; and they recommend the employment of Scripture Readers whose business it will be to visit families, and especially sick persons, give religious counsel, organize and conduct Sabbath Schools, and in other suitable ways endeavour to direct sinners to the LORD JESUS CHRIST, and aid saints in their progress toward heaven.

(4) The Committee are not prepared to recommend any particular system for the collection of funds to sustain Domestic Missionary operations, as they do not know yet what amount may be necessary, but they suggest that the duty of the people to contribute for this object, be frequently and forcibly presented.

(5) In order that the work may be prosecuted with energy the Committee suggest that the Synod appoint a Standing Committee on Domestic Missions, consisting of five Ministers and as many Ruling Elders, and that this Committee be authorised to select stations, and take measures for their supply—to collect funds, and make disbursements, in such a way as they may consider best calculated to promote the objects designed, with the concurrence of the Presbyteries represented in the Standing Committee.

As the success of this whole effort will depend, under the divine blessing, on its being prosecuted, with animation and perseverance, the Committee trust that every member of Synod will give it his cordial and active cooperation.

THE COMMITTEE.

On motion it was *Resolved*, That Dr. McLeod, Rev. T. W. J. Wylie, and Rev. A. G. Wylie, be appointed to make the explorations contemplated in the report of the Committee on Missions.

Resolved, That Dr. McLeod, Rev. A. G. Wylie, Rev. Dr. Crawford, Rev. T. W. J. Wylie, Rev. S. Stevenson, Ministers; and George Darling, William Mathews, George H. Stuart, Joseph Fleming, and Robert Orr, Ruling Elders, be the standing Committee for Domestic Missions, as contemplated in the report.

The Committee on the plans of union reported. The report was accepted, and on motion adopted *unanimously*. It is as follows:

Judgment of the Eastern Subordinate Synod, on the plans of Union, submitted by the General Synod, to the inferior judicatories of the Church.

The Committee appointed to prepare a minute expressive of the opinion of the Eastern Subordinate Synod, on the plans of union, beg leave respectfully to report, and recommend for the adoption of Synod the following resolutions.

Resolved, That in the opinion of this Synod the operation of the Convention of Reformed churches was an *experiment*, prosecuted in good faith by all the parties represented in it, and that the object of such experiment was to ascertain whether a satisfactory union could be made, without unfaithfulness to the truth, or the production of additional schisms.

Resolved, That none of the parties entering into the negotiation, and making the experiment of union, were at any time, or are now under any obligation to adopt such plan of union as might be ultimately proposed by the Convention, unless said plan should be satisfactory in itself; and well calculated to answer the proposed end, which was the unity, peace and extended usefulness of the united bodies.

Resolved, That the document styled "Basis of Union," which is the result of the conventional experiment, does not secure the principles and obligations of the Reformed Presbyterian Church—is not calculated to heal, but rather to increase existing divisions, and therefore being inadequate to answer the end proposed, cannot be approved or accepted by this Synod as a satisfactory basis of organic union.

Resolved, That the negotiations and results of the conventional experiment, have shown that the public mind and heart of the bodies negotiating are entirely unprepared for a satisfactory and abiding union, and that therefore it is the duty of the Church to decline further attempts at *organic* union until it is indicated in the providence of God, that she is in a better state of preparation for it.

Resolved, That Synod approve of the principles and objects of the *Plan of Union by confederation*, and should the other bodies represented in the Convention be disposed to adopt it, that this Synod will cordially consent that the Church, through the Supreme judicatory do enter into the alliance, on that or any similar plan.

Resolved, That a copy of these resolutions, over the signature of the Moderator

and Clerk, be transmitted to the General Synod, as an expression of the judgment of this Synod on the subjects which they involve.

All which is respectfully submitted,
S. B. WYLIE, Chairman.
S. W. CRAWFORD,
JOHN N. M'LEOD,
CLEMENT M'CUNE.

Philadelphia, April 13th, 1846.

Resolved, That when Synod adjourn, it be to meet in the city of Philadelphia, on the first Wednesday of April, 1847, at 7½ o'clock, P. M., in Dr. Wylie's church, to be opened with a sermon by the Moderator; Rev. Dr. Crawford, his alternate. Dr. Crawford, and Rev. T. W. J. Wylie, were appointed a Committee to make extracts from the minutes for publication in the "Banner."

Adjourned by prayer to meet at the time and place appointed.

Signed, JOHN NIEL M'LEOD, Moderator.
SAMUEL W. CRAWFORD, Clerk.

For the Banner of the Covenant.

THE THEOLOGICAL SEMINARY.

The second session of the Theological Seminary of the Reformed Presbyterian Church, has closed its lectures for the years 1845 and 1846. And according to the requirements of the constitution, the Board of Superintendants met on the second Wednesday of April, 1846, and proceeded to the examination of the Students of Theology. Five days were spent in this examination, and in hearing discourses from the students. Ten discourses, by as many students, were delivered on the occasion. The examination embraced the Hebrew language, and cognate dialects, systematic theology, church history, &c., in all which the students acquitted themselves to the great satisfaction of the Superintendants, and afforded the most gratifying evidence of the ability and faithfulness of the Professors.

It affords a cheering prospect to the Church to find so many persons devoting themselves to the Gospel Ministry. May we not hope that the Seminary will be remembered in the prayers of every member of our communion, and that the pecuniary means necessary to carry it on with efficiency will not be withheld. When we remember how much depends on a faithful ministry, we hope that the means to furnish such, will be abundantly provided.

MISSIONARY INTELLIGENCE.

GENERAL SURVEY OF THE MISSIONARY FIELD.

SOUTHERN AFRICA.

The first settlements by Europeans, in this region, were made by the Dutch, who held possession of it, with some short interruption, until it was ceded to the British in 1814. The descendants of the Dutch colonists, who are called *Boors*, are numerous, and, in general, are in a low state, both of civilization and religion. Of late years, settlements have been made by emigrants from Great Britain, who have brought with them the religion and manners of their native land, and prize the gospel. The natives, under the jurisdiction of the British government, are of various

tribes, and differ in languages and customs, as well as in religion—some being heathen, others Mahommedans. The gospel has been proclaimed among them by numerous societies, and with considerable success.

Bible, Tract, and Education Societies.—The *British and Foreign Bible Society* has received £46 from its auxiliary in Cape Town; £100 from Salem; and £70 from Graham's Town. Numerous grants have been made of copies of the Scriptures in English and Dutch, and £1000 have been appropriated for the translation and printing of the Caffre Testament. The demand for Dutch Bibles is very great. The *Christian Knowledge Society* and the *Religious Tract Society* have made appropriations in books, tracts, and money; and the *Eastern Female Education Society* has several schools conducted by ladies, and giving promise of effecting much good.

MISSIONARY SOCIETIES. The *United Brethren* were the first who commenced missionary operations in Southern Africa. They have 7 stations, at which are laboring 21 missionaries. While they meet with some discouragements, the work of the Lord seems to prosper through their instrumentality. The schools are generally flourishing, and numerous missionary associations have been formed, which are already contributing liberally to sustain the gospel. The following extracts from the Diary of the station at *Genadendal*, will show that the labors expended have not been in vain.

"A negro, who had grown old in slavery and utter ignorance of divine things, said, 'It is but little of what I hear in the meetings that I can remember; but I pray to our Saviour daily, and when I wake at night, to take the bad thoughts out of my heart.'

"Of the baptized and candidates for the holy communion, one said: 'I learn to know myself better and better, and am often frightened at myself, thinking I am too great a sinner. But again, I think, that our Saviour died for me too. And though sinful thoughts and desires often come into my heart, I do not listen to them, for I pray our Saviour to preserve me; but it shows me what a poor sinner I am, and that without Him I could do nothing.' Another remarked: 'I do not understand all that I hear at church, but I always bring something home to meditate on.' Another, being asked whether he remembered the covenant which he had made with the Lord at baptism, said: 'Oh, yes! and I pray daily for strength to keep it; and in temporals, too, I often experience our Saviour's help.' Another, on being asked whether he knew wherein meetness for heaven consists, replied: 'Oh, yes! It is His grace alone on which I build: He forgives my sins for the sake of His precious blood. I come to Him daily as a beggar; but it is not with him as it is with men. They say, 'What! here again so soon?' but He delights to have it so, and is never weary of us.'"

The London Missionary Society.—This Society has numerous stations in South Africa, which are under the general superintendence of Rev. Dr. Philip, who resides at Cape Town, where the Society has two other missionaries, and a church of 116 communicants; and 5 schools, with 742 pupils.

Among the *Hottentots* we find 18 stations; among the *Caffres* 4 stations; and among the *Griquas*, *Corannas*, *Bechuanas*, *Bosjesmans*, *Namaquas*, and *Bassoutous*, 8 stations. The power of the gospel seems to have been experienced by numbers of the natives. One of the missionaries, who is laboring among the Fingoes, relates the following incident:

"At the conclusion of the Sabbath morning service I called on a Fingoo

to offer prayer: he did so. The beginning of his prayer was marked by deep solemnity: after a time his feelings were much excited; sobs impeded his utterance; his language was broken; and at length he was obliged abruptly to close. I noticed him as he departed from the House of God, with his eyes fixed on the ground, shunning the observation of all: without looking up, or exchanging a word with any one, he went beyond the huts to a place where he could be alone. He had commenced by alluding to the condition of himself and countrymen before they heard the gospel, when they indulged in vice, and when they were ready to murder one another; but, when he came to speak of God's goodness in having sent the gospel to them, and in having made them partakers of its blessings, his voice faltered, and his heart seemed too full for utterance. He said, 'How can we ever love thee as we ought to do for thy love to us?' He could get no farther, but sat down and continued sobbing all the time the last hymn was being sung, when he retired, as I have already mentioned.

"This man (a poor Fingoo, obtaining his living by working up to his waist in water on the beach in landing goods) brought me, two evenings ago, eight shillings as a subscription to the Jubilee Fund, and one sovereign as his annual subscription to the Society."

The *Wesleyan Missionary Society* has stations at Cape Town, and among the Namaquas, Caffres, Fingoes, and Bechuanas. The influence of the missionaries appears to have been much blessed, and their operations are prosecuted with great zeal and energy.

The *Free Church of Scotland* has taken charge of the mission in South Africa, under the care of the Glasgow Missionary Society. The stations thus transferred are 3 in number, and connected with them are 12 missionaries and assistants.

The *Glasgow African Missionary Society* has 3 stations, and 11 missionaries and assistants. While many obstacles impede success, yet there is reason to believe that divine power has in many instances removed them, and subdued the hearts of the natives to the religion of Jesus.

The *French Protestant Missionary Society* has stations among the Hotentots, Bechuanas, and Lighoyas.

The *American Board of Commissioners* has 3 stations, 3 missionaries, one a physician, and 3 female assistant missionaries.

The *Rhenish Missionary Society* operates among the Namaquas. Its missionaries pay particular attention to the young, and the results are said to be exceedingly cheering.

(To be continued.)

For the Banner of the Covenant.

CONTROVERSIES WITH MOHAMEDANS.

BY REV. J. CALDWELL.

Although Mahomedans are strictly forbidden by their religion to hold discussions on religious subjects with infidels, namely, with those of any other religion, yet there is, perhaps, no people so much disposed to enter into religious controversy as they. Their whole history, from the earliest periods of their existence to the present time, proves this to have been their character in every age, and in every part of the world. Nor are those of India, although considered by some of their more orthodox neighbors as half Hindu in their practices, less strenuous than others in contending for the superiority of Islamism to every other mode of belief.

This observation will be exemplified by what follows, which I chiefly extract from my journal of daily occurrences.

May 24th.—In the native city this evening, I was explaining to a pretty large crowd the state of believers after the resurrection, when a Musselman came forward and strenuously opposed what I advanced. He averred that I was altogether in error with regard to the subject in question, and then went on to describe heaven, as represented in the religion of Mohamedans. When I in turn began to object, he undertook to prove his position by alleging that God had promised to true believers, who studiously observed the requirements of their religion, a hundred fold of good things in the world to come. For their temperance and abstemiousness in this life, they should partake in Paradise of the most exquisite food and drink. For their chastity they should have seventy unspeakably beautiful wives, &c. In vain did I attempt to persuade him that *his* opinions on this subject were erroneous, and that the doctrine taught by our Lord Jesus Christ was the only correct view of the matter; namely, that “they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage”—“but are as the angels which are in heaven.”

July 8th.—My catechist this evening addressed the crowd on the subject of Christ's crucifixion. A Musselman standing by, one with whom we have had frequent discussions, contended for the doctrine of the *Quran* on this subject, which is, that Christ was not actually crucified, but that, at the time the Jews were about to crucify him, he was secretly conveyed away by angels, and some one with his appearance was hung on the cross in his stead. The *Quran*, chap 4, in reference to Christ's crucifixion, says: “They (the Jews) have said, ‘verily, we have slain Jesus Christ, the son of Mary, the Apostle of God: yet they slew him not, neither crucified him, but he was represented by one in his likeness. . . . They did not kill him; but God took him up unto himself: and God is mighty and wise.’” When I urge, in opposition to this doctrine, the account of the Saviour's crucifixion given in the gospels, the prophecies of the Old Testament respecting this all-important event, and Christ's own words foretelling, on several occasions, his death, they uniformly reply, as the individual above referred to did, “you have altered the Scriptures to suit your own views.” I then gave them a lengthened dissertation, to prove that it is quite impossible for Christians either to alter or to have altered the Scriptures. But my arguments, as a matter of course, are called in question, or rather are rejected by them altogether. The individual with whom I held the argument on this occasion, and who, I believe, holds the rank of *Moulawe*, or expounder of the *Quran*, inquired, among other matters, whether Christians maintained the doctrine that Christ was taken to heaven by angels. I replied that Christ (a short time after his crucifixion) ascended by his own power. This, he rejoined, was not so, for the true account of the matter was, that he was conveyed to heaven by angels. I then had my catechist to read the first chapter of Acts, by way of proving my point. The phrase “was taken up,” he contended, favored his view of the subject. I acknowledged that it seemed to do so, but that from other passages of Scripture it appeared evident that Christ ascended to glory by his own power.

12th.—This evening, in the city, had some discussion, as usual, with the Musselmans, one of whom, on my mentioning that Christ gave himself a sacrifice for our sins, rather abruptly inquired how that could be true! I then endeavored to give him some explanation of the matter, but when I mentioned that Christ was crucified, he, without much hesitation, told me that I lied. My catechist then read to him the account of the crucifixion from one of the gospels. He replied that he could easily refute what was stated there. “For,” he continued, “the Christ whom I hold as a prophet could not be the one mentioned in that place. Had the individual there spoken of been a prophet, he would have shown a miracle by descending from the cross.” Then, as if he had achieved the victory, suddenly left the place. After his departure I embraced a favorable opportunity of conversing with a number of his class on the subject of Christ's divinity. This doctrine, and that of the Trinity, are exceedingly offensive to Musselmans. They will frequently listen for a length of time, with some degree of patience, to what the missionary advances in favor of Christianity, and even to some animadversions on the

religion of Mahommed, but the moment he adverts particularly to either of these doctrines, he will meet with the bitterest opposition.

24th.—Had a long and rather desultory argument this evening with the same individual who a few evenings ago denied that the personage whom we Christians hold as the Messiah could be the true Christ. Among other things, he was asked by my catechist this evening what miracles Mohammed had shown in his time. He replied that his miracles were numberless. The *Quran* itself was a great miracle, and every individual that became a Musselman was a miracle. I intimated to him that a miracle ought to be of such a character as to be evident to all; such as healing the sick, cleansing lepers, raising the dead, &c. The spread of Mahomedanism, I maintained, had nothing miraculous about it, inasmuch as it was propagated by the sword. My opponent replied that Christ, in the gospel, foretold that the nations should be baptized with the Holy Ghost and with fire by one who should come after him. I endeavored to correct his error by telling him that these were the words of John the Baptist, and not of Christ. He replied that it might be so, but, at all events, the prophecy was delivered respecting Mohammed, and the propagation of his religion by the edge of the sword, which was represented in the passage by the emblem of "baptizing with with fire." All my efforts to prove the contrary were unavailing. Still, the crowd around may have learned something of the truth as it is in Jesus. May the Lord bless what they have heard to their immortal souls.

June 5th.—My assistant this evening, in the native city, made quite a sensible address to a few people who collected round us. I was rather amused with a Musselman this evening who intimated that there was something to be found favorable to his religion in the 21st Epistle of Paul! He might, he said, be mistaken; perhaps it was the 22d Epistle! I endeavored to ascertain what he referred to, but did not succeed. Having by this time a good crowd of Musselmen around me, I took occasion to offer some remarks from Deut. xviii: 15—"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Knowing that they apply this prophecy to Mohammed, I endeavored, in the first place, to show them that what was predicated of the prophet who should be raised up could not possibly apply to their prophet, and then to show the application of the prophecy to Christ. I much fear, however, that I did not succeed in creating even a doubt in their minds about the application of the passage to the false prophet of Arabia. O may the time soon come, when they shall exchange their trust in the son of Abdalla, for true faith in the Son of God!

It is my intention, if spared till next month, to send home a second sheet, containing some further particulars of my controversies with the Musselmen.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

The following letter gives us the agreeable information of the improved health of Mrs. Campbell, who was, as our readers doubtless recollect, in so dangerous a condition when Mr. C. last wrote. Let us be grateful that we have not been called to mourn over the removal of another and so useful and devoted a Missionary. Let our prayers unite with those of our dear brethren in India that He who can bring good out of evil, light out of darkness, order out of confusion, and can make the wrath of man to praise him, will so dispose the political movements of the British Government in India, that the glory of his name, the good of his people, and the best interests of the heathen, may be promoted. May the Lord be the refuge and the strength of our missionary brethren, a very present aid to them in every time of need.

Mission House, Saharanpur, January 19, 1846.

Reverend and dear Brother—I would not think of writing to you to-day, as I am much engaged, and as the overland mail will close in an hour or two, were it not that on the receipt of my letter last month to Mr. Stuart, giving an account of the severe illness of Mrs. Campbell, you will feel anxious about her safety. I feel most happy, therefore, in relieving your minds, and in telling you that she has since had no relapse, but on the contrary has been gradually improving in health and strength. Within the last few days she has been able to sit up a good deal, and has been taken out in the middle of the day for air. Her recovery has been remarkable, and quite unexpected by the doctor who attended her. He had at one time entirely given her up. We now look upon her spared life as an answer to our prayers, and I trust we shall continue to feel grateful to God, who heard our cries and sent relief when all human help failed. Her health yet, however, is such that she will not be able to remain in the plains, during the approaching hot season with safety.—On the 9th ult., I had the pleasure of receiving yours of the 29th September, and since that, on the 20th ult. I received another kind and excellent letter from dear Mr. S. Through your letter I was glad to hear of the affairs of the Church, &c. It seems to me that times of difficulty, in our church, are near at hand. At this great distance it is difficult for us to do more than to form an opinion on general principles; and that opinion I do not wish to be hasty in expressing.—There is now the greatest excitement in these quarters in consequence of the hostile position of the Seiks. On the 20th of last month, the English joined them in battle at Ferozpur, 20,000 against upwards of 60,000 of the Seiks. The battle lasted three days, and was attended with the loss of more than 4000 British soldiers and officers in killed and wounded. They at length drove back the Seiks with great slaughter, and took from them 104 pieces of large cannon. Had the battle gone against the English, all the petty Rajas between the Jumna and the Sutledge would have joined the Seiks, and the result would have been dreadful to us all. The British forces are now all collecting at Ferozpur as head quarters, and the siege train, which is about six miles in length is going forward. The Governor General has confiscated all the Seik property on this side of the Sutledge. Our friends in Lodiana have been in great danger. While the troops had all been drawn off from that place to join the main army, the ladies and invalids took to the fort, and our missionary brethren went there also at night. A fortnight ago, a band of the Seiks came and burned down a part of the Cantonments. The ladies there and at Amballa have since been flying in this direction. The catechists, and orphan girls, and native Christians at Lodiana are on their way to Saharanpur for a time, and by a letter just received this morning, we learn that on the morning of the 17th, the Seiks encamped within three miles of Lodiana, and four regiments of British troops that had been sent to protect Lodiana, were going out to meet them. It is likely, therefore, that a battle was fought there yesterday. On the evening of the 16th, Mr. and Mrs. Janvier with the children had fled, and are now on their way here. These are fearful times, and it is hard to say how they will end. Our hope is in God, who can save us from all our enemies, and overrule these events for the wider spread of his gospel of peace. I have now an excellent assistant in missionary labour, in a Mr. Rudolph from Berlin in Prussia. He speaks the language well, is very agreeable, pious, orthodox, and zealous as a missionary. But both my time and paper are out, so farewell. Love to all.

Your brother in the Lord,

J. R. CAMPBELL.

The following article, to our great regret, has been long postponed; yet it is still in time enough to show the spirited character of our New York friends, and afford an example, which, we trust, other places will imitate.

For the Banner of the Covenant.

MEETING OF THE NEW YORK MISSIONARY SOCIETY.—The Missionary Society of the Reformed Presbyterian Church, New York, held their Annual Meeting in the Lecture Room, on Monday evening, Nov. 10th ult.; Dr. McLeod in the Chair, William Matthews, Secretary. The audience was large. The reports of the Secretary and Treasurer having been read and considered, after interesting and encouraging addresses from Mr. George Darling and Mr. George C. Alexander, they were adopted.

Extracts from a letter from Mr. Alexander M. Stewart to Dr. McLeod were read, and excited much interest. They gave account of the organization of a Reformed Presbyterian Church in Chicago, Ill., and its very flattering prospects. The exercises were closed by prayer, after an able and eloquent address from the Rev. Andrew Gifford Wylie, of Duaneburgh; and the members of the society dispersed, much inspired by the proceedings of the evening, and resolving to redouble their efforts for the promotion of the missionary cause. The following resolutions, drawn up by the Secretary, and which indicate how the Society design to practise, were adopted.

Resolved, That we hereby express our undiminished confidence in the ability and zeal of our missionaries in Northern India, and our determination to continue to give them our cordial support.

Resolved, That in obedience to the recommendation of the Synod of our Church, and the prevailing sentiments of our own minds, we shall for the future make more vigorous efforts to sustain Domestic Missionary operations.

Resolved, That to accomplish this desirable object, each member of this society increase the amount of the yearly subscription one-half.

Resolved, That as an additional means of accomplishing the same purpose, the collections made in our weekly society meetings and at the monthly meeting for prayer, be exclusively appropriated to the support of Domestic Missions.

Resolved, That having been informed of the organization of a Reformed Presbyterian Church at Chicago, Illinois, through the efforts of A. M. Stewart, Licentiate, we hereby direct our Treasurer to forward Mr. Stewart Fifty dollars to aid in sustaining him in his important field of labour." N.

OBITUARY.

A Tribute of Respect to Departed Worth.

Departed this life, January 25th, 1846, JOHN D. CRAIG, LL. D. in the eightieth year of his age.

The writer of this notice was for nearly half a century intimately acquainted with Dr. Craig, that is, ever since his emigration to the United States of America. Dr. Craig was a native of Ireland, born in county Down, Province of Ulster. He was religiously educated by his parents, and at an early age well indoctrinated in the faith and tenets of the Presbyterian Church. While yet a young man, such was his acquaintance with the doctrines and ecclesiastical order of his church, that he occupied a seat as a Ruling Elder in the Sessions of the Synod of Ulster. Being a republican in sentiment, consequently a friend to civil and religious liberty, he, in the year 1797, bade farewell to his dear native land, and settled for a time at Chesnut Hill, near Philadelphia. Being a man of superior mind, and an excellent scholar, he was there appointed teacher in the Academy. Not long after this, in 1799, Dr. Craig, being a profound mathematician, was called by the Faculty of the University of Pennsylvania to occupy a Tutorship in the Mathematical Department. This situation he filled with much credit, till he was appointed by the Superintendents of the Friends' Institution in Fourth street to the conducting of that establishment. Here, in 1802, he delivered to his pupils and the public, with much acceptance, a course of lectures on Physical Science. On the demolition of this edifice by fire, this instructive course was broken up. He next became the successor of Mr. James Little, in a school which he had conducted with great *eclat* for many years, where Dr. C. remained till invited by Dr. Knox, of Baltimore, to become a colleague in his Academy. Dr. C., after some time, separated from Dr. Knox, and continued alone, with great success, until he was induced to remove to the West—to the city of Cincinnati. There he purchased some property, which, in possession of a worldly wise man, might have been very valuable, but Dr. Craig was never bent on worldly wealth. He was induced, soon after this, to leave Cincinnati, and accept an appointment in Washington, under the Federal Government, to be Superintendent of the Patent Office. Of this he soon became tired, and sighed for retirement. He returned to

Cincinnati. But his active and benevolent mind must have employment, *pleasing* to himself, and *useful* to others. He there originated and organised a society, denominated "the Mechanics' Institute," to which he delivered most useful lectures, until he left that place and came to our city, to spend the remainder of his days with his amiable daughters and sons-in-law, and also with some of the old friends of his youth. Among these last, the writer of this sketch congratulates himself on having the honor of being one.

Not long after his removal to Philadelphia, he and his daughter, now Mrs. Sarah Dixon, proposed themselves to become members of the First Reformed Presbyterian Church in Philadelphia, and were most cheerfully accepted. Such was the fixed and habitual desire of Dr. Craig to do good, and diffuse instruction all around, that he engaged, and very acceptably acquitted himself of a course of lectures on some most interesting popular parts of Physical Science, in the Lecture Rooms of the Associate Reformed, and Reformed Presbyterian Churches, with great pleasure and satisfaction to his hearers. All this was gratuitous; the pleasure of doing good was his sole reward.

Perhaps enough has been said in the preceding narrative of Dr. Craig's history to exhibit his general character, but the writer, from a long acquaintance with him, and uninterrupted intimacy of friendly intercourse for near half a century, cannot refrain from presenting something further, and still more characteristic of the man and the Christian. This the writer believes to be due to Dr. C. himself, to his family, to the church of God, and to society.

Dr. J. D. Craig was not only religiously educated, but he was a man of strong and vigorous intellectual powers. He discriminated with uncommon acuteness; he had almost an intuitive knowledge of character. He had his mind and thoughts disciplined to a degree, above which, in my experience, I never have known any to arise higher. He could confine his thoughts to any subject of study in which he was engaged, so as to be abstracted from everything else, as if there had been nothing else in the external world. He was profound in his philosophical investigations; he himself clearly understood whatever he wished to communicate to others. In his religious principles he was staunch and firm, without anything like intolerance or bigotry. He was humble and unostentatious in his religious experience. His was a religion of the head and heart, as equally balanced as I have met in any man. He had no extravagant enthusiasm, but a sober, firm, and well-grounded hope in salvation by a Redeemer.

The writer of this visited him repeatedly in his last illness. How delightful was his conversation! On being asked what were his prospects of future state, he unhesitatingly declared that, for a long time, death had been to him disarmed of all its terrors. That he had viewed it in all its bearings and aspects, and that he was waiting for the summons from his Heavenly Father with humble submission, whenever he might please to send it. He invited me to his funeral. In the near prospect of dissolution he cherished his old friendship. Thus died a man of whom the world was not worthy. A portion of "the salt of the earth" has been removed. We who survive him may seem still to hear him saying, "Weep not for me, but weep for yourselves." He is gone to his reward. We have reason to believe that death to him was divested of its sting. In a word, Dr. Craig was a true friend, an honest man, and a sincere Christian.

"He died to live, and lives to die no more." "Blessed are the dead that die in the Lord—that they may rest from their labors, and their works do follow them."

S. B. W.

THE Banner of the Covenant.

JUNE, 1846.

PRACTICAL ESSAYS.

SEVERE SPIRITUAL CONFLICTS.

DR. HUMPHREY'S REPLY.

Our last number contained the statement of a very distressing case of religious despondency, and the inquiries to which the following is a reply. We commend both to the prayerful attention of the reader. Such cases, in mitigated forms, are doubtless not uncommon :

My dear Sir,—I have read your letter, under date of February 27th, over and over again, with deep and painful interest ; and a constant pressure of other urgent duties, is the best apology I can offer for not answering it sooner ; though I feel utterly incompetent to resolve your doubts, and give you the advice which your peculiar circumstances seem so urgently to call for. I am sorry you did not apply to some person far more skilful than I am to probe the wound which has so long been festering, to the bottom, or to heal it. I shall be able to do but little more, I fear, than to express the deep sympathy which your melancholy history has excited in my mind, and to commend you, in fervent prayer, to the compassionate regard of the Great Physician. In reading over the account which you give of yourself, I do not wonder that you are distressed and perplexed, and that you are ready to cry out, in the bitterness of your soul, “Will the Lord cast off forever? and will he be favourable no more? Is his mercy clean gone forever? Doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? The spirit of a man will sustain his infirmities, but a wounded spirit who can bear?” May He who “healeth the broken in heart and bindeth up their wounds,” pour in the balm of consolation, and “give you beauty for ashes, joy for mourning, and the garment of praise for the spirit of heaviness.”

I feel the more difficulty in answering your questions, and offering you advice, as I am an entire stranger to you, and know nothing further of your natural temperament and mental habits, than I gather from the desponding strain of your letter. That the religious feelings are greatly modified by constitutional tendencies and the general state of one's health, is a matter of common observation. Some persons always look on the bright side of things, and others on the dark side. Some minds are the prey of habitual hypochondria, and others pass alternately from the extremes of depression and elevation. One man, in examining his evidences of piety,

turns every thing against himself, while another construes every thing in his own favor—so that the conclusions to which they come decide nothing, one way or the other. He with whom all is sunshine, may, notwithstanding his bright and steady hope, be “yet in his sins;” and on the other hand, he who is always desponding, and sometimes in despair, may be a christian. I do not say that he is, but he may be. It may possibly be, that God is all the while saying concerning him, “This bruised reed I will not break, this smoking flax I will not quench.”

If, my dear Sir, I knew you personally—if I had long been acquainted with your character and religious exercises—I should know better whether to encourage you or not. As far as I am able to judge from your letter, you are of a melancholy and nervous temperament. If not in decidedly bad health, the morbid state of your physical system has evidently beclouded and depressed your mind, or else a morbid state of mind has dis-tempered your body; so that, either way, both are diseased. You have so long brooded over your unhappy condition, that you are now in a sense incapable of judging correctly of the nature of your exercises. You have been looking so long into your own heart for evidences, that you see nothing clearly. While self-examination is a plain duty, and no one who neglects it can have evidence that the “love of God has been shed abroad in his heart by the Holy Ghost,” I am satisfied, from cases which have fallen under my own observation, that a person may bewilder himself by keeping his eye always turned inward, to the neglect of other evidences. I apprehend this must be the case with you. The evidences of true piety are external as well as internal. “By their fruits ye shall know them;” and by his fruits, every man ought to judge of his own character—whether he is a child of God, or “yet in his sins.” The advice which I have given in cases like yours—(whether right or wrong, “God knoweth,”)—but the advice which I have given to others, I will venture to give you.

Withdraw your attention, for the present, from the morbid action of your own mind; it has preyed too long upon itself. Look away from yourself, and look up. Fix your thoughts upon the adorable character of God. Study his glorious perfections, and his perfect law. Meditate upon the beauty of holiness. Give your mind up to the contemplation of all that is great, and pure, and merciful, and lovely in God, leaving your own little self entirely out of sight; and who can tell but that your heart may be ravished with His love?

Study the wonderful plan of salvation—that great “mystery of godliness into which the angels desire to look.” Read over the history of redeeming love in the Gospels. Who can tell, but that your “heart will burn within you?” “Behold the Lamb of God who taketh away the sin of the world.” Go to the Cross, and “see that great sight” of his crucifixion. Listen to his blessed invitations and promises: “Ho every one that thirsteth, come ye to the waters; and he that hath no money, come and buy wine and milk, without money and without price;”—“Come unto me all ye that labor and are heavy laden, and I will give you rest.” “Look unto Jesus” as earnestly, as intently as you have looked into your own deceitful heart, and who can tell, but that he will lift up the light of his reconciled countenance upon you, and constrain you, “or ever you are aware,” to exclaim, “This is my beloved, and this is my friend!”—“Why art thou cast down, O my soul, and why art thou disquieted within me?”—“Hope thou in God, for I shall yet praise him.” Think as little as possible of yourself; it does no good, while you are in the state of mind which you describe: it makes you no better. See if you cannot

find beauty and glory enough in the character of God and Christ, to fill your soul with holy transport. Let God be glorified, let Christ be honored, let his kingdom be built up, and it matters not, comparatively, what becomes of us. Many a despairing soul has been brought into the light and liberty of the Gospel, by adopting the course which I here recommend.

It seems to me, my dear sir—(I may be quite mistaken,)—but it seems to me you began wrong at first: I mean when you were awakened at the age of seventeen; and that there has been a great deal more of the law than of the gospel, of works than of faith, in your experience ever since. There is too much of striving in your own strength, and too little of casting yourself, just as you are, a lost and perishing sinner, upon Christ for pardon. Have you read D'Aubigne's admirable history of the Reformation? I recommend it to you, especially those parts of it in which Luther holds up the cardinal doctrine of justification by faith alone. I would urge upon sinners, with all the powers I possess, the duty of "striving to enter in at the strait gate;" but then, I would exhort them with equal earnestness to cry, "Help, Lord, or I perish." The sinner's heart is too hard to be broken by his own unassisted efforts—too obstinate to surrender but to an infinitely higher summons than his own. If instead of shutting yourself up in your room, and there spending several weeks "in fruitless efforts to obtain religion," when you were first awakened twenty years ago, and spending so much time since then "in fruitless endeavors to get a new heart,"—you had in view of your guilty helplessness, and in despair of ever making yourself any better, cast yourself at once upon the sovereign mercy of God; what years of darkness, and doubt, and suffering might it not have saved you! The fatal mistake with multitudes, is, that they exhaust their strength by vain efforts to make themselves better—more worthy of the divine favor—instead of coming as they are, "poor, and wretched, and blind, and naked, and in want of all things," to receive a free salvation. Thus "they go about (unconsciously perhaps) to establish their own righteousness, and will not submit themselves to the righteousness of God in Christ." I do not object to an awakened sinner's shutting himself up for a time, with his own thoughts and his Bible. In cases of very deep conviction, I have sometimes advised to it. But in my judgment, it is rarely either profitable, or even safe, to continue it long. I do not recollect an instance, where this entire seclusion has been resorted to for more than two or three days, with any apparent advantage. But I have known persons relapse into a fixed melancholy, or a kind of morbid stupidity, by shutting themselves up, with the resolution never to come out till they had made their peace with God, and trying day after day to force themselves to submission.

I should have been glad, my dear sir, to have found more of Christ, connected with your long protracted struggles to free yourself from the bondage of sin and death. The plan of salvation is more simple, than it appears to me you have been accustomed to regard it. "Believe on the Lord Jesus Christ, and thou shalt be saved." That you have been "all your life time subject to bondage," may be owing to a sort of half evangelical legality, under which many have vainly struggled and toiled before you. I cannot but think, that if you had looked more at the invitations and promises of the Gospel, and brooded less over your doubts and fears, you would have been a gainer in every respect, and would have understood your own case far better than you do now.

Towards the close of your letter, you ask me a number of questions, which my limits will not allow me to consider so fully as their importance demands, but which I will try briefly to answer, in their order:

1. I do not discover in your melancholy history, any evidence that God has yet given you over to a reprobate mind; and it seems to me, it would be yielding to one of the subtle devices of Satan for you to dwell on this melancholy thought. "Resist the devil and he will flee from you."

2. I would not advise one in your circumstances, to drop all secular business, and employ his time in "direct efforts to repent and believe,"—for the reasons which I have already given. I do not remember one instance in which such a course has apparently succeeded. God intends we should be active in some lawful and useful calling, and the mind cannot retain a healthy action, when confined exclusively for a long time to any one subject.

3. In your present perplexity, you ought, as I have endeavoured to show, to pray "about other things than your own salvation." There are many other things of vastly greater importance. Let your heart be drawn out to these, and you may, by the grace of God, find that relief which, in the present morbid state of your mind, you can hardly expect in any other way.

4. Why should you not continue to pray in your family? and why should not every head of a family do the same, whether converted or unconverted? If you are yet in your sins, and cannot pray aright, it is your own fault. Family prayer is a plain duty; and the excuse that one has not yet given his own heart to God, will never do. It is pleading one course of disobedience, as an excuse for another.

5. If a member of a church feels certain that he is not a Christian, I think he ought to say so to his pastor, or the other officers of the church, and leave them to act in the premises as they think the Gospel requires; and if he is not a Christian, he ought to become one immediately. But where he has many fears, and though they should for a long time predominate over his hopes, it is not clear to me that he ought to go before "the church session" and state his case, with a view to their taking action on the subject, so long as his Christian character is fair. He certainly has reason to tremble for himself, and to ask for the prayers of his brethren; but this is a very different thing from making a church matter of it.

6. I do not see why, if you were to remove from D—— to another place, it would not be your duty to ask for a letter of dismission and recommendation, notwithstanding your present doubts and fears. You need all the best influences which can be exercised over you in the church.

7. If it is a settled point in your own mind, that you are "a graceless professor," I do not think you ought to "pray and exhort in religious meeting" as if you believed yourself to be a Christian, whatever natural gifts you may possess. But if you have occasional gleams of hope and sunshine—if no one can bring any charge against your Christian character—and if your Christian friends look upon you as a good man, though generally under a cloud—then I cannot dissuade you from exerting your gifts in social meetings. Others may be edified and profited, whatever becomes of you.

8. I have virtually answered this question already. If you are perfectly satisfied that you have no religion at heart, you would certainly "occupy a false position in the eye of the church and the world," were you to exhort and pray without making an "avowal that you are in a graceless state." But having once deliberately and conscientiously made this avowal, I do not see how you could consistently continue to take your turn with the brethren in religious meetings, however much they might desire it. The most you could do would be, to get up and warn sinners not to quench

the Spirit and remain impenitent, as you had done. But it appears from your statement that "for some time past you have had considerable mental serenity, with occasional flashes of transport."

9. It seems to me, that "in your present circumstances," it is your duty regularly to take your place at the Lord's table; and that in staying away you would sin against God, and might well fear he would leave you to grope in deeper spiritual darkness.

10. It is not at all likely you can "every day in the year make as much as one religious visit;" and without deciding that your resolution to that effect was rash and sinful, because impracticable, I do not think you need disquiet yourself on the ground of breaking a religious vow provided you enter actively into the service of your Master, and avail yourself of every convenient opportunity to converse with your friends and neighbors, upon the "great salvation." I do not understand the resolution which you formed in eighteen hundred and forty, to be so strictly and literally binding as you seem to have done. I look rather at the spirit than the letter.

11. I cannot advise you to enter the ministry, with your present views of your own spiritual state; but it is clearly your duty to engage in some regular business. If you had done it years ago, it might have saved you much of the despondency and anguish of soul which have so exceedingly embittered your life. Nothing is more dangerous than for a person of your temperament, and in your state of mind to be out of employment. The world is open before you. There are many ways, no doubt, in which you can make yourself useful. Do all the good you can, whatever may be your own present state or final condition. This, in every view of the case, must be far better than to sit down in morbid and despairing inaction.

That the God of all grace and consolation may lift up the light of his reconciled countenance upon you, and give you peace, is, dear sir, the sincere prayer of your deeply interested friend.

PASTOR.

BIOGRAPHICAL SKETCHES.

For the Banner of the Covenant.

REV. WILLIAM GUTHRIE.

Mr. William Guthrie was born at Pitfrothy, in 1620. Of his four brothers, all, with the exception of one, dedicated themselves to the service of the gospel of Christ. Robert was licensed to preach, but never was ordained to any charge, being prevented by his tender constitution, and numerous infirmities, which in a short time terminated his life; Alexander was a minister in the presbytery of Brechin; and John was stationed at Tarbolton, in Ayrshire.

Having received the degree of Master of Arts in the University of St. Andrew's, Mr. William Guthrie applied himself to the study of divinity, under the direction of Rev. Samuel Rutherford. Soon after being licensed to preach, he accepted a call from the parish of Fenwick, and was ordained to the sacred office, November 7th, 1644. Many of the inhabitants of this place never attended divine worship; every thing that respected religion was disagreeable to them. Some refused to be visited by him, and would not admit him into their houses. To such he sometimes went in the evening, disguised as a traveller, and desired lodging, which he could not obtain without much entreaty; but having obtained it, he would engage in some general amusing conversation at first, and then ask them how they liked their minister? On being told that

they did not go to church, he would persuade them to make a trial. When the time of family worship arrived, he desired to know if they observed this custom, and if not, what were their reasons for neglecting it.

“There was one person in particular whom he would have to perform family worship, who told him that he could not pray; and he asked what was the reason? He told him that he never used to pray any, and so could not. He would not take this for an answer, but would have the man to make a trial in that duty before him; to which the man replied, ‘O Lord! thou knowest that this man would have me to pray; but thou knowest that I cannot pray.’ After which Mr. Guthrie bid him stop, and said, he had done enough; and prayed himself to their great surprise. When prayer was ended, the wife said to her husband, that surely this was a minister, (for they did not know him.) After this, he engaged them to come to the kirk on Sabbath, and see what they thought of their minister. When they came there, they discovered to their consternation, that it had been their minister himself who had allured them thither. And this condescending manner of gaining them procured a constant attendance on public ordinances, and was at length accompanied by the fruits of righteousness, which are, through Jesus Christ, unto the praise of God.”

“There was also another person in his parish, who had a custom of going a fowling on the Sabbath-day, and neglecting the church, in which practice he had continued for a considerable time. Mr. Guthrie asked him what reason he had for so doing? He told him that the Sabbath-day was the most fortunate day in all the week for that exercise. Mr. Guthrie asked, what he could make by that day’s exercise? He replied, that he would make half a crown of money that day. Mr. Guthrie told him, if he would go to church on Sabbath, he would give him as much; and by that means got his promise. After the sermon was over, Mr. Guthrie asked, if he would come back the next Sabbath-day, and he would give him the same? which he did; and from that time afterwards never failed to keep the church, and also freed Mr. Guthrie of his promise. He afterwards became a member of his session.”

“He would frequently use innocent recreations, such as fishing, fowling and playing on the ice, which contributed much to preserve a vigorous state of health; and while in frequent conversation with the neighboring gentry, as these occasions gave him frequent opportunity, he would bear in upon them reproofs and instructions, with an inoffensive familiarity; as Mr. Dunlop has observed of him, ‘But as he was animated by a flaming zeal for the glory of his blessed Master, and a tender compassion to the souls of men; and as it was the principal thing that made him desire life and health, that he might employ them in propagating the kingdom of God, and in turning transgressors from their ways, so the very hours of recreation were dedicated to this purpose; which was so endeared to him, that he knew how to make his diversions subservient to the nobler ends of his ministry. He made them the occasion of familiarizing his people to him, and introducing himself to their affections; and in the disguise of a sportsman, he gained some to a religious life, whom he could have little influence upon in a minister’s dress; of which there happened several memorable examples.’”

The extraordinary reputation and usefulness of his ministry were admired and followed by all the country around him, and this was one of the causes of his being at last attacked by the jealous and angry prelates. In 1661, the Archbishop of Glasgow declared vacant the church of Mr. Guthrie, and suspended him from the exercise of the ministry. He continued in Fenwick until 1665, when he removed to Argus; he had not been long in this place until he was seized with a complication of diseases, which, in ten days, closed the life of an emi-

nent and useful minister of Christ. He died October 10th, 1665, and was buried in the church of Brechin.

“In the midst of all his heavy afflictions, he still adored the measures of Divine Providence, though at the same time he longed for his dissolution, and expressed the satisfaction and joy with which he would make the grave his dwelling-place, when God should think fit to give him rest there. He died in the full assurance of faith, as to his own interest in God’s covenant, and under the pleasing hopes, that God would return in glory to the church of Scotland.”

A.

ANTI-SLAVERY.

REVIEW OF DR. CHALMERS’ LETTER ON SLAVERY.

Dr. Chalmers’ Letter on American Slavery has been frequently referred to, and in all probability has been seen by many of our readers. From the name of its author it has had great influence with many, who have considered it as settling the question of which it treats. The following review of it by a minister of our church in Scotland, will show, how shallow is its reasoning, and how absurd are its conclusions. “*Great men are not always wise.*”

DR. CHALMERS’ LETTER ON SLAVERY.

It is an extraordinary fact, and one which strikingly demonstrates to what palpable contradictions men will become reconciled, when their minds are biassed by early education or worldly interest, that the United States of America, which boast of their unrivalled liberty, and have adopted as the foundation of their civil institutions, the maxim that all men are equal, are at the same time forcibly detaining nearly three millions of human beings in a state of degraded captivity, concerning whom their laws assert that they are in the power of their masters to whom they belong; that their masters may sell their persons, industry, and labour; and that they are goods and chattels personal to all intents and constructions whatsoever. These laws do not remain a dead letter; they are every day acted on. One judge appointed to administer the law, and who may be presumed to understand it, declares that the *sole end of the slave’s existence* is the profit of his masters. Another, that it obtains as an undoubted law in the United States, that the slave is not to be ranked among *sentient beings*, but among *things*. According to these laws, the slave can form no relations, can acquire no property, can enjoy no rights, and have no control over his own person or actions. It is quite a common thing for those who have long lived together as husband and wife, (although by the law marriage among slaves is not recognized,) and for parents and children to be forcibly torn asunder, and sold to different masters, living in places far removed from one another. In some States all attempts to instruct the slaves, or to circulate among them the word of God, are punishable offences, and recently several individuals have endured fine and imprisonment for making such attempts. It is also a fact which cannot be controverted, that in some States multitudes are engaged in breeding slaves, as men in our country rear brute beasts, to supply other States, where the rate of mortality among the slaves is so great that their numbers cannot be maintained without importation.

The subject of slavery is one which for many years has much engaged public attention. Once our own country was deeply engaged in the horrid traffic. After a long and arduous struggle, maintained by the friends of humanity, amid

many discouragements, the *slave trade* was abolished. The same parties set themselves, with all their might, to seek the emancipation of those who were in bondage. At last they were successful—the fetters of the captive were broken. Having thus triumphed in removing the foul blot of slavery from the escutcheon of Britain, they remembered, that multitudes in other countries, still groaned under oppression. Impressed with the conviction that their benevolent desires and efforts should be circumscribed by no geographical limits, they determined to seek the extinction of slavery throughout the *world*. The United States, as peopled in a large measure by persons originally from Britain, as speaking the same language, as professing the religion of Jesus, and as connected by other ties of varied character, naturally attracted their chief attention. For several years efforts have been made in various ways to stir up, in America itself, opposition to the accursed system, and to strengthen the hands of those, who, in that country, are pleading the cause of the oppressed.

Of late the movements for the extinction of slavery in the United States, have assumed a somewhat altered character. It has been remarked that the *churches of America* are deeply implicated in this evil; that the *Presbyterian Church* has expunged from its creed a sound statement of principle in regard to slavery, and adopted one in its stead which spares its abominations and those who practice them; that many *congregations* of professing Christians hold property in slaves; that *ministers of the gospel* are slave-owners; that *seminaries of theology* sell slaves in order to obtain payment of what is due to them; that slave dealers and slave breeders are *admitted to the fellowship* of the church; and that *church courts* have published resolutions in vindication of slavery, and in fierce denunciation of those who seek its abolition. Therefore it is that the attempt is being made in this country, at the present time, to rouse the *churches*—to make them disown the religious communities in America that are involved in the sin of sanctioning, supporting, or practising slavery, and cease from their fellowship. Expectation has naturally been turned to the *Free Church*, which has so resolutely broken off from all fellowship with the Established Church, because she was judged to have sanctioned and submitted to wrong, as certain to prove a powerful ally to the friends of the oppressed, and to be especially forward in severing connexion with the American churches which have sanctioned and submitted to wrongs even *more enormous* than are alleged against the church she has left. The procedure of that church *hitherto* gives little promise that this expectation is to be realised.* Its commission

* The Free Church has given her decision on this point. It is to the following effect:—that she is by no means prepared to assert that *it is the duty of the American churches, generally, to exclude all slaveholders from their communion*. This decision is in perfect harmony with the letter of Dr. Chalmers. Indeed, it is highly probable that the letter was written in the knowledge of the report about to be submitted to the Assembly, and to smooth the way for its adoption. This decision is accompanied by some very remarkable statements. It is asserted that “*all must agree in holding, that whatever right the civil law of the land may give a man over his slaves as chattels personal, it cannot but be sin of the deepest dye in him to regard or treat them as such, and whosoever commits that sin in any sense, or deals otherwise with his slaves than as a christian man ought to deal with his fellow-man, ought to be held disqualified for christian communion*.” Every man that holds slaves in America, holds them under a law which pronounces them to be chattels personal. There is presumptive evidence, from the very fact of his holding them, that his sentiments are in harmony with the law. In what manner can it be ascertained that they are different? Are the churches to require of all slaveholders an explicit declaration of their sentiments on this point, and to exclude from their fellowship all who refuse to make such a declaration, or who avow that they agree with the law of the land? Whatever declaration an individual may make in words, if he *buy* a slave, or *sell* a slave, or *devise* a slave as part of his property *to his heir*, is he not treating him as his chattel personal? Must all who do so be excluded? Again, does the slaveholder deal toward his slave as a christian man *ought*

has expressed its conviction that the bonds of connexion with the American churches ought to be drawn closer. The leading men in that church, too, have, by their speeches and publications, shown a disposition to apologize for the American churches, if not to vindicate them, and to approve of continued fellowship. It is painful to see *one* who is peculiarly venerable for his character, his public services, and his years, coming forward prominently in behalf of the same course. Dr. Chalmers, while intimating that his public services, other than his professorial duties, are finished, and that he has no expectation of taking part in the deliberations of the approaching Assembly, has addressed a letter (May 12th,) to the Witness Newspaper, expressive of his views on this subject, and indicating the course which he esteems it the duty of the Free Church to adopt in regard to it.

In that letter there is somewhat to please, and much to cause surprise and bitter disappointment. The description which he gives of slavery, of its tendencies and its results, meets our most cordial approbation. He admits that it "is a great evil"—that "it is destructive and demoralizing"—that "it is prolific of the most frightful and revolting atrocities that have ever disfigured the sad history of our race"—that "the territory where it prevails is accursed by its presence"—that "it presents such sights as would sicken the heart of a stranger"—that it has "a vitiating tendency on the hearts and characters of all who are engaged in it"—that "it tends to generate and multiply many vices which certainly infer exclusion from the church"—that it is "a system which requires only to be known that it may be execrated by all the wise and the good"—that it is "a monster evil, with many horrors and teeming abominations"—and that the abolitionists "do well in denouncing it, and in labouring to extirpate it from the face of the earth." These admissions, from the pen of such a distinguished individual, are valuable, and must go far in rousing society to united effort, in seeking the destruction of American slavery; but in our opinion, the conclusions at which he aims are strangely and utterly at variance with these admissions, and eminently fitted to render them a dead letter. The principles which he propounds may be reduced to the following:—

1. That a man, notwithstanding all the enormities of slavery, may be a *Christian slaveholder*—that the system is not incompatible with the personal christianity of those who have actually and personally to do with it.

2. That we are not to say that the slaveholder should be treated as an out-

to do with his fellow-man; who *forcibly* retains him in bondage—who demands his labour without giving him any suitable compensation—who employs the lash as a stimulus to exertion—who pursues the slave when he has made his escape, to compel his return—who promises a reward for his apprehension—who separates him from his relations—who employs him like a beast to rear stock for the market—who does not give him education, and exerts his influence to prevent him from receiving it, and who takes an active part in returning representatives with the purpose of strengthening the slave interest? Is such an individual treating his slave as a christian man ought to treat his fellow-man? Are all those who are found involved in those evils to be visited with the highest ecclesiastical censures? It is to be regretted that the Free Church has not declared herself on these points. If the answer is in the affirmative, she might as well have said at once that all slaveholders ought to be excluded, as but very few, we apprehend, will be left in the fellowship of the church, after all these are removed. If the answer is in the negative, then the statements now quoted are fitted only to mislead. Should it be found that the American churches are polluting their fellowship by retaining in thousands those who are thus pronounced disqualified for fellowship, if there be any meaning in the language of their decision; is the Free Church still to maintain friendly intercourse and actual communion with these churches? Surely she will not be guilty of the monstrous inconsistency of embracing, as brethren, those who admit, without any limit, the parties whom she has pronounced deserving of the highest ecclesiastical censures. If she is not prepared for this, she might just as well have said, decidedly and at once, that she will have no communion with slaveholding churches.

cast from all the distinctions or privileges of a Christian society—that it is a most unjustifiable and most unwise method of acting, to pass a general sentence of ex-communication on slaveholders—“that a purely and rightly administered church will not exclude any man from its ordinances *as a slaveholder*”—and that “slaveholding is not an ecclesiastical felony, which ought to be visited with a sentence of exile, for longer or shorter periods, from the ecclesiastical community.”

3. That it would be wrong to cease from fellowship with American churches, because they retain slaveholders in their communion.

4. That, while slaveholding is not an ecclesiastical felony, meriting exclusion from church fellowship, there are such felonies, in proof of which he quotes the apostle’s language, in which he commands the Corinthians not to keep company, “if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner.” For the debarment of these from the Lord’s table, and from all other privileges of church membership, he says there is a clear spiritual warrant.

5. That the brotherhood of every church is to be disowned which is found to tolerate *these vices* in its members, be they high or low.

It is painful and humiliating to see such principles, viewed jointly, propounded by any man, and peculiarly so to see them given forth by a minister of the gospel of such distinguished reputation—one who has grown hoary in the service of the church, and whose opinion is likely to be received *implicitly* by multitudes—to see them given forth, too, with the avowed object of influencing the Free Church to conclude in accordance with them. Let us address ourselves to the examination of these principles, so confidently propounded, and presume most decidedly to differ from them, even at the hazard of being ranked with those whom the Dr. accuses of having retarded the progress of abolition, by wayward and misguided tactics—they having judged otherwise than he has done.

We will not call in question the truth of his first principle, taken separately, that it is possible for a man to be a Christian, while he is also a slaveholder; but we confess utter repugnance to the name *Christian slaveholder*. We believe *it is possible*, although, as it is properly admitted, he is so, not in consequence, but in spite of his position as a slaveholder. But, pray, what bearing has this on the point at issue? A man may be a Christian, and yet at the same time be guilty of many things unworthy of the Christian character, and inferring, until his repentance is manifested, exclusion from the privilege of the church. Lot was a just man, and vexed his soul with the filthy conversation of the wicked, and yet he fell into the most flagrant impurity. David’s guilt, in seducing Bathsheba, the wife of Uriah, in practising deceit upon Uriah himself, in order to conceal his guilt, and in afterwards causing his death, because the attempted fraud was not successful, was *compatible* with the *fact* of his being a believer. Peter’s three-fold denial of his Master, after the most solemn protestations of fidelity, and his confirming this denial by oaths, were not *incompatible* with his being a Christian; for we have the assurance of him who cannot be deceived, that his faith did not utterly fail. Who, on the contrary, would think of saying a *Christian deceiver*, a *Christian adulterer*, or a *Christian swearer*? The question is not what sins are *compatible* with the *fact* of a man’s christianity; or, in other words, how greatly a man may transgress without totally falling from a state of grace; but the question is this, must every man be admitted to the fellowship of the church *simply on the ground of his being a Christian*? Must no man be excluded or suspended from the privileges of the church except for such wickedness as it is not possible for any Christian to commit? This seems to be the doctrine of no less

distinguished an individual than Dr. Chambers. A slaveholder, he says, is not to be excluded from church privileges simply because he is a slaveholder, inasmuch as it is possible for one who holds slaves to be a Christian. If this be conceded, then it follows, that neither Lot nor David nor Peter did any thing meriting "exile for a longer or shorter period from the ecclesiastical community;" nay, that *no man* may be excluded from fellowship simply because he is guilty of these evils; for it is demonstrated in the cases referred to, that the perpetration of them is compatible with personal christianity. We apprehend the doctrine of the Bible on this point is very different. Paul requires the Roman Christians (Romans xvi. 17,) to mark the parties who cause *offences contrary to the doctrine they have received, and to avoid them*. In his second epistle to the Thessalonians, (ii. 6,) he requires believers to *withdraw themselves from every brother that walketh disorderly*, and not after the tradition he had received. And again, (verse 17,) to note that man, and *have no fellowship with him* who does not obey his word as expressed in that epistle; and we suppose the same thing will apply to his word in all his epistles. If we read and understand these passages aright, they teach in the plainest and most direct terms, not that those individuals only are to be separated from the communion of the church who are guilty of crimes which it is not possible for any Christian to commit; but that *even Christians themselves*, when they walk disorderly, and cause offence contrary to the doctrine, are to be visited with sentence of exile from the ecclesiastical community. The church is to act thus towards erring brethren from love to them, and as one of the most likely means by which they may be rendered ashamed of their error, and recovered from its influence. We are quite persuaded that neither Dr. C. nor any minister of the Free Church will hesitate for a moment to acknowledge, that there *are many disorders* of which man may be guilty and yet be a Christian, on account of which he ought to be suspended from the fellowship of the church, and visited with censure. They are every day, in the exercise of discipline, acting on this acknowledgment. Let it then be conceded, that the mere fact of being a slaveholder is not absolutely incompatible with personal christianity, and what follows? Surely Dr. Chalmers will not deny, that if a man does not unchristianize himself by the fact of becoming a slaveholder, a slave-dealer, or a slave-breeder, he is, at the very least, guilty of *a gross disorder*, and of causing *very grave offence*, contrary to the doctrine of scripture—of not obeying the apostle's requirements. According to his own admission, the slaveholder is practising what is "destructive and demoralising"—what "accurses a territory by its presence"—what has "a vitiating tendency on the hearts and characters of all engaged in it"—what must be interdicted in the case of *ministers*, "lest it brutalize them;" and its influence is not likely to be more favourable on men generally than on ministers. The slaveholder is connected with a system, as its apologist, and as practically engaged in its support and perpetuation, which he pronounces "full of abominations and horrors"—to be "prolific of the most frightful and revolting atrocities"—to be "a monster evil, with its horrors and teeming abominations," which "men do well in labouring to extirpate from the face of the earth." If this be not disorder—if this be not causing offence contrary to scripture doctrine—if this will not mar the discipline and censure of a "pure and properly administered church"—if to *such persons* the apostle's injunction does not apply, "note that man and have no fellowship with him," we know not where such disorders and such guilty parties are to be found.

The Doctor accuses the abolitionists "of forcing upon us a new principle and requiring at our hands an altogether new practice, unknown to the church of other days—even that slaveholding is, *in itself*, that sort of ecclesiastical

felony, which must be visited with exile for shorter or longer periods, from the ecclesiastical community." This is no new principle. This is no new practice. It is a principle that has been recognized and acted upon by the church in all ages. It is a principle taught by the apostle under guidance of the divine Spirit—a principle which every "purely and properly administered church" must labour in carrying into practical effect—even this, that if any man walk disorderly, Christians should withdraw from him, and have no fellowship with him. All required by abolitionists is, that slaveholders—that the apologists and supporters of the monstrous system of slavery, shall be placed in the category of disorderly persons, and dealt with faithfully as the Spirit of God directs concerning such. Either Dr. Chalmers must maintain that the slaveholder is guilty of no disorder—of no offence, contrary to scripture doctrine, or he must admit that Christians are bound, in compliance with God's command, to have no fellowship with them, and consequently withdraw his groundless charge against abolitionists, of inventing "a new and factitious principle, which not only *wants*, but *contravenes* the authority of scripture, and the principle that no slaveholder should be admitted to a participation in the Christian sacraments.

(To be continued.)

PRISON DISCIPLINE.

In our last volume we presented some extracts from the report of Rev. A. W. Black, the Moral Instructor in the Western Penitentiary of this state. We are glad to find that Mr. Black still occupies that responsible and interesting situation, and are thankful that his labors for the inmates of the prison house have been blessed from on high. May he who "looks down from the height of his sanctuary to hear the groaning of the prisoner," give great success to that "work of faith and labor of love" in which our respected and beloved brother is engaged.

"Of the 130 prisoners now suffering imprisonment here, 85 can read, write and cipher; some of them possess a remarkable knowledge of arithmetic; 43 were acquainted, though imperfectly, with these branches at the time of their imprisonment. The others have learned, some of them, to cipher only, and the rest, all the branches in the prison; 32 can read and write only, most of whom have learned these since their confinement. There are ten who can read only, and all of these, except three, have learned this in the prison. There is but one prisoner unable to read—he is an old man, of feeble intellect, who has almost all his life been a drunkard. He is indisposed to make an effort at learning; he has, however, been but a short time in prison, and he may be able to learn when the bewildering novelty of solitude has worn off.

"The moral and religious instruction of these unfortunate and criminal beings has occupied, as its immense importance deserves, a large share of attention. I have uniformly endeavored to preach the gospel to them in the simple and plain language appropriate to a prison-house. The object ever prominent has been the salvation of their souls. So, too, has been the character of advice and exhortation tendered in the daily visitation in the cell. I have sought to form in them such a moral and religious character as would qualify them for usefulness in the present life, and prepare them for a better inheritance hereafter. In connection with this *spiritual* teaching, I have labored to impress upon the mind of each convict, that his restoration to a name

and place in society is a very possible event, and is dependent under God upon his future conduct, and that good conduct, to be *permanent*, must flow from a becoming regard to the authority and claims of God's law.

"Eighteen of these prisoners profess that they have been converted to God. They give improving evidences of reformation and of deep repentance—talk on the subject of religion, both in regard to its great principles and its practical bearings, as if they felt its power, and say that their lives are *now* lives of prayer. Yet, *dissimulation* in this, as in cases of insanity, is hard to be distinguished from reality. I take their professions, therefore, with great caution, and watch with scrutinizing care the developments of Christian character, before I rest satisfied in the reality of their change.

"There is something remarkable in the case of 1048. Within the year this man was an avowed infidel, and *now* no man exhibits more striking evidence of a radical change in his views and heart and conduct, than he does. He professes firm trust in the atonement of Jesus Christ, and has satisfied me that the Spirit of God has made him a new man. Such, too, is the case in regard to most of these eighteen. There has been great and respectful attention given by all the prisoners to the advice and instruction I have been enabled to give them.

"In all these efforts at moral and spiritual reformation, I have received the most efficient aid from the strong, practical good sense of the Warden, whose mind and heart are given as well to the moral and religious improvement of the prisoners, as to their proper government. And in every case where sickness has entered a cell, it is matter of acknowledgment on my part, that the attending Physician has manifested as deep a regard for the spiritual welfare of the souls of his patients, as he has for the cure of their bodies.

"The prisoners carefully and uniformly read the Bible. The books in the library, which now numbers over 300 volumes, are a source of great delight and improvement to them.

"The inquiry as to what the *inducements* were which led these unhappy beings into the commission of crime, is one of grave and deep interest: and wherever there is good ground to believe in the sincerity of the answers to such inquiry, it will afford a useful lesson on the subject of human depravity. Of the 70 incarcerated during the year, 31 trace their criminality to drunkenness. Larcenies and burglaries were committed under the mad excitement of intoxicating drink; two of these murdered their wives when the demoniac frenzy of drunkenness had possession of them. One case of arson had its origin, as the criminal affirms, in a desire to revenge the cause of a brother believed to be unjustly convicted. In regard to larcenies, where the guilt is admitted and drunkenness is denied, they had their origin, as they say, either in love of money or indisposition to labor, or, when associated with burglary, from hatred to society and a determination to prey upon it.

"Thus the origin of crimes can be traced to the unbridled passions, which are excited and aroused by inebriation; to an unprincipled love of money; to utter laziness, where there is no moral restraint, and perhaps but little intellect; or to the bitter vindictive feelings of a bad man towards his kind.

"It is also worthy of remark, that of the number received the last year, 27 freely confess that they were from their youth, *habitual sabbath-breakers*, many of them children of sabbath-breakers, and in most cases gamblers on the sabbath: thus teaching us that the desecration of the sabbath is a broad road leading to *crime* and *punishment*; and teaching us likewise that the parent who would keep his child from a place like this, must guard him from the baleful habit and influence of intoxication, must suppress in him the inordinate

love of money, teach him to be industrious and honest, and instil into his mind those principles of moral order which cause him to love mankind.

"In regard to the character of those discharged during the past year, I may state, that all could read, except one, who refused to learn—many of them were excellent scholars in the ordinary branches of an English education, and almost all of them expressed a firm determination to lead in future an upright life. One of them (912) told me, the day before his discharge, that he valued the learning he had received here above all price. Many others have made similar expressions. One man (933) was since his enlargement an inmate of my own house for a period of five months, and during that time behaved with the strictest propriety and honesty. Another (903) has called upon me, within a few days, to express his gratitude for instruction and kindness received in prison, giving me the information, at the same time, that he is now in a profitable and honest business, and as a token of his sincerity, made a donation of valuable books to the library of the prison. Thus showing that many who have left this prison, are now wiser and better men.

"In reference to the four who died during the year, I have to remark, that in the case of two of them, I felt inclined to believe they had hope in their death. They manifested deep and intense anxiety about their souls, and appeared to trust with some good degree of confidence in the mercy of God in Christ Jesus. The other two had but little mind, and upon them all the entreaty and exhortation I offered seemed to produce but slight effect. I attended them all through their illness, offering in every possible way I could, the consolations of our holy religion.

"The effect of *separate* confinement upon the minds of prisoners, is no more injurious, under proper regulation, than that of other modes of punishment. Give to an inmate of a solitary cell, work, instruction, and edifying books—let him feel that there are men who care for him—let him hear the gospel preached, and feel its consolations in daily visitations—keep away from him cruel and harsh treatment—and what is there to make him insane? In this prison there are no lunatics, because there is no encouragement given to assume the character of insanity, and no treatment to drive unfortunate beings into it. Weak-minded, ignorant men may become deranged any where, or may be driven into it by improper treatment in any prison: still, there is nothing in separate confinement that tends to induce insanity.

"It is deserving of observation, too, that solitary confinement is better calculated than any other system to bring out and cherish the charities and sympathies of our nature. He that dwells by himself, thinks more of his home and its early associations, than he could do in the bustle of a crowded workshop. Here he loves to talk of parents, and brothers and sisters. As an evidence of this good result flowing from it, one inmate, (978,) who had been away from home without thought for a year before his imprisonment, left his cell with a firm determination to return to his father's house.

"*It gives them higher aspirations.* Well educated in their retirement—unknown in the community as convicts, and in no danger of recognition by their fellow-prisoners, they feel themselves qualified for better things than are to be found in the history of the past.

The influence, therefore, of separate confinement upon the intellectual and moral powers of a prisoner's mind, is eminently salutary. If anything will fit him for becoming a useful and respectable member of society, this will do it.

I take pleasure in stating that every facility has been afforded me by all the officers of the prison, in my labors to promote the welfare of the prisoners. Respectfully submitted.

A. W. BLACK, *Moral Instructor.*

MISCELLANEOUS COMMUNICATIONS.

The following article on *Secret Societies* will, we hope, serve to attract the attention of our readers to this important subject. We are not prepared to say that such organizations are *always* wrong, but unless in very peculiar circumstances we think they are improper. Even when they are designed to promote some good object, as Temperance, yet the danger that they may be perverted to improper purposes is greater than any advantage they can be expected to obtain by secrecy. As a general rule, whatever is good is willing to be brought to light, and be known to all, while that which is evil loveth darkness rather than light.

We hope our correspondent M. will continue his favors.

For the Banner of the Covenant.

SECRET SOCIETIES.

The philanthropist and Christian, with emotions of painful anxiety, view the efforts of secret societies to spread their influence over the land. Their notices, rare and still, and mild at first, now, with the boldness of the whirlwind, put forth their daily claims urging for the patronage of the public. And for what purpose? To aid, forsooth, in advancing the claims of temperance and charity. See the hand bill notices of "*the I. O. of R.*" This is truly a bright conception, under the guise of these celestial principles, to endeavour to spread the influence of covered, dark, mysterious associations.

It is indeed an anomaly, that the great cause of temperance should need the aid of a "secret society" to accomplish its noble designs. Can any new obligations to do good be created by such society? Can any ability be given, or facilities be promoted, which would not otherwise be secured? If not, where is the peculiar benefit of a secret society for charitable uses, or to promote the cause of temperance?

But what is the tendency of such associations? Let the young man give the answer. Let him say, whether passing every night in the social club-room, does not relax his moral sentiments—does not unnerve his mind—does not induce an attachment to company and convivial scenes, utterly hostile to that staidness and sobriety of character, to that energy of action, and decision of purpose, indispensable to success, when so much talent, rivalry and enterprise exist, as at the present day? Let the man of business, whatever his employment, give the answer. Let him state, whether passing his nights in the fascinating meetings of a secret club does not involve large pecuniary loss, by diverting the thoughts and feelings from business pursuits, and consuming time needed in maturing plans and storing the mind with knowledge, useful in his calling. Let the sober minded man give the answer, whether the influence of such nightly meetings will not peril his domestic enjoyments, by inducing a love of company and a distaste for the quiet of the fire-side scene? It has been so in countless cases, and unless the social character of man is renovated, *will be so still*. More than one witness can prove its baleful effects, resulting in ultimate intemperance with all its horrors, against which all the arguments that can be arrayed in its favor, weigh only as a *feather*.

But are such institutions safe? What has been the experience of the

world? Have not secret societies been emphatically the engines of despotism? Are they not hostile to social happiness? Are they not dangerous enemies to our republican institutions? Where is the security for life, or liberty, or property, when the oath of a secret order may require one "*to stand by and defend the life and property of a brother member, against the life and property of all others, right or wrong?*" Is such a man fit to sit as juror upon your rights? Is such a man to be entrusted with your life? Has not such been the effect of secret societies? and for aught we know, may it not be so still? A secret institution having its members in every country and hamlet of this broad land, bound under the oaths of their order, and at the ballot-box to act in concert, would, at the given signal *overturn* the Government. An agency like this, in celerity and effect transcends the power of the *darkest despotism* of the old world.

'Tis urged that honorable and exemplary men now fill their chairs of office. Grant it—what then? If it were otherwise, could a single member be obtained that would honor a fraternity? But this is not the security which the safety and welfare of society demand. What guaranty have we, that they will always be controlled by good men? And controlled by bad men, would they not be engines dangerous to freedom and happiness! Who can say we are not even now in danger. A part of the secular press *refuses* to entertain and discuss this subject. And why? Because they fear to disoblige their friends, who are members. The press in part, then, is already overawed by the influence of secret societies!! If then, even now in their infancy, they thus put forth the giant's strength, what, in the name of amazement, will the character of this influence be when it shall have attained the maturity of manhood? I appeal also particularly to the religious press of every denomination, *to swell the echo of this alarm through the length and breadth of the land*. Let the sober-minded, reflecting portion of the community ponder this subject deeply, and decide whether such societies deserve and ought to receive the approval and patronage of the patriot and the Christian? and if not, whether all good men should not unite and concentrate their influence, to discountenance them, and arrest their progress?

M.

For the Banner of the Covenant.

UNION CONVENTION.

Pursuant to a call signed by Rev. Jno. Black, D. D., and G. T. Ewing, Committee of the Pittsburgh Presbytery of the Reformed; Rev. J. W. Harsha, and D. Goodwillie, committee of the Ohio Presbytery of the Associate, and the Rev. Robert W. Oliver, and W. P. Breden, committee of the Presbytery of the Lakes of the Associate Reformed Presbyterian Churches, and published in the "*Preacher*," ministers and ruling elders from those churches met in the village of New Castle, Mercer County, Penn., on Wednesday, April 8, 1846.

The call having been read, the Rev. Wm. Douthitt was called to the chair, and opened the Convention with prayer.

A committee, consisting of the Rev. A. W. Black, of the Reformed, Rev. W. P. Breden, of the Associate Reformed, and Rev. D. H. A. McLane, of the Associate Church, having been appointed for the purpose, reported as officers for the Convention:—Rev. David Goodwillie, President, Rev. John Neil, Vice President, and Rev. Geo. Scott, Secretary—which report was adopted.

In the absence of the individuals nominated in the call to preach a sermon on the occasion, the Rev. A. W. Black being called on by the convention, preached a sermon from Psalms 119: 105. "*Thy word is a lamp unto my feet,*" &c. Members in attendance are as follows:

From the Associate Reformed Presbyterian Church.—Rev. Wm. Findley, John Neil, Andrew Bower, Robt. A. Browne, James Green, Robt. W. Oliver, and W.

P. Breden, ministers. Messrs. Williamson, Christy, Wm. Gilchrist, Wm. Thomson, Jas. Dodds, Jas. Hall, Wm. Stephenson, Thos. Wilson, Hugh Hazelton, Joseph Kissick, Alex. Thomson, James McFarland—ruling elders.

From the Associate Presbyterian Church.—Rev. David Goodwillie, Wm. Doumitt, John W. Harsha, D. H. A. McLane, and Jas. P. Ramsay, ministers. Messrs. Thos. Dungan, Robert Forbes, David Forbes, Dr. John Cowden, David Huston, Robert Sherer, James M. Alair, James McBride, and George Frazer—ruling elders.

From the Reformed Presbyterian Church.—Rev. Gordon T. Ewing, Geo. Scott, A. W. Black, and Josiah Hutchman, ministers. Messrs. Robert McChesney, John N. Ewer, Wm. Patton, Jno. Slater, Jacob Patton, and Jno. H. Gormly—ruling elders.

On motion, Resolved, That a committee consisting of two ministers from each church be appointed to prepare business for this convention.

The chair appointed Rev. G. T. Ewing, J. Hutchman, D. H. A. McLane, J. W. Harsha, Robt. W. Oliver, and Robt. A. Browne, that committee.

Adjourned with prayer to meet this afternoon at half past two o'clock.

Same place, half past two o'clock.

Convention met and was opened with prayer. Same members as before. Minutes read and approved.

The committee to prepare business presented their report in part, which was accepted, and taken up for consideration and adoption. It is as follows:

The Committee appointed to prepare business for the consideration of the Convention respectfully present the following

REPORT.

Whereas, There is but one body and one spirit, one Lord, one faith, one baptism, one God and Father of all, therefore Resolved,

1. That division in the visible Church of Jesus Christ is sinful.

2. That a Union among the bodies represented in this convention is both practicable and highly desirable.

3. That the Convention duly appreciate the labors of the "Convention" which resulted in the formation of a "Basis of Union," and are encouraged by the progress that has already been made to hope for the speedy consummation of the union of those churches.

4. That in the event of the Churches represented in the "Convention of Reformed Churches" not being able to harmonize on the general plan of the Basis, after all proper efforts for that purpose, this Convention recommend to the supreme judicatories of the several churches, to appoint delegates to a future convention to prepare a Basis as simple, comprehensive, and pointed as possible.

Pending the consideration of this report, Convention adjourned with prayer, to meet this evening at 7 o'clock.

Same place, 7 o'clock, P. M.

Convention met and was opened with prayer; minutes read and approved. The consideration of the report was continued, and after full discussion, the resolutions severally were adopted.

Convention adjourned with prayer to meet in this place to-morrow morning at 9 o'clock.

Same place, April 9th, 1846.

Convention met and was opened with prayer. Same members as before, except Rev. G. T. Ewing, and A. W. Black, who had obtained leave of absence. Minutes read and approved.

The Business Committee submitted the remainder of their report, which after acceptance and consideration was adopted. It is as follows:

5. That whereas it is desirable to secure the co-operation of all the members of the Synods with which the members of this Convention are connected, and whereas some of our fathers and brethren in those Synods are opposed to any alteration of the Westminster Confession of Faith as it was received by the Church of Scotland;—Therefore

Resolved, That the Convention recommend to the supreme judicatories of the Churches to consider the propriety of placing the original passages in the Confession, and the substitutes or explanations in parallel columns in the same page in the proposed Basis of ecclesiastical union.

6. That from an expression of opinion by members of this Convention, and from the statements of the Churches in their testimonies emitted on the subjects of Covenanting, Psalmody, Slavery, and common benefits which are supposed to be indefinitely stated in the Basis, we are encouraged to believe that in the compiling of the testimony of the United Church, no serious difficulty is to be apprehended in stating our views on these subjects.

7. That in case the supreme judicatories with which we are severally connected, should not agree to the present *form* of the testimony in the "Basis," this convention recommend that they suggest to a future convention of Reformed Churches, to prepare a more simple *form* in such manner as to express our views in a clear and intelligent manner.

8. That in view of the action of this and other conventions, we are filled with the highest hopes as to the unity of the Church. Of that union we will not despair; these Churches, with God's blessing, will yet unite. We hail in the present signs of the times the indications of the providence of God, that he has something better in store for his Church. Animated by this hope, with thankfulness for the past, and prayer for the future, we will prosecute these efforts as far as in us lies to a successful consummation.

On motion, Resolved, That this Convention when it adjourns, adjourn to meet in Mercer, on the third Wednesday of October next, at 2 o'clock. P. M., and that the opening sermon be preached by the Rev. Daniel McLane, and that Rev. T. C. Guthrie be his alternate.

On motion, Resolved, That Rev. J. Hutchman, J. W. Harsha, and John Neil be a committee to prepare business for that Convention.

On motion, Resolved, That the thanks of this Convention be tendered to the Presbyterian congregation of this place for the use of their Church, and to the inhabitants of this village for their hospitality.

On motion, Resolved, That the Secretary be directed to furnish a copy of our proceedings to the editors of the "Evangelical Repository," the "Preacher," and the "Banner of the Covenant," for publication.

No more business being before the Convention, it adjourned with prayer, singing the 133d Psalm, and the apostolic benediction.

GEO. SCOTT, Secretary.

REMOVAL OF REV. DR. McMASTER FROM PRINCETON, IND.

By the following communication our readers will perceive that our venerable and beloved Father, Dr. McMaster, has removed from Princeton, Ind., where he has been laboring since his settlement in the West. The cause is the failure of his health. While we deeply regret this occurrence, we hope a more congenial climate may restore his constitution, and that for many many years, he may be spared to the church and to the world, both of which have been blessed by his instrumentality. The following account of his removal will be read with deep interest. The reference made to the character of the Princeton Congregation is justly merited, if we may judge of their liberality in other things by the aid they have given to the cause of missions. We congratulate them on obtaining so soon a Pastor whose talents, enterprise, and Christian character, render him worthy to be a successor to the one they have lost, and we congratulate their new minister that he goes to labor among a people so favorably known for intelligence, liberality and religious attainments. "We speak that we know, we testify that we have seen."

For the Banner of the Covenant.

At the last Fall Meeting of the Western Presbytery of the Reformed Presbyterian Church, the Rev. Dr. McMaster presented a supplication, asking to

be released from his Pastoral relation to the Church in Princeton, Indiana. At an adjourned meeting, reluctantly by Presbytery, and in opposition to an earnest and affectionate remonstrance by the Church, the request was granted.

At the adjourned meeting, the Dr. substantially remarked—That he had little to offer besides the reasons stated in the paper submitted to Presbytery at its stated meeting; and upon a subject that thus filled the hearts of all concerned, a needless multiplication of words was forbidden. He wished it to be distinctly understood, that against his beloved people he had no charge to bring. In their intercourse with him they had been more than courteous; and toward him they had uniformly been respectful and kind. In his relation of Pastor they had been punctual, serious and solemn in their attention to his ministrations, whether he met them in the public sanctuary, in the catechetical exercise, or in the pastoral visit.

His connexion, he said, with his brethren of the Eldership was at all times pleasant. He adverted with feeling to those revered men, Hoge, Archer and McCurdy, who had been called from the Tabernacle upon earth, to associate, as was confidently hoped, with the Elders of the upper sanctuary in the enjoyments of Immanuel's land. With them while here, and with those who still survived, he had experienced nothing but what was worthy of Christian men. Whilst each elder thought, and spoke, and judged as became a free man in Christ, there was no opinionated obstinacy. In judicative decisions there was always a remarkable and delightful harmony; and never for once even, did any spirit or temper show itself, except the very best. The decisions of the sessions were uniformly sustained by the public opinion of the church.

With peculiar sensibility, he referred to the youth of the congregation; and feelingly adverted to the Bible class, several of whom had been called from under mortal ministry to a better world. He expressed himself strongly upon the high promise of the fine young people of the Church, so many of whom had intelligently and devoutly renewed their baptismal vows, and at the communion table sealed their covenant with God. In a tone of kindness, he likewise referred to his pleasant, and, he hoped, not unprofitable intercourse with the Christians of the several denominations,—seven or eight—in and about Princeton, as well as with the citizens at large.

He felt it, he said, to be his duty to refer to one subject—a rather delicate one to be sure—but he did it that there might be no misapprehension in the case, on any side—he referred to the matter of *temporal support*. On this point he wished, as an example to others, that the truth should be known. He had never had occasion, in anticipation of supplying any want or meeting any obligation, to give even a *hint* to the treasurer of the Church. *Ere ever he needed, the generosity of the people, the activity and delicacy of the Treasurer, anticipated his wants and saved him from saying—*“At such a day, I shall need your attention to meet my necessity.” This *painful* appeal he had never occasion to make. Why should not this be the case in every church? The church in Princeton has set an example which all *might* follow. His sorrow of heart, at the thought of leaving this people, he said, he could not express. And when the day of separation came, he should leave that place and people, as it is said of Hannibal when he left the plains of Italy—*with tears*.

The event justified this, his concluding remark. The mutual weeping of March 22d, the last Sabbath Dr. McMaster preached in Princeton, will not soon be forgotten; and the tears of the following day, when he and his family took their departure from the place, will long be remembered.

AN OBSERVER.

THE LONDON CONVENTION.

We lay before our readers the proceedings of a Convention held in the city of New York, to respond to the call of the Christians on the other side of the Atlantic, who are seeking Union on Evangelical principles. The meeting was suggested by several of the Delegates for the American churches, and one of its objects was to furnish to them an opportunity of interchanging opinions on the whole subject, before they would leave their own country. We understand that at the second meeting (the first being preliminary) held in Dr. McLeod's Church, a large and highly respectable assembly were present. A number of the delegates, many clergymen of various denominations, and others were in attendance, and the utmost harmony prevailed.

The principal discussion was on an amendment to the third resolution prepared and advocated by Drs. McLeod and Bacon, and adopted by the convention. It appears as the introductory clause of the third resolution below, and was advocated as due to those in the convention who believe that the unity of the Church is not merely internal and spiritual, and expressing itself in acts of mutual recognition, kindness and general co-operation, but also outward, visible and organic, and involving the discipline and government of her members. It was fully admitted that the spiritual union of believers in Jesus Christ with their common Head and Lord, and with one another in Him, is the most important and fundamental, but it was also urged that entire conformity to scriptural models requires in addition the outward union of Christians in one visible orderly society under her own officers. The proposed amendment was adopted with much unanimity.

For the Banner of the Covenant.

THE LONDON UNION CONVENTION.

At a Convention of the friends of Christian Union, held at Dr. Skinner's church, May 12th, Dr. Edwards was appointed President, and Dr. Pohlman, Secretary, when, after prayer by Rev. Dr. Cox, for the Divine guidance and blessing, and after a free interchange of opinion, the following committee was appointed to embody the views of the Convention, and report at an adjourned meeting: Rev. Drs. Edwards, McLeod, Pohlman, Patton, Bacon, Prof. Elton, and Rev. Mr. Mann.

Adjourned to meet on the 13th inst. at 4 o'clock P. M. at Dr. McLeod's church.

Wednesday, May 13th, 4 o'clock P. M. The Convention was opened by prayer and reading the Scriptures by the President.

Report of the Committee, appointed as above:

The committee reported the following resolutions:

1. *Resolved*, That in those tendencies and desires on the part of the evangelical believers in Christ of various countries and languages, and of various ecclesiastical connections, towards mutual recognition and co-operation on the basis of a common Christianity, which are now manifesting themselves in the proposals for a general Convention of such Christians from all parts of the world—this meeting would humbly and gratefully acknowledge the hand of the Great Head of the church, and the influence of the Holy Spirit—the spirit of wisdom, of love, and of a sound mind; and that therefore we hereby express our high satisfaction that brethren in Great Britain have invited such a Convention to meet in London, on the 19th day of August next.

2. *Resolved*, That this meeting approves the terms in which the call to the Convention has been issued by the brethren in Great Britain, to evangelical Christians throughout the world, inviting to the meeting those who are agreed in receiving as revealed principles the following, with the understanding, however, that the synopsis is meant to imply and assume the doctrine of eternal rewards and punishments as defining the destinies respectively, of all men in the future state, viz:

1. The Divine inspiration, authority, and sufficiency of Holy Scriptures.

2. The unity of the Godhead, and the Trinity of persons therein.

3. The utter depravity of human nature in consequence of the fall.

4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

5. The justification of the sinner by faith alone.

6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

7. The right and duty of private judgment in the interpretation of Holy Scripture.

8. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper."

3. *Resolved*, That while we would by no means compromise those principles of ecclesiastical order which we severally hold, we fraternally and respectfully commend to the special consideration of all who may attend the proposed Christian Convention, those principles of union among believers in Christ which are set forth by the Apostle Paul in the fourteenth and fifteenth chapters of his Epistle to the Romans.

4. *Resolved*, That in accordance with the foregoing divinely inspired testimony to the rights of individual judgment and conscience among Christians, it seems desirable that one part of the result of the Convention should be a declaration and assertion to the world, that, as necessarily resulting from the first and seventh of the evangelical principles on which, as a basis, the meeting is to be assembled, it is the right and the duty of every individual man throughout the world to possess the word of God as revealed in the Holy Scriptures, and to read and obey that word for himself, under his responsibility to God, who has given him that revelation to be a "lamp to his feet, and a light to his path."

5. *Resolved*, That inasmuch as he who is to read, and understand, and believe for himself the word of God, must have time to study it; and inasmuch as God has set apart one day in seven for such uses, therefore it seems important that the Convention should give their testimony that it is also the right of every man throughout the world to enjoy, and his duty to improve the rest of the Sabbath in abstaining from secular employments, and in freely worshipping God, hearing the gospel and deliberately searching the Scriptures to ascertain whether what he hears is according to the word of God.

6. *Resolved*, That it is desirable for the Convention further to declare and testify, in accordance with the principles of individual liberty and Christian union set forth as above by the Apostle Paul, that it is the right and duty of believers in Christ to maintain his worship and ordinances in such form as they, under the teachings of his word, his Spirit and his Providence, shall judge to be in accordance with his will.

7. *Resolved*, That inasmuch as God has designed and given the Bible for the whole world, therefore it is desirable for the Convention further to declare and testify, that it is the right of every man throughout the world to learn to read the Bible, and that it is the right and duty of all Christians to co-operate in the universal diffusion of the word of God.

8. *Resolved*, That it is to be desired and hoped that the inquiries and deliberations of the Convention respecting the condition of evangelical Christianity throughout the world, the hindrances and obstacles to the progress of spiritual religion, and the fields which are opened for evangelical enterprise, may lead to more combined and vigorous, and to more wisely directed efforts for the conversion of the world to Christ.

9. *Resolved*, That as Christian union is the fruit of love to Christ and his people, and as this love is the fruit of the Spirit, and the Spirit is granted by our Father in heaven to those who ask him, it is earnestly desired that those who attend the proposed Convention in London for the promotion of Christian union, and all who sympathize with them in that object, be much in prayer to God, that he would grant them his Spirit, that in all their consultations and efforts they may be guided by that wisdom which is pure and peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; that they may thus be instrumental in so greatly increasing among all followers of Christ, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; that the world may have the benefit, and Christ the joy, of witnessing the answer to his prayer, "that they all may be one, as thou Father art in me, and I in thee, that

they also may be one *in us*," and thus glory be given to the Father, to the Son, and to the Holy Ghost, throughout all the world.

All which is respectfully submitted.

Signed,

JUSTIN EDWARDS,
HENRY N. POHLMAN,
JOHN N. MCLEOD,
WILLIAM PATTON,
LEONARD BACON,
ROMEO ELTON,
ALEXANDER M. MANN,
Committee.

New York, May 13th, 1846.

Having been read article by article, the report was adopted by the Convention.

Resolved, That a copy of the proceedings of this Convention be transmitted to the London Convention, over the signatures of the President and Secretary.

Resolved, That the President, Secretary, and Dr. McLeod, be a committee to prepare the above proceedings for publication.

The Convention then adjourned.

Signed,

HENRY N. POHLMAN, *Sec'y*.

JUSTIN EDWARDS, *Pres't*.

WASHINGTON'S PIETY.

The following order, issued by Washington, in 1788, relative to the observance of the Sabbath, has been handed to us by a descendant of an officer in the army, from whose "orderly book" it was copied :

"The Commander-in-Chief directs that divine service be performed every Sunday, at 11 o'clock, in those brigades to which there are chaplains, and those who have none, to attend the place of worship nearest to them. It is expected that officers of all ranks will, by their attendance, set good examples to their men. While we are zealously performing the duties of citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion.

"To the distinguished character of patriots, it should be our highest glory to add the more distinguished character of Christians. The signal instances of providential goodness which we have experienced, and which have now almost crowned our labors with complete success, demand from us, in a particular manner, the warmest returns of gratitude and piety to the Supreme Author of all good."

The following order, in reference to profane swearing, is from the same source.

"Head Quarters, Moorhouse, 29th July, 1779.

"Many and pointed orders have been issued against that unmeaning and abominable custom of swearing, notwithstanding which, with much regret, the General observes, that it prevails, if possible, more than ever. His feelings are continually wounded by the oaths and imprecations of the soldiers whenever he is in hearing of them. The name of that Being, from whose bountiful goodness we are permitted to exist, and enjoy the comforts of life, is constantly imprecated and profaned in a manner as wanton as it is shocking. For the sake of religion, decency and order, the General hopes and trusts, that officers of every rank will use their influence and authority to check a vice which is as unprofitable as it is shameful. If officers would make it an inviolable rule to reprimand, and if that does not do, to punish soldiers for offences of this kind, it could not fail of having its desired effect."

 THE BANNER OF THE COVENANT.

 PHILADELPHIA, JUNE, 1846.

 ECCLESIASTICAL ACTION ON
SLAVERY.

The subject of slaveholding has been discussed in the Assemblies of both branches of the Presbyterian Church, now in session in this city. In the Old School Assembly it has been resolved by a large majority, (123 to 30) that it was inexpedient to take any action on the subject at present. In the New School Assembly, the Act of 1818, in which slavery is so decidedly condemned, is re-affirmed, although the Assembly declined to act *judicially* in the case. It is a cause of much satisfaction to find that this subject is coming before church courts for their consideration. It is from the church that the influence must proceed, which will remove this as well as all other evils under which society is laboring. We are glad to see that some, in all denominations, are beginning to awake to its importance, and we have no fears as to the final result. "The fearful, the unbelieving," who condemn the system, as well as those who defend or palliate and practise it, will all see the propriety and expediency of its renunciation and removal. In the course of a few years, we trust no one who names the name of CHRIST will be found in any church who holds his fellow man in bondage.

 THE PRESENT STATE OF THE MIS-
SION IN NORTHERN INDIA.

The last report of the station at Saharanpur is published in the present number. The report from *Merath* will appear in our next. It will be seen that the present aspect of the Mission is not so favorable as it was last year, especially in reference to the orphan school, the pupils in which are now reduced to ten. While, however, we should feel rebuked for our want of zeal and prayerfulness, we must not yield to discouragement. The work is God's, and will succeed. Perhaps we have been trusting too much to pecuniary efforts, and have not prayed as fervently, and sincere-

ly, and frequently, as we should have done, for the outpouring of the SPIRIT. Let us continue to employ the former, but especially let us increase more and more in the latter. It is *not* by *might*, nor by power, but by the Spirit of the LORD, that the heathen will be converted. This influence, alone, can make the moral wilderness as Eden, and the *spiritual* desert as "the garden of the LORD."

Our readers will see by the proceedings of the Associate Synod, and Associate Reformed Synod of the West, the action of these bodies respectively on the Basis of Union. It seems clear that a general and harmonious union cannot be made on that plan, yet we hope none will suppose that the object must be abandoned. The unity of the Church is so desirable, and so certain, that if one plan does not succeed we must try another. The prayer of JESUS that his disciples "might be one" will assuredly be granted in due season.

The meeting of Synod is approaching, and we hope before it takes place all our congregations will have made their collections for the support of our brethren in India. It is not, perhaps, generally known that their salaries are paid *in advance*, hence the amounts due for 1846, should have been remitted *last year*. We hope such efforts will be made as will enable us hereafter to adopt the plan. From many congregations we have received *nothing* whatever during the present year. We trust they will not neglect the important duty of sustaining those who are, on their behalf, preaching Christ *crucified to the heathen*.

Our subscribers will remember that our terms require payment before the end of the present month: such of them as have not attended to this matter, will please make their remittances as soon as possible.

Several articles designed for this number, are necessarily postponed; among others the continuation of Rev. Mr. Guthrie's article, which reached us *too late* for insertion.

ECCLESIASTICAL INTELLIGENCE.

ACTION ON THE BASIS OF UNION.

GENERAL SYNOD OF THE ASSOCIATE REFORMED CHURCH OF THE WEST.—The Basis of Union was brought before this body at its recent meeting in Pittsburgh. The entire subject was referred to a Committee, consisting of Drs. Macdill and Pressly, Rev. S. Findley, Sen., George Buchanan, Jas. F. T. Sawyer, and Hon. J. Morrow. This Committee presented the following report:

The Committee to whom were referred the reports of the several Presbyteries on the subject of the Union of Reformed Churches, reported, recommending the adoption of an accompanying resolution and paper.

The resolution was adopted, and is as follows:

Resolved, That after hearing the reports of the several Presbyteries on the "Basis of Union," it is the judgment of this synod, that there are, *on our part*, no serious obstacles in the way of closing a union with our brethren, on the plan now before the churches.

Took up the accompanying paper, and proceeded to consider it count by count.

Pending this matter, on motion, Dr. Rodgers and Rev. Smith of the Associate Church, who were present, were invited to sit as corresponding members.

The whole paper was adopted, and is as follows:

Whereas, from the paper forwarded to this Synod from the Convention of Reformed Churches, recently held at Indiana, Pa., and from information derived from other sources, it appears probable, that a reasonably harmonious union cannot be consummated on the basis now before the churches: And whereas, it is our duty to persevere in the use of all lawful means to effect an object so desirable, as to bring together into a more intimate fellowship, churches which are so nearly alike in faith and practice—Be it resolved, That we agree to unite with our brethren of the other churches on the following ground, if on due consideration it shall prove more acceptable to them than the present Basis.

First. That the Westminster Confession of Faith, together with the Catechisms Larger and Shorter, shall constitute the basis on which these churches shall unite; it being understood that those parts which relate to the power of the civil magistrate, *circa sacra*, be altered in some such way as is recommended in the Basis now before the churches.

Second. That a re-exhibition of principles, clearly contained in the Confession and Catechisms, is unnecessary; but that the United Church shall exhibit her sentiments in relation to some matters which did not come before the Westminster Assembly, as they are now presented to the churches—particularly Slavery, Psalmody and Promiscuous Communion.

Third. That our brethren in other churches may know our sentiments in relation to slavery, we declare that by slavery we mean the holding of human beings as property—holding them deprived of their rights, and bound to render their services to their owners. This we regard as sinful; though in particular cases, a man may sustain to a slave the relation of a master in the view of the civil law, and yet not be chargeable with the sin of slaveholding; as when he uses all the means in his power, to effect the emancipation of his slave, and to prepare him for the enjoyment of freedom; or when the slaves have become, through age or infirmity, incapable of providing for themselves. It is the duty of the church to be well assured that the case is within some of the lawful exceptions, before she may grant to the master her privileges, or continue him in their enjoyment.

Fourth. That, having confidence in the soundness of the views entertained by our brethren of the other churches, we are willing to accept any declaration of principles on the subjects of Psalmody and Communion, which, after due deliberation, they may present.

Fifth. That nothing more is necessary to be in the standards of the U. Church, on the subject of Covenanting, than is contained in the Confession and Catechisms: but that it be understood, that all the congregations, settled and vacant, be required to enter into a solemn engagement to maintain and carry out the principles of those standards, and observe a walk and conversation agreeable to the gospel of Christ.

Sixth. That as errors often assume new forms, and spring up under different circumstances, it should be regarded as a duty of the United Church to issue warn-

ings against such errors; and that these warnings be regarded as the application of the principles contained in the Confession of Faith to particular errors as they appear.

Seventh. That in the Introduction to the Confession of Faith or Standards of the United Church, she shall pledge herself to endeavor, by the grace of God, to carry with her throughout all generations, the attainments of our covenanted ancestors, and of the Reformers from Popery in every land, so far as, on a careful comparison of them with the word of God, they appear to be founded thereon.

Eighth. Resolved, That the clerk transmit a copy of the preceding resolution and this paper, to the Synods of the other churches represented in the Convention of Reformed Churches.

ACTION OF THE ASSOCIATE SYNOD.—This body now in session in this city, has adopted, with but one dissentient voice, the following resolution. It forms a *part* of the report of a committee, the whole of which we design to present to our readers in our next number:

Resolved, That the Basis is not such a platform of Union as secures the maintenance of the principles and practices which the word of God teaches, and requires us to embrace, nor is it calculated to heal the divisions of the church, and secure harmony among her members.

LICENSURE OF MR. D. J. PATTERSON.—At a meeting of the Philadelphia Ref. Presbytery, Mr. D. J. Patterson having delivered the usual pieces of trial, and sustained an examination on divinity, was licensed to preach the Gospel. Mr. P. will shortly commence his labours, which we trust will be abundantly blessed.

MISSIONARY INTELLIGENCE.

THE NINTH ANNUAL REPORT OF THE STATION AT SAHARUNPUR, OCTOBER, 1845.

The missionaries at Saharunpur are the Rev. J. R. Campbell and wife; John Coleman, catechist; and Francis Shaviel, scripture reader. At the date of this report, in October, 1845, Mrs. Craig was at the station, but she has since left it on her return to this country.

In writing the Ninth Annual Report of the mission at Saharunpur, we have to record the chastisements as well as the mercies of the Lord. It hath pleased Him, in whose hands our breath is, not only to afflict us, but to visit us by death. He has removed from the sphere of his earthly labors Mr. James Craig, for nearly seven years a missionary at this station; a man of sincere and enlightened piety,—of a truly catholic spirit,—of a strong mind and correct judgment; and, consequently, exceedingly useful in all matters requiring mature deliberation. After about a month's confinement to his couch, from what was at first considered to be nothing more than a slight derangement of his bilious system, the disease not giving way under the usual treatment, assumed a more serious form, and while the physician who attended him was employing the remedies which he supposed would effect a restoration to health, he sunk rapidly. His earthly course was run. His labors among the heathen were at an end, and no means that could be employed had any longer power to detain him in his passage to eternity. For some days before his dissolution, he had the sentence of death in himself, and spoke of his decease with perfect composure. His faith did not fail in the trying hour, but fully sustained him in the final struggle with the last enemy. Mrs. Craig has been wonderfully supported under this heavy trial, and she has borne her bereavement with much Christian resignation. She is now about to set out with her five small children, to the Christian land whence she came, where, no doubt, she will receive that sympathy and assistance which one in her situation so much requires. Those now left at the station to prosecute their missionary labors alone, have also lately been called again to pass through the fire of affliction. Early in the last month J. R. Campbell was seized with a severe bilious fever. The means employed to check it proving ineffectual, and the disease gaining strength, the doctor ordered him to the hills, as the most likely means of restoration to health. The change of air and climate, under the Divine blessing, proved to be most beneficial. The fever was not only arrested on reaching the hills, but in the course of nine days he was enabled to return to his home almost in perfect health. On reaching Saharunpur, however, he was grieved to find Mrs.

Campbell in a very low and dangerous state from fever and debility, a few days subsequent to her confinement. The doctor advised her immediate removal to the hills, as in her then weak state, she was unable to bear active treatment, and was at the same time in much danger, should the fever return with the same violence it had done for some days before. Though exceedingly weak, the removal was attempted, and it was attended with decided benefit. She is still suffering, however, from the effects of her illness, and is not likely, the doctor says, to recover perfectly, without a residence of a whole season on the hills. Thus our ranks are not only thinned by death, but enfeebled by disease. But, though sometimes cast down by trials like these, we must not be discouraged. We have still cause for much thankfulness to God, that while during the last two months thousands have been cut off in Saharunpur by the cholera, not a case of this fearful disease made its appearance in the mission premises. We trust our broken ranks will soon be filled up by faithful and devoted men, who will come up to the help of the Lord against the mighty. Surely the late deaths in, and departures from our India missions, will be looked upon as a loud Macedonian call to many in the churches at home, to "come over and help us." The call is as pressing as it is imperative. What our friends mean to do, to strengthen our hands, they must do quickly, else the good work that has been commenced, will be both retarded and impaired.

A particular account of the operations at this station, during the past year, will, in the usual manner, be presented under the following heads.

Hindustani preaching, Itinerations, and Tract Distribution.

A regular service in Hindustani has been kept up in the mission church every Sabbath morning at 10 o'clock. Few, besides the persons employed, the orphan boys, and the families of our assistants, &c. attend these services. On this account there is perfect stillness, and generally good attention paid to the discourses; and, we think, more hope of usefulness than where the assembly is larger, but of a mixed and disorderly character. Yet, we regret to say, there has been no manifestation of the Divine power and grace in the conversion of any of our hearers. The seed of the word seems to have fallen upon stony hearts, and where it made any impression at all, that impression speedily vanished. Still, we consider these services as among the most important of our missionary labors. They are designed to instruct and edify in the faith of the Gospel our native Christians; as well as to awaken the attention of those who are still in unbelief, or halting between two opinions. We long for an outpouring of the Divine Spirit's influences, which would bring the most stupid and careless heathen to cry out, "Men and brethren, what must we do to be saved?" The bazars have been visited as usual, with the design of making known the Gospel, twice a day by the scripture reader, and daily by our catechist. J. R. Campbell also has gone four times a week, when not interrupted by other duties. We have still been unable to obtain an eligible situation for our Hindustani church in the city, though our own efforts have been kindly seconded by the magistrate at the station. The further sum of 319 rupees have been received from friends towards the building during the year; making in all, for this purpose, 1758 rupees. The only itinerations made during the year, were while on our way to and from the annual meeting, the mela at Hurdwar, &c. On these journeys tracts and books were distributed to a considerable extent, and the Gospel made known as far as possible. This is a kind of labor in which we would delight to engage much more extensively, but as long as our stations are so scantily supplied with laborers, but little can be done in this way without injury to the operations going on at the stations themselves.

English Preaching.—A service in English has been held, as usual, on the afternoons of the Sabbath, as also a weekly lecture, at the mission houses, &c., in rotation. The attendance at these services has been as good as could have been expected. One member, the wife of a writer, was received to the communion of the church on examination; while another, J. Alexander, one of the orphan boys, was suspended, for immoral conduct. During the few months he remained afterwards, he gave no evidence of sincere repentance, and he has since left the institution. This being the first time that any in connection with the church has been found guilty of positive sin, or renounced the profession of the Gospel, we were much grieved by the event. In the conduct of this young man, whose profession of Christianity had been unusually warm and satisfactory to us, as well as from some other things discovered in the disposition of our native church members, we have learned something of the weakness and instability of their character. Like the children of Israel, when brought out of Egypt, they are often unstable and carnal in their ideas, and require to be borne with patiently, until, by more perfect instruction, and greater acquaintance with their own hearts, and larger measures of divine grace, their Christian character becomes better formed and more firmly established. The communion of the Lord's Supper has been observed every three months, on which occasion about sixteen members sur-

round the table of the Redeemer; and these are usually among the most delightful seasons of refreshment enjoyed in this dry and parched land. The monthly concert for prayer has been held on the first Sabbath afternoon of the month, and at these meetings 134 rupees have been contributed for missionary purposes. A little class has been held a part of the year, and also a weekly meeting with the Christian boys for free conversation and advice on the relative duties of Christianity.

The Orphan Boys' Boarding School.—This institution, which in former years gave us so much satisfaction and encouragement, has been a source of much painful anxiety and discouragement during the year that is now past. Shortly after the close of the last report, the three children belonging to the native Christian whom we had taken under our care, were removed in consequence of their father having to accompany the gentleman, in whose service he was, to a distant part of the country. Next, a boy who had been brought from Cabul as a slave, and who had fallen into our hands and been made free, began to manifest the utmost stubbornness and unwillingness to submit to the rules and discipline of the school. He ran away several times, but finding it difficult to endure the pinchings of hunger and exposure, he returned and begged to be received again under our protection. But the repugnance to control still existing, he finally joined the army as a drummer, and we have since had no accounts of him. It is indeed often true that “one sinner destroyeth much good.” The example of this bad boy was afterwards followed by six others at different times, so the institution now numbers but ten pupils. The majority of these are, we are happy to say, promising young men, who might now be made useful at the different mission stations; and as but one missionary is now left at this station, and as it will not be in his power to conduct an English school with efficiency, until he obtains a coadjutor, the propriety of distributing the pupils of this school to the respective stations, is now suggested. They could continue to prosecute their studies under the direction of the missionaries where they might be located, and, at the same time, the Christian boys might be employed as teachers of schools, Scripture readers, &c. Their English studies, during the past year, will be noticed below. In the native languages, they have been prosecuting their studies in Urdu, Persian and Hindi. They have also been preparing theological essays, once a month, in Hindustani, and several of them have evinced not only talent and ability in the use of language, but sound information in the doctrines and history of Scripture. With regard to their diligence in study, and their conduct generally, we regret to say that we cannot speak in so favourable terms as in former years. Nothing positively immoral has come to our notice respecting any of those now with us, but some things have occurred which show a great want of gratitude on their part for kindness received, and the slender hold we seem still to have on their affections, even after all our efforts to do them good. But this, it appears, is a trait of Hindu character, which, to some extent must be overlooked. Great allowances must be made for those who have had their birth in this land, where the standard of moral character is so low, and where indolence and selfishness so manifestly predominate. Time and patience will be necessary to mould their characters, and raise them to a level with those who enjoy from infancy the benefits of enlightened Christian society. On the whole, we hope that those of them who have made a profession of Christianity, are growing in grace, and in the knowledge of Christ Jesus.

English School.—During the past year the English school has been in a more prosperous condition than for several years previous. The number of pupils in attendance from the city has been on an average about eighteen, and the whole number, including the orphan boys, about thirty-two. This increase of numbers is partly to be ascribed to the orders of the new Governor General of India, which, in regard to situations under government, hold out a preference to those natives who have acquired a knowledge of the English language. Few, however, of those who make a commencement in our school, continue for any length of time; and of those who do remain until they are able to spell and read the language tolerably, fewer still have the zeal and ambition to prosecute their studies long enough to bring them to a consideration of those subjects calculated to enlighten their minds, and dispel their previously imbibed errors and superstitions. To overcome this imbecility of resolution on the part of the natives of this country, the scholarship plan, is adopted by our mission, by which the trifling allowance for support, of two or three rupees per month, is afforded, on the condition of remaining four years in the school, and refunding the whole by instalments as soon as they obtain employment on a salary of a certain amount. This plan was attempted during the year, and the gentlemen at the station patronized it liberally; but, strange to say, as yet only two boys have been found willing to accept of assistance on these terms. This shows something of the amount of prejudice and jealousy that still exist in the minds of the people for whose good we labour. The following is the course of study pursued during the year. 1 *Class.*—Alphabet and spelling. 2 *Class.*—Definitions in English and Hindustani, and reading. 3 *Class.*—Defini-

4 Class.—Old Testament, General History, Grammar, Geography, Evidences of Christianity, New Testament, Reader. No. 3, Grammar, Geography, First Rules of Arithmetic, Euclid, first three books, Algebra, and Astronomy, with the use of the Globes. The progress in these various branches of study has been respectable.

Attending Mela.—J. R. Campbell attended the Hurdwar fair for twelve days, in company with brothers Jamieson and Caldwell, and Babu Golak Nath, assisted by J. Coleman and John Gabriel. The same plan of preaching and distributing tracts in tents was pursued as had been adopted last year, and it was found to answer well. Towards the end of the mela, the assemblies in attendance became large and interesting. Twenty-two regular discourses were delivered, accompanied with devotional exercises of singing and prayer. After these services, conversations and debates were held with the people for hours, answering objections, and explaining more particularly the Christian system. The Rev. Mr. Thompson, of Delhi, took his turn, as usual, in preaching in large tent, and seemed much pleased with this improved mode of labour. We cannot but hope that some impressions were made on the minds of our numerous hearers, and that some fruit will result from the large distribution of scriptures and tracts which was made on that occasion. The annual fairs at Sirsawa and Manakmow were also attended as usual.

From this brief survey of our labours during the year now brought to a close, we are led to regret that so little has been done, and that the results of our effort to bring the benighted heathen to renounce their idols, and turn to the living God, have been, to human observation, so small. The want of more manifest success is the greatest of all our trials. Yet are we not discouraged; for we know that the power of converting the heathen is all in His hands, who has commanded us to preach the Gospel to every creature, and to teach all nations. We need more of the prayers of Christians, in answer to which those influences might be expected which would open the blind eyes of the heathen, and turn them from darkness to light, and from the power of Satan to the love and service of the true God.

RECENT INTELLIGENCE.

India Missions.—From all the missions, we have letters dated to the 19th of February last. The letters from the Lodian Mission contain notices of the war between the British and the Sikhs. The city of Lodian was at one time exposed to great danger, some of the buildings on the opposite side of the town from the mission premises having been fired by a party of Sikhs. The ladies at the station, including Mrs. Janvier, had at first taken refuge in the Fort; afterwards Mrs. J., and the native Christians and the orphan girls in the asylum had been sent off to Saharunpur; and great excitement prevailed. But the success of the British forces has put an end to these fears, and restored quietness. Whatever may be said of former British wars in India, this seems to have been a necessary war in self-defence; and we presume that a large part of the common people in the Punjab will rejoice at the downfall of the Sikh army—an army representing a fraction of the population, who are chiefly Hindus and Mohammedans, and not Sikhs, and an army which for years has been a terrible despotism, and a scourge to the peaceful classes of the inhabitants in that part of India. On the other hand, no Christian can have any sympathy with the dreadful carnage committed by the British soldiers on a retreating and helpless enemy. Oh, how earnestly should Christians pray to God to hasten the time when the nations shall learn war no more!—The brethren of the Lodian Mission, with the full consent of the Executive Committee, have engaged the services of Mr. Rudolph, as a Teacher. Mr. R. is a German lay missionary, of approved character, and considerable acquaintance with the native language and missionary work, having been several years in Upper India, in the service of another Missionary Institution, from which he has received very satisfactory recommendation. His station is Saharunpur.—Mrs. Campbell's health was becoming better.—Mr. and Mrs. Walsh had been called to part with their little son, who died at Mynpury; and Mrs. Craig had met with a similar bereavement at Calcutta.—Mr. Wilson, Mr. Jamieson, and their respective parties, sailed from Calcutta in the early part of February.—Several of the missionaries had been engaged in making tours for preaching and circulating the Scriptures.—At Futtehghurh, two of the orphan boys were admitted to the communion of the church on the 8th of February.—*Miss. Chronicle.*

By the Hibernia, which has just arrived, we have received an interesting letter from Mr. Caldwell, dated, Merath, March 19th. We are glad to learn that Mr. C. is so well pleased with his present location, and hope his labors will not be in vain in the Lord. The war between the British and Sikhs has been terminated, but the country is still in considerable agitation. It will appear in our next.

OBITUARY.

Salem. (Ind.) March 16, 1846.

Mr. Editor:—Will you please give the following a place in your publication. By appointment of the Society. ISAIAH FARIES.

OBITUARY OF MR. JOSEPH LITTLE.

Being appointed by the Erodelphian Society of Miami University to prepare an obituary notice of the death of Mr. Joseph Little, it is with much reluctance I attempt to comply. My reluctance, however, arises from nothing else than a fear of being unable to do justice to the memory of one so dear to every member of the Society, and so much respected by every one who knew him. To eulogize the merits of a fellow-member of society, simply because common courtesy demands it, or for the purpose of offering a sorry pittance, of consolation by way of flattery, to the friends of the deceased, is far from being the object of this article. It is in accordance with the impulse of our own feelings that we thus pay the last tribute of respect in our power, insignificant as it is, to the memory of our worthy brother; and we are happy to know that in giving a brief account of his death, in connexion with the few memoirs of his life which a year's acquaintance with him as a classmate will afford, we cannot fail to gratify his absent friends and kindred.

Mr. Little was born, if we are correctly informed, in Chester District, South Carolina; and some ten or twelve years ago removed with his father's family to Fayette county, Indiana, where they still reside. Having formed a taste for literary pursuits, he began his classical course in the Academy at Xenia, Ohio, and at the time of his attack was advancing in the last year of his course of studies in Miami University. His talents were of an excellent order; and, being united with temperate and industrious habits, allowed few, if any superiors in point of scholarship, in a class of some twenty members. As a member of our literary society, his loss will long be felt and his memory long held sacred. Much did the peace and stability of her councils and the wisdom of her enactments depend upon the correctness of his judgment, and often did his manly eloquence animate her exercises. As he was also a superior in years to many of the members, he was especially looked to as a guardian of her interests. In his social qualities, Mr. Little was engaging to all who knew him, though his modest and retiring disposition led him to contract intimacies somewhat slowly. During the year of my acquaintance with him, I enjoyed the pleasure of being peculiarly intimate with him. And as his mind was of a reflecting and observing cast, his own mind itself being frequently the subject, much of the knowledge I have of his natural disposition, I learned from his own lips. The natural temper of his feelings tended to melancholy. He loved the solitary walk in which he often enjoyed communion with nature, and, through nature, with nature's God. Often have I met him returning from his excursions, with the smile of a sunny heart and a peaceful conscience upon his face; and often have I accompanied him through the college grounds, or lay stretched by his side, under the shade of its groves, conversing with, or rather listening to him, upon subjects congenial to his taste; such as early associations—metaphysics—the influence of poetry, of which he was very fond,—moral science—and not unfrequently of death, the cruel monster which was soon, alas, too soon, to separate us. Of this subject he always spoke with the cheerfulness and calmness of one who is not afraid of its sting. Such was Mr. Little, in the bloom of manhood, the hope of anxious parents, beloved by his friends, without enemies, and on the very

verge of a life of peace and usefulness, for we cannot suppose it would have been any other, when he was hurried from time to eternity. Death in the form of that most frightful disease, the small pox, entered the village of Oxford, and made him its sole victim. When he found that he was taking the disease, a care for the safety of his friends at home induced him to remain in his room, where he was carefully attended by his fellow-students, and visited by the President and Professors of the Institution. He did not regard the disease in itself as being very dangerous, (as he told me after his attack,) but being aware that his constitution was rather feeble at best, he was from the first apprehensive of the event of his illness. Yet all his sufferings were borne with the greatest patience—so much so, that his attendants could with difficulty learn his wants. Competent medical skill was early employed, and his friends were in no great alarm about his case until a day or two before his death. On the evening of Thursday, February 19th, he began to sink, and continued to grow worse, though apparently without very severe pain, until the end, except on Friday evening, when he appeared better. During Friday night his mind, at times, though by no means distracted, was a little bewildered, as of one partially awakened from sleep. Two or three times he inquired for his parents and brothers; but it had been his request from the first that his brother, who was at hand, should not enter his room, lest he might take the disease. On Saturday morning he could not speak, and it was evident as well to himself as to others, that his end was near. The last, the only sure hope, the hope of the Christian was his. His soul had already cast its anchor in the haven of eternal rest. To the questions whether his hope was in Christ, and whether he was willing to go, he feebly but intelligibly answered in the affirmative. He sat up in a chair not more than three quarters of an hour before his death, which took place rather from strangulation than from exhaustion. Being asked if he wanted anything, he silently raised his head and pointed upwards, when the question was repeated, he again raised his hand and eyes towards heaven and pointed upwards, with a feeble, wavering motion, and in a few minutes his gentle spirit arose and took its flight to the regions whither it had been pointed by the hand which now lay upon his breast, a clod of clay. He breathed quietly to the last. Death came with uplifted dart but to unlock the loathsome prison house of clay, and release his soul, which escaped as a bird from the snare of the fowler.

Mr. Little was a consistent member of the Reformed Presbyterian Church. Its doctrines, as well as those of the sister churches, were subjects of his constant study, and on which he possessed more than ordinary knowledge. The sabbath was a day, which, in accordance with his natural turn of mind, he devoted much, besides observing the other duties of that holy day, to religious meditation.

I cannot give better evidence of this and of his genuine piety, than to copy the following scrap found among his papers, and written in his own hand writing.—“Sabbath, 1845—I do at this moment solemnly resolve in the strength of hoped for grace, to keep a guard over every appetite, passion and action—to improve every moment, to learn all that I can of God and his works.—JOSEPH LITTLE.”

His religion was not of that pharisaical sort which seeks the applause of men, but rather strove to merit reward from him who seeth in secret.

It is indeed difficult to realize the loss which society sustains by the death of such a person. When we see one sinking into the grave, bending with a load not less of public honors than of the infirmities of age, or who has not yet quite completed his threescore and ten years—who is yet striving to reap a few more sheaves from a rich harvest of applause among the wise and good

of his fellow men, we are ready to crowd his funeral throng and deluge his grave with tears of sorrow. But when worth and influence are nipped by the chilling hand of death, just budding forth from obscurity, they sink into oblivion from the eyes of the world, as the pearl which the thoughtless child casts with its pebbles into the ocean, little conscious of its loss. The loss of a treasure in prospect is not easily appreciated. A youth of such a character and accomplishments and abilities as Mr. Little's, could not fail to be an honor and a blessing to his country; and it becomes a wise people, to look on such a calamity, as loss which they sustain as a community.

The students of the University met and resolved to wear the usual badge of mourning. On Monday, notwithstanding the nature of the disease and the inclemency of the weather, the corpse was attended from the College Chapel after services, by the faculty, students and a considerable number of citizens, to the college burying ground, where it is the design of the Erodelphian Society to erect a neat stone monument over his grave. There will many an Erodelphian linger with emotion, and read the name of Joseph Little engraved under the motto of his Society, when time has separated his associates; and long will the records of the Society stand as monuments to his sacred memory.

A CLASSMATE.

We have much pleasure in presenting to our readers the following extract from "the *Christiad*, an epic Poem, by William Alexander, A. M." We take the opportunity to present to its author our best wishes, and to express the hope that the whole Poem may soon be published:

A PROPHECY OF JERUSALEM'S SORROWS.

An aged Prophet on the Hill of Zion, on the evening of the day when Christ was Crucified.

<p>'Twas eve on Salem's city, and the voice Of her vast multitudes is still. And red The moon, in her full majesty mounts up The temple's purple battlement. And howls The wind on Zion hill, while thereon stands An aged stranger, prophet—like of woe. Wild wave his white locks in the whistling winds, As he his right hand raises, and foretells Jerusalem's calamities. Woe! woe! Woe! to the Holy City! for sad wrath, Like whirldwinds shall sweep over thee. Thy sin With iron pen engraven, and thy shame, Shall far, off nations see. An outcast thou. Hark! 'tis the noise of warriors I hear, Destruction bringing thee. A voice from East— A voice from west—a voice from the four winds Against thee, and what mighty man can save, The day of vengeance coming. Woe! again. The Crescent Standard haughtily shall wave Upon thy blood-stained battlements. Ah! then, Let every hill and valley, tear drops shed, Oh Palestine! Thy people once belov'd,</p>	<p>Shall wither in sad chains. But hark! once more, The coming blast of war. And now I see The tigress eye of Anarchy on thee. For he who sorrowfully walk'd thy streets, Was Crucified by thee. Who mourn'd and wept, By thee has cruelly been slain. And soon Thou shalt become a sufferer. Oh, tears Of sorrow thou shalt sup, and dark, ah! dark Thy prospects of futurity. Too dark, Thy day of wrath, sad wrath awaiting thee, By the great Crucified. For thou didst say, His blood be on us, and our posterity. Weep for thy coming ruin, Salem! weep, Weep for the Lord of Glory Crucified! Oh Palestina's land! Thy glory, where? And thou imperishable Lebanon! Thy multitudes shall pass away, nor voice, Be heard in thee, save the wild eagle's cry. Thy forests, valleys, precipices fall, How beautiful! fresh as from Nature's hand. Mourn Lebanon! for Israel shall go down, From thy sweet shadow. Solitary thou, And in thy solitude, no voice save that The tempest breaks terrifically, Or wind's sad tone—voice of Eternity.</p>
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YOUTH'S DEPARTMENT.

CYRIL, THE YOUTHFUL MARTYR.

At Cæsarea, in the year 258, a child, named Cyril, showed uncommon fortitude. He called on the name of Jesus Christ continually, nor could threats or blows prevent him from openly avowing Christianity. Several children of the same age persecuted him; and his own father, with the applause of many persons for his zeal in the support of paganism, drove him out of his house. The judge ordered him to be brought before him, and said, "My child, I will pardon your faults: and your father shall receive you again. It is in your power to enjoy your father's estate, provided you are wise; and take care of your own interest." "I rejoice to bear your reproaches," replied the child; "God will receive me. I am not sorry that I am expelled out of our house: I shall have a better mansion: I fear not death, because it will introduce me into a better life." Divine Grace having enabled him to witness this good confession, he was ordered to be bound and led, as it were, to execution. The judge had given secret orders to bring him back again, hoping that the sight of the fire might overcome his resolution. Cyril remained inflexible. The humanity of the judge induced him still to continue his remonstrances. "Your fire and your sword," said the young martyr, "are insignificant. I go to a better house; I go to more excellent riches. Despatch me presently, that I may enjoy them." The spectators wept through compassion. "Ye should rather rejoice," said he, "in conducting me to punishment. Ye know not what a city I am going to inhabit, nor what is my hope." Thus he went to his death, and was the admiration of the whole city. Such an example illustrates well that Scripture, "Out of the mouths of babes and sucklings thou hast ordained strength."

Acknowledgment of Receipts for Synod's Board of Missions.

SUPPORT OF REV. J. CALDWELL.

Cash received from Rev. J. McMaster, on account of apportionment to Bethel Congregation, Eden, Illinois, for 1845,	27 00
" received from do. do. on account of Walnut Hill Congregation, for 1846,	13 00
" received from Treasurer of Juvenile Foreign Missionary Society for amount of draft of W. Kennedy,	46 00
	<hr/> 86 00

SUPPORT OF REV. J. R. CAMPBELL.

Cash received from J. Graham, Treasurer Juvenile Foreign Missionary Society, on account of apportionment to First Reformed Presbyterian Congregation, for 1846.	110 00
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Cash received from Robert Patterson, being amount of collection in Letterkenney Congregation, Ireland, for India Mission, per W. G. Porter, Esq.	15 75
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Total,

211 75

GEO. H. STUART, *Treasurer.*

Acknowledgment--Theological Seminary.

Cash received from Rev. J. McMaster, from Bethel Congregation, for session 1845-'46,	5 00
" received from T. Cumming, Treasurer, amount contributed by Rev. R. H. Beattie's Congregation, West-Milton, N. Y.	12 00

Total,

\$17 00

GEO. H. STUART, *Treasurer.*

☞ In consequence of the resignation of Mr. John Alexander, as General Agent of the Juvenile Foreign Missionary Society, persons wishing to remit money to said Society for Scholarships or other purposes, are requested to send it to the Treasurer, Mr. James Graham, No. 403 Market street.

JOSEPH DUNN, President,
J. F. M. Society.

THE Banner of the Covenant.

JULY, 1846.

THEOLOGICAL DISCUSSIONS.

For the Banner of the Covenant.

The following article is a reprint in a recent number of the Albany Argus, from the Christian Magazine of 1836. It embodies, in a comparatively small compass, the scriptural argument against Instrumental Music in the New Testament Church. We commend it as a production of marked ability, and worthy of being pondered by the friends of a spiritual religion. N.

INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP.

LETTER TO A FRIEND.

My Dear Friend : You ask my views on the use of *musical instruments* in the worship of God. You say, "I have been accustomed to regard them as improper and do still. The feelings instrumental music, in divine service, produce in me, though elevating, solemn and pleasing, are yet different from the pure and spiritual affections of true devotion—something else than the outgoing of the heart to God ; such I think I experience in *singing* his praise. This must arise from nature and not from prejudice, or I should feel disgust instead of pleasure. Still musical instruments are used in many churches—and by many pious men and ministers considered not improper aids to devotion—and by some contended for as essential to divine praise. My chief difficulty, however, is that I find frequent approved instances of their use, and some places where their use is commended in the Old Testament. My attention has been more called to this subject from reading some pieces which have recently appeared in favor of instrumental music, in certain Presbyterian and Baptist journals, the * * * which, you know, are widely circulated in this valley, and which find their way, more or less, into the families of all Christian denominations."

I have not seen the journals to which you allude, and can therefore form no judgment as to the force of the arguments which they contain. My views are given without any reference to them ; but still I hope they may be instrumental in aiding you to form a correct decision in your reflections on this subject. I regret that I cannot have recourse to any author who has devoted time and study to this matter, and has entered extensively

and profoundly into its merits. What I shall communicate is the *result* of my own unaided reflection; and that, too, the sluggish reflection which the mind gives to a subject in the consideration of which it feels neither the impulse nor stimulus of controversy. However, what my thoughts may lack in point they will gain in candor.

The invention of the harp and organ belongs to the family of Cain—to Jubal, the sixth in descent from him, and the probable cotemporary of Methuselah. Gen. 4: 2. So early as the birth of Enos, men “began to call on the name of the Lord;” or to associate for his worship, Gen. 4: 26. During many centuries, then, they could not have used musical instruments, for they were not yet invented. And it is not probable that, when the harp and organ were invented by one of the “sons of men,” a descendant of Cain, the pious, the “sons of God,” would readily adopt the use of them in his worship.

By the earliest accounts, musical instruments were first used in carnal festivity and rejoicing. Gen. 31: 27. Job 21: 11—15. The first recorded instance of their being used in celebrating the praise of God, is about a thousand years after the flood, when the Israelites triumphed in the destruction of the Egyptians in the Red sea. Ex. 15. God was then praised with those outward demonstrations of joy which were customary on triumphal occasions. See Jud. 11: 34. 1 Sam. 18. 1 Kings 1: 40.

Shortly after this, trumpets were appointed to be used in blowing over the *sacrifices*, in commemorating the *new moons*, and in the *feast of trumpets*. Num. 10: 8—10. Lev. 23: 24. Psalm 81: 3—5. It seems to have been the special duty of the *priests* to blow the trumpets, even in war, (Josh. 6,) when the ark of God accompanied them.

After this we find one instance of religious persons, a band of prophets, marching along with tabrets and other musical instruments before them. It is not said that they were religiously used, but probably they were. 1 Sam. 10: 5.

It is very certain that when David and all Israel accompanied the ark of the Lord from Gibeah to Mount Zion, it was with divers instruments of music, as well as with singing. 1 Kings 6: 5. 1 Chron. 13: 8. 1 Chron. 15: 16—29. Though all Israel attended in the ceremony, the *priests* blew the trumpets, and *Levites*, set apart for the purpose, served as musicians. The king also played: and *dancing* was a part of the ceremony.

And it is equally certain that, when David (doubtless by divine instruction) arranged the temple service, he made provision for the use of various musical instruments in the worship of God, and set apart a portion of the *Levites* to play upon them. 1 Chron. 16: 4—6 and 37—42. 1 Chron. 25, throughout.

The book of Psalms is full of evidence that instruments of music were incorporated into the worship of God, when his worship in the temple was brought to that perfection which belonged to it under the Old Testament dispensation.

In the *New Testament* we have repeated instances of *singing* in the praise of God. Christ and his disciples “*sung a hymn*, and went to the Mount of Olives.” Mat. 26: 30. Paul and Silas prayed and *sang* praises to God. Acts 16: 25. We have frequent *commands* to sing. Is any merry? Let him *sing psalms*. Jas. 5: 13. “Speaking to yourselves in psalms and hymns and spiritual songs, *singing* and making melody in your hearts to the Lord.” Eph. 5: 19. “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in

psalms and hymns and spiritual songs, *singing* with grace in your hearts to the Lord." Col. 3: 16. The prophet, in view of the *gospel times*, says, "with the voice together shall they *sing*." Isa. 52: 7—8. The apostle, (1 Cor. 14: 15,) speaking of the duty of praise, *in connection with that of prayer*, says, "I will *sing* with the spirit, and I will sing with the understanding also." When he (Heb. 13: 15,) defines the praise which *Christians, as distinguished from Jews*, should offer, he settles it to be vocal not instrumental. "By him (Christ Jesus,) therefore, let us offer the sacrifice of praise to God continually, that is, *the fruit of our lips*, giving thanks to his name." Hence, Christ, as the head and leader of the New Testament worship, says: "In the midst of the church will I sing praise unto thee." Heb. 2: 12.

Now, while we find these examples and commands in support of *singing*, in the New Testament, we have neither precept nor precedent for the use of musical instruments, in the New Testament. The only semblance of authority is from the representations given in Rev. 5: 8; 14: 2; 15: 2, of harps being used to praise God withal. But if Rev. 5: 8, be plead as authority let them follow it: "The four beasts and four and twenty elders fell down before the Lamb, having *every one of them harps*, and *golden vials full of odors, which are the prayers of saints*." Instead of *one organ*, or a *bass viol*, let the worshippers *every one* have *harps*. And this text is just as good authority for every one to have a literal *golden vial full of odors*, as it is to have a literal harp. But that the harps and vials and odors, are all *symbolical*, is plain, for the odors with which the vials were filled "*are the prayers of saints*." It is just as plain that the harps, Rev. 14: 2, and 15: 2, are symbolical. If the worshippers, Rev. 5: 8, are figuratively called the *four beasts and four and twenty elders*, they are; Rev. 15: 2, figuratively placed on a "*sea of glass mingled with fire*"—and if the "*sea of glass mingled with fire*," is to be understood as symbolical language, why may not "*the harps of God*" be so understood? "And I saw as it were a sea of glass, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, *stand on the sea of glass, having the harps of God*." Now, whenever we can have a congregation assembled on a literal sea of glass mingled with fire, then we will give them literal harps.

I know it is contended that the word rendered, (Eph. 5: 19, "*making melody*," means to play on an instrument. But to render it so, does not make sense in the place: "*singing and playing on an instrument in your heart to the Lord*." Besides, if it means the use of instruments in God's praise—a mode of praising him *distinct* from *singing*, and a very proper and important accompaniment of it—how does it come that in the parallel place, Col. 3: 16, it is altogether omitted? If *ψαλλοντες* (the word rendered *making melody*, Eph. 5: 19,) is used by the apostle to denote playing on a musical instrument, then we have the advice of the apostle James as follows: James 5: 13, "Is any merry?" let him play on an instrument—a psaltery, a harp, an organ, or a fiddle! which? The good sense of our translators (who doubts their skill in Greek?) led them to render it, "let him sing psalms." The apostles use the term to specify sacred singing—singing melodiously in the worship of God—singing those compositions familiarly called *Psalms*—to coin a word, *psalming*. The term *ψαλλω* is used interchangeably with *αδω* and *υμνεω*. Compare Rom. 15: 9, "For this cause I will confess to thee among the Gentiles, and sing (*ψαλλω*) unto thy name," with Heb. 2: 12, "I will declare thy name to my brethren, in the midst of the church will I sing praise (*υμνησω*,"

unto thee." The places are parallel, and the two words express the same thing.

With respect to the other ordinances of the New Testament, we have either an explicit record of their institution, or a command to observe them, or some approved instance of their use. So with prayer, preaching, hearing the word, baptism, the eucharist, &c. Even the observance of the Lord's day, and infant baptism: of the former of which, the moral obligation, and of the latter, the lawfulness, are denied by a large and respectable body of Christians—are supported by tenfold more evidence (and proof of an entirely different kind) than can be plead for instrumental music in the Christian worship.

If the laws appointing instrumental music, in the Old Testament, be plead as authority for the use of them now, under the New Testament, it behoves such as plead this authority to follow it exactly. Now these laws appointed *certain instruments* to be used—trumpets of silver, psalteries, timbrels, cymbals, harps, organs and the dance attended their use. Psalm 150. 1 Chron. 15: 29. In the reformation wrought by Hezekiah, that good king decided to restore with the trumpets ordained by Moses, the *very* instruments ordained by David. 2 Chron. 29: 25—28. But these laws not only appoint certain instruments, but ordained that they should be played by a certain class of men—men of the sacred or Levitical tribe—*priests and ordinary Levites*—men free from secular concerns, and devoted to the service of God—men of piety and sanctity. Num. 10: 8—10. 1 Chron. 15: 16—22. 1 Chron. 25. 2 Chron. 29: 25—28. Now, it is manifest to all, that these laws are not applicable to the church, under its present organization; that to apply them, we must revive the whole Levitical economy; and that they are not (even in spirit) complied with, by those who plead them as authority for the use of musical instruments in the worship of God, under the New Testament. Instead of a full band, only two or three instruments are used, and most generally but one. And instead of the *pious and holy*, the giddy, the thoughtless, and even the openly ungodly, either manage or partake in the management of this concern, while the godly and devout sit mute below.

Musical instruments, under the Old Testament dispensation, were appointed for the *temple* service, and not in the synagogue. Now the worship and government of the New Testament church are formed after the model of the *synagogue*, and not of the temple. The synagogue was universal with the Jews in the time of Christ and the apostles, both in the Holy Land and in their dispersions, and was better suited to the Christian dispensation than was the temple; and the apostles, as well as the Saviour, conforming as closely as possible with the views, feelings and prejudices of the Jews, established the Christian church and its worship after the *synagogue model*. The synagogue had its bishop, elders and deacons; the temple had not. Ordination, by the imposition of hands, was practised in the synagogue, but there was no ordination in the temple.—The services of the synagogue were every *Sabbath day*, and consisted in reading and expounding the scriptures and public prayers; but the convocation of the people to the temple was but *thrice* in the year, in the observance of their great national festivals.

No sacrifice was offered in the synagogue; but the temple was the place of sacrifice and oblations. The synagogue had its discipline and its censures, like those of the Christian church, to be managed by the bishops and elders, and its contributions for the poor, to be managed by the deacons, like the Christian church; but these things were not in the temple.

The admission of proselytes by baptism, and the settling of the question, who shall eat the passover? belonged to the synagogue, and not to the temple. Baptism was a rite of the synagogue and not of the temple. Now, these things show that the organization and service of the Christian church or congregation, are after the model of the synagogue and not of the temple. But musical instruments belonged to the temple service, and not to the synagogue service. Singing belonged to the service of God, wherever his saints were assembled in holy worship. Hence, such expressions as the following: "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness."

The whole temple service was typical, adumbrating good things to come. In Heb. 9: 1—7, the apostle gives a description of the tabernacle, (the temple was the same thing, only in more splendid form,) and then says, vs. 8—10: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed till the time of reformation:" that is, as is stated in the next verse, till "Christ should come, the High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands." These "carnal ordinances" continued in full force till the coming and death of Christ had introduced the realities of which they were types, and then was "the time of reformation,"—when they ceased: "He abolished in his flesh the enmity, even the law of commandments contained in ordinances." The rule is a good and sound one, that the whole temple ritual was abolished, except so much as is continued by express authority. Singing is continued, as is shown above, by such authority, but playing on instruments is *not*. That musical instruments are typical, and belonged to the ceremonial service, is still farther apparent, from the fact that in the temple they were used by *typical persons* and in *typical services* and at *abrogated times and seasons*; by the *priests and Levites*, over the *sacrifices and offerings*, and on occasion of their *new moons and feast days*. They belonged then to the altar and tabernacle, under the law; but, says the apostle, "Christ is come by a greater and more perfect tabernacle," and hereby has abolished the former with its carnal ordinances; and Heb. 13: 10: "We have an altar whereof they have no right to eat who serve the tabernacle." The context shows that by "this altar," which we *now* have, he means *Christ*; and as by the *altar* belonging to the tabernacle or temple, (for Paul speaks of the temple under the idea of the tabernacle,) the *priests and Levites* offered up praises with trumpets and cymbals, &c.; so the apostle says, (v. 15,) "By him, (i. e. by our altar, Christ,) let us (all true Christians) offer the sacrifice of praise to God continually, *even the fruit of our lips*, giving thanks to his name."

Musical instruments bore the same relation to praise that incense did to prayer. In Luke 1: 10, we are told that the people prayed in the outer court at the time of incense. And David prays, Psalm 141: 2, "Let my prayer be set forth before thee as incense." And in Rev. 8: 3, "Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne." These quotations prove that, under the law, incense was connected with prayer

and symbolical of it. Hence when the worshippers of the Lamb, Rev. 5: 8, are represented to have *harps* and *incense*, they are symbolically represented to have been employed in *praise* and *prayer*. But as incense ceased with the temple service, so did the harp.

To be continued.

ANTI-SLAVERY.

REVIEW OF DR. CHALMERS' LETTER ON SLAVERY.

(Concluded.)

But while abolitionists are urging no new principle, and calling for no new practice, can Dr. Chalmers himself be acquitted of this charge? We presume not: he teaches in this very letter that a "purely and rightly administered church will exclude from the ordinances, not any man as a slaveholder." He declares that slaveholding is not a felony which merits exile even for a short period from the ecclesiastical community. On what ground does he rest these assertions, and demonstrate the slaveholder's right to church-fellowship? On no other that we can perceive than this,— "that shocking as the system of slavery is, it is not incompatible with the personal christianity of those who have actually and personally to do with it." In other words, no individual is to be excluded for a longer or shorter period from the ordinances, who is not guilty of such an evil as is utterly incompatible with personal Christianity—such an evil as it is not possible for any one who is a Christian to commit. Is this not "a new principle?" Does this not infer "a practice unknown to the church in other days?" Paul, guided by the Spirit of God, teaches that if a *brother walk disorderly*, Christians are to withdraw from him; but here we are taught that "a purely and rightly administered church" must not exclude an individual *for any evil compatible* with the existence of personal christianity, however glaringly inconsistent it may be with personal purity and faithfulness. This, making the *fact of saintship*, which in many cases God only can discern, and not the *consistent manifestations of saintship*, the ground on which men are to be received into church-communion, is a principle utterly repudiated by many churches which even Dr. Chalmers himself will not fail to recognise as "purely and rightly administered." If Dr. Chalmers is in earnest in maintaining that the *mere possessors* of personal christianity, and not the consistent maintenance of a Christian profession, is the ground on which individuals are to be received into church-fellowship, are we then to understand, that in ordering the fellowship of the church with which he is connected, this principle has been acted on, and that communion with the ministers and members of the Established church is refrained from, not on the ground that they are *walking disorderly*, but because they occupy a *position incompatible with personal christianity*? We can scarcely persuade ourselves of this. Why then should he relax those principles on which he regulates the admission of members *at home*, in order that he may receive into brotherhood the slaveholders of the United States?

It follows, as a native consequence of the position, that a slaveholder, as such, is not to be excluded from the fellowship of the church; that it is quite proper to maintain fellowship with the American churches which retain slaveholders in their communion. Accordingly, Dr. Chalmers approves of this course. We have endeavoured to show that the premises

are wrong, and, by consequence, the conclusion rested on them is unfounded. But it is altogether a mistake to affirm, or teach, the whole charge against the American churches to consist in the fact that they retain slaveholders in their communion. This is one item in their complicated guilt. We could suppose them retaining slaveholders in their communion, while they are condemning slavery in such powerful and indignant terms as Dr. Chalmers employs, and while they are laudably exerting themselves to extirpate the whole system from the face of the earth. Were this true, there might be some plea for bearing with them. The reverse of all this, however, is the case. *Ministers* of the Presbyterian church themselves hold slaves for gain, and are thus doing what Dr. Chalmers would interdict as tending to *brutalize* them. *Congregations* of Presbyterians hold and hire out slaves for gain. *Theological seminaries* seize upon, and sell slaves, that they may not be subjected to loss by their debtors. *The Presbyterian church, as such, has judicially cancelled* the full and faithful definition of slaveholders and slave dealers, which they once adopted as a part of their public testimony. Not merely so, but *Presbyteries*, constituted in the name of the church's Head, are found *resolving on behalf of American slavery*—a system which Dr. Chalmers holds to be “chargeable with atrocities and evils the most hideous and the most appalling”—and denouncing the parties who declare it *unscriptural*, or obnoxious to the laws of God, or *seek its abolition*, as persons “who know not what they say, or whereof they affirm,” and who, with this ignorance, display a spirit of self-righteousness and exclusive sanctity. Even supposing it were granted, which is refused, that slaveholders may be warrantably retained in the fellowship of the church, it would still be perfectly consistent to plead that the brotherhood of the American churches *ought to be disowned*, as not simply retaining them by a kind of sufferance, while they want and labour for a better condition of things; but as espousing the cause of slavery and identifying themselves with the entire system, “full of abomination and horrors.” Can any one minister or church consistently hold, that the “whole system ought to be extirpated from the face of the earth,” and yet enter into brotherhood with those who array themselves for its support, and affirm that they “are unanimous in opposing the pernicious schemes of the abolitionists?”

At the same time that Dr. Chalmers denies that slaveholding merits separation from church fellowship, he proceeds to inform us what *those ecclesiastic felonies are*, which ought to be visited with exclusion. To show this, he quotes the passage in which Christians are required not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner—with such a one, no not to eat. He admits that slaveholding “tends to generate and multiply many of these evils, which infer exclusion;” but he would not exclude the man for slaveholding, which generates and multiplies these abominations. No, he would admit him as a brother. He would allow the process of horrid generation and multiplication to go on, knowing that it is in progress, without any attempt to impede it, and only seize upon him as a culprit when the legitimate and to be expected result is fully produced. He would begin to consider of his exclusion, when he is actually become a fornicator, &c.

From the Doctor's sentiments on this point we entirely differ. We esteem them inexpressibly bad. It is, indeed, fully conceded, that all the evils mentioned by the apostle do merit exclusion from Christian privileges; but so far from exempting American slaveholding, we conclude, that it

equally demands exclusion. We mention this just because the *man-stealer*, so far from enjoying the kind of honorable exemption pleaded in his behalf by Dr. Chalmers, is classed by the apostle (1 Tim. i. 1: 9, 10,) with murderers of fathers, and murderers of mothers, and man-slayers, and whoremongers, and liars, and perjured persons. Surely the very fact that man-stealers (and slaveholders, and slave dealers are such in the recorded judgment of the Presbyterian Church itself) are classed with such enormous criminals, is fitted and designed to impress our minds with the conviction, that they too are flagrant transgressors. The apostle's language is sure to mislead, if man-stealing be not an offence of something *like character* with murder, lying, and perjury; and if it ought not to be treated *in a similar manner*. Besides, the apostle affirms that the law was made for such parties. Commentators agree that the phrase, "The law is made," means, the law is directed against them, that it denounces and condemns them, and that the law's penalty will be inflicted on them. And shall *the church* not administer the law against men-stealers *which God* has enacted against them? Shall she refrain to condemn those whom the law condemns? Shall she retain in her ecclesiastical brotherhood, those who are exposing themselves to the law's terrible vengeance? Does not that merit exile, even for a short period, from the ecclesiastical community, which incurs the marked condemnation of God, and is placed in near conjunction with murder and whoredom?

Again, let us look at the crimes which Dr. C. regards as "felonies which merit exile," and against whose perpetrators there is "a clear spiritual warrant" of debarration. They are fornication, covetousness, idolatry, railing, drunkenness, and extortion. Is it really so, that we are to esteem railing, the utterance of bitter and unwarranted language against brethren, a greater crime, and deserving a more severe condemnation *by the church* than slaveholding, which, in America at least, proceeds on the assumption that the slave is the chattel and goods personal of his master, that he has no rights, can form no relations, and can acquire no property? Is railing to be visited by the church with a more severe sentence than slaveholding, which Dr. C. admits to be "destructive and demoralizing," to be "prolific of the most frightful and revolting atrocities," to be "a system which requires only to be known in order to be execrated by all the wise and the good?" Is railing to be esteemed a mere flagrant crime, and to be visited by the church with more severe penalties than "the application of a whip to human beings as a stimulus to labor, the cruel separation of relatives, the mere traffic in men, above all, the denial of christian education to men who share alike with ourselves in their mental capabilities and the immortality of their duration?" The soul animated with generous feelings revolts from such a conclusion, and hesitates not to brand the church that would proceed thus, as guilty of the *most fragrant impartiality and injustice*, whatever pleas the learned and eloquent may prefer on her behalf.

The slaveholder is not merely *as bad* as those whom Dr. Chalmers would certainly exclude from church fellowship, but he necessarily stands convicted by the fact that he is a slaveholder, of some of those very crimes against which, it is admitted, that we have "a clear spiritual warrant of exclusion." Is he not *covetous*? Is it not the perfection of covetousness to seek possession of a fellow-creature, in such a manner as to make him his chattel and goods personal, and to have the disposal of all his energies, without his own consent? Is he not *an extortioner* of the most inexcusable class, who demands the labour of his fellow-man during life, without reward, other than he gives to his oxen; and who, in order to extort from

him a greater amount of labour than he is willing or able to give, applies the lash as to a brute beast? It seems truly difficult to understand how any individual can be fixed on as a covetous man and an extortioner, if the slaveholder is not convicted as such. Place out to the public gaze the man who takes possession of a *horse* that is not his—who works a *horse* that is not his—who sells a *horse* that is not his. Place out to the public gaze, at the same time, the man who takes possession of a *human being* that is not his—who works a *human being* that is not his, by the stimulus of the lash—and who sells a *human being*, over whom he never could acquire any right of property, unless by setting God at defiance. According to the principles propounded by Dr. C., *the former*, the *horse-stealer*, is guilty of covetousness, and excluded from the fellowship of the church—while *the latter*, the *man-stealer*, is acquitted of any such charge, and retained in loving brotherhood. It would, indeed, be a new and fictitious principle, not merely wanting but contravening the authority of scripture, to maintain that *HE* should be admitted to a participation of the Christian sacraments!

Moreover, while Dr. C. will not exclude the slaveholder, *as such*, from church fellowship, but will exclude the covetous, and fornicator, and idolater, and railer, and drunkard, and extortioner, as having a “clear spiritual warrant” to do so, he most explicitly admits that “slavery has a vitiating tendency on the heart and character of all who are engaged in it.” He concedes that a greater number of “inhuman and licentious, or barbarous and brutalised men, are to be found where slavery prevails, than in countries where it does not exist.” He acknowledges that “slaveholding has a tendency to generate and multiply many of those vices which infer exclusion from church fellowship,” and yet he strangely maintains that slaveholding, by itself, does not merit exclusion. He will allow a man deliberately to place and keep himself actively in connexion with a system that has a vitiating tendency on his heart and character; by whose influence multitudes are rendered inhuman and licentious, barbarous and brutalised; a system whose tendency is to generate and multiply vices which the church may not tolerate, and all this while nothing is to be said very severely condemnatory of him. The system only is bad. No censure is to be inflicted on him. He is worthy of christian brotherhood and fellowship. The moment, however, that his character is vitiated—that he is rendered inhuman and licentious, barbarous and brutalised—the moment the horrid process of generation is completed, and the crimes inferring exclusion are actually produced, the church, “purely and rightly administered,” must proceed against him, as having a clear spiritual warrant to do so. Such principles are in violation of all reason and equity—they are in contradiction of what humanity and christian brotherhood demand. Is he not guilty of a very serious iniquity who places himself in such circumstances, who exposes himself to such danger, and who maintains his connexion with such tendencies and influences, in spite of instruction, remonstrance, and warning? Is he not more guilty, and more to be avoided, who is thus *actively* connecting himself with debasing and brutalising influences, than the individual who has sunk down in moral helplessness, into the pollution of those sins held requisite to exclusion, when the process of debasement has been perfected? Is it christian—is it scriptural for a church to look calmly on while a sinner is being schooled and trained for all manner of iniquity—to embrace and associate with him as a brother—and to pronounce him guilty of nothing incompatible with personal christianity? Is it a method likely to be crowned with success, to war only

with results, while the causes that are known to produce them are peaceably allowed to remain in vigorous operation, and those who work these causes are spared and caressed? No: a blow must be aimed at the root of the evil. The church must require those in whose continued personal excellence she would repose confidence—whom she would not see become “inhuman and licentious, barbarous and brutalised,” to separate from connexion with the system which tends to render them such, and which has been proved by bitter experience to have produced this effect upon multitudes. She must refuse the fellowship of those who decline compliance with a demand so reasonable, and bring the united power of her energies to bear upon the utter extermination of slavery, “as one of the greatest moral nuisances that ever infested the face of our earth.”

Let us look a little at only one other principle laid down by Dr. Chalmers, and from it we presume, we shall have no difficulty in demonstrating that the very course ought to be, and must be followed, from which he would dissuade us—that the communion of slave holding churches must be renounced. It is this: the brotherhood of the church, he says, is to be disowned, which tolerates in her communion the fornicator, the covetous, the idolater, the railer, or drunkard, or extortioner. He also says let every man be excluded “as licentious, intemperate, or dishonest;” and “*should any single American church be found to have acted otherwise, let it, while the imputation rests on it, and it remains unreformed, be treated as an outcast from all other churches.*” He urges the abolitionists to authenticate a case, in which “men are recognised, as members, and live in the undisturbed possession of church privileges, notwithstanding their *concubinage*, or their *cruelty*, or their *gross violence or villany* of any sort, and then we shall know, in the clearest light of scriptural principle, how to guide our proceedings, both with the churches which sanction such enormities by their forbearance, and with church courts which, by their corrupt judicial sentences, may be well said to frame these iniquities by a law.” From the Doctor's own postulate, in the statement now quoted, we think it will be no difficult matter to demonstrate, that *he must*, in consistency, denounce the American churches as unworthy of brotherly recognition or fellowship—as outcasts from all other churches. We have shown already that slaveholders, by the very fact of their slaveholding, are convicted of covetousness and extortion under their grossest forms, and of reducing them every day to practice. They are, too, *railers* of the most infamous description. They deny the manhood of the slave, whom Dr. Chalmers acknowledges to share alike with ourselves in their mental capabilities, and the immortality of their duration. They call these immortal beings, formed to serve God, by the very constitution under which they possess slaves—their *chattels and goods personal, mere sentient beings*, not men, but things. The charge of *countenancing* licentiousness and concubinage, if not of actually perpetrating them, lies against all slaveholders, inasmuch as they maintain that the slave can form no relation, and that they have a right to break up whensoever their caprice or interest may urge them, any connexion that may be formed. Slavery is a grand system of the most execrable concubinage. Nor must it be forgotten that the slaves themselves, *who are living in this state of concubinage, are received as members of the church.* Both those who compel to concubinage, and those who practise it under the pressure of this compulsion, are living in the undisturbed possession of *their privilege.*

Slaveholders are *dishonest*. They rob men of their personal liberty. They tear their tender children from their embrace, and sell them to strangers, that they may obtain money. They deny them the reasonable

and just reward of their labor. The American church herself being judge, they are dishonest, for she has said in express terms, that "*Stealers of men are all those who bring off slaves or freemen, and keep, sell, or buy them.*" The Larger Catechism, too, which ought surely to have considerable authority with Dr. Chalmers, and all who have solemnly pledged their adherence to it as a part of the Westminster standards, classes man-stealing and the taking or withholding from our neighbor of *what belongs to him*, as violations of the eighth commandment. Slaveholders are "*guilty of cruelty and gross violence.*" They forcibly retain men in bondage. They, as Dr. Chalmers admits, apply the whip to human beings as a stimulus to labor, and cruelly separate relatives. Slaveholders are guilty of *the most outrageous villany* that can be perpetrated by one man towards another. They deny all means of education to the slaves—they interdict the circulation of God's word among them—they visit with pains and penalties those who would put the word of God in their possession, and teach them to read or understand its blessed instructions; they, as far as they can, imbrute their whole nature, and shut them out, not merely from the rightful privileges of men in this world, but from the possibility of attaining the kingdom of heaven in the world to come. We are accustomed, and rightly, to regard the Popish church, which leads men's minds to other objects of confidence than Jesus, and which interdicts the reading of the scriptures, as Antichrist—unworthy of christian recognition or brotherhood. The men who are slaveholders—whose right to christian privileges in the church is pleaded, are doing what is equivalent. They stand between the sinner and Jesus. They keep him in profound ignorance of what it unspeakably concerns a sinner to know. They sternly say: You shall not possess nor read those scriptures which Jesus has commanded all to search. They do what they can, whether with this deliberate purpose or not, to ruin him eternally; the men who are engaged in this work every day—who approve and support the horrid system of which these things form a part, are in great multitudes allowed the undisturbed possession of their privileges as members of the American churches. Many of them are invested with offices as elders and deacons. Some of these are recognized and employed as ministers of the gospel. Since, then, men who are convicted of covetousness—of extortion—of cruelty—dishonesty, and villany, are to be found everywhere in American churches, let these churches, as Dr. Chalmers justly proposes, be treated as outcasts from all other churches.

It causes us unfeigned sorrow to see a man so venerable and excellent as Dr. Chalmers—a man whose influence, properly exerted, might go so far for good, coming forward in such a service, and to be constrained in this manner to controvert his reasonings. It is, however, some consolation to think that he has, in his own expressive language, given such a description of American slavery as must go far to answer and counteract his own pleading—to produce such an intense abhorrence of it as will make men shrink from connexion with churches in which it finds a sanctuary, and to make the American churches themselves astonished at the proposal to maintain brotherhood with parties committed to the approbation and fellowship of a system so brutalising and abominable. At the same time, let the friends of the oppressed and injured slave address themselves to the service which Dr. Chalmers has assigned to them, and which has already been partly accomplished. Let them collect and exhibit facts fitted to illustrate the character of that connexion which subsists between the American churches and slavery. In doing so, we doubt not they will

soon and plentifully supply what is announced as the only adequate cause for disowning their brotherhood. In conclusion, we may add that these remarks are required by consistency, in advocating the position so honorably assumed, and so long maintained by our church, in excluding all slaveholders from her fellowship, and by a desire to be instrumental in counteracting the evil which is likely to result from the attempt, which is now being made, to spread the shield of protection over those who ought most certainly to have "no correspondence held with them but that of grave and solemn remonstrance, because of the dishonor done by them to our common Lord."

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

THE CONFESSION AND BASIS OF UNION.

Continued.

The manner of effecting the objects contemplated in chapter 23: 3 is conditional; not imperative on the civil magistrate.

For preserving the unity and peace of the church, for keeping pure and entire the truths of God, for suppressing blasphemies and heresies, for preventing or reforming abuses in worship or discipline, for so ordering the church that all the ordinances of God be duly settled and administered: the text of the Confession asserts that he may call synods, be present at them, and provide that whatsoever is transacted therein be according to the mind of God. The things specified are clearly ceded as belonging to the power of the civil magistrate: but for the better effecting whereof, he may call to his aid a synod of ministers, with other fit persons to assist in accomplishing the ends proposed. But whether he transacts the business *per se*, or through the instrumentality of others, the nature of the case is not changed. The call and the things transacted by virtue thereof, must be of the same kind. The civil authority has power to assemble, agreeably to the provisions of the constitution, for national purposes; but the end proposed must correspond with the nature of the office employed.

The revelation of Jesus Christ lays the civil magistrate under indispensable obligations to rule in subserviency to the Church of God: but calling of synods, and acting in the premises specified in the text, is an exercise of power in and over the church, very different from protection and defence. Ecclesiastic power flows from Christ as Zion's living head and king; and none but a representative of Jesus Christ may call the ministers of the gospel to sit in judgment in the gates of the city of God. It will not help the difficulty of the text to assume that the civil magistrate calls the members of a synod as citizens, not as officers of the church of God: for the work to which they are called is not common to citizens, but peculiar to the officers of the church.

In the power to call synods is summed up the chief part of church government; and none may exercise it but those who are standing on the walls of Zion. The validity of synodical transactions depends upon the legitimacy of the power calling the assembly. If the civil ruler has power to call an ecclesiastic assembly, then he may with propriety participate in

its deliberations and control its proceedings. It is grossly inconsistent to yield to him the greater, and deny the less. The power of government is more displayed in assembling ecclesiastic courts, than in any act of the body assembled under the call.

The church under the emblem, of a city, is represented as having four squares. Rev. 21: 16. Her walls are of equal dimensions, and are all occupied by the watchmen of the city. These are the rulers of the church. The position of the civil magistrate is without the city, to protect and defend her from external enemies. Her squares are her doctrines, discipline, worship and government. Alike are they under the supervision of the ministry of reconciliation.

The negative proposition, chap. 23: 3 of the Confession, asserts these things as belonging to the officers of the church—the administration of word and sacraments, and the power of the keys of the kingdom of Heaven. The administration of word and sacraments represents the proper employments of the ministry of reconciliation; and the keys are an emblem of authority in doctrine and discipline. But the wall of government is not explicitly reserved for the exclusive occupancy of the ministry of the gospel. Hence on this wall, like Saul among the prophets, the civil magistrate is seen; and thence his voice is heard calling the rulers of the city of God to assemble in the gates of judgment. If he were not permitted to stand on the wall of government, his voice could not be heard within the city summoning her assemblies. But if the Confession in the particulars of the negative proposition cover all the ground and exclude the civil ruler from the affairs of the church in her government: then are the details of the positive proposition in contradiction to, or in limitation of, the rights of the church asserted in the first proposition. The things ceded to the civil magistrate give him a supreme control over the heritage of God.

The alteration of this section by the convention is intended to represent the civil magistrate in his own proper place, as protecting the church of God in the possession and enjoyment of all her rights as the spiritual kingdom of Jesus Christ; but not interfering with her doctrines, worship, discipline or government. The subjects involved in this and in chap. 20: 4, convulsed the kingdoms of England and Scotland, towards the close of the Second Reformation. Their ultimate bearings are of vast importance in the assertion and maintenance of civil and religious liberty. We know of no other subjects so intricate and exciting in all the system of revealed truth; and it certainly does not manifest the spirit of the gospel, the manner in which the labors of the convention have been treated in certain quarters. It is not contended that the phraseology of the alterations is of the best stamp. Let the churches concerned improve both the sentiment and the phraseology; but let not the schismatic proclaim his victory over the ruins of Christ's bleeding church and interest in our hands. No device, the tendency of which is to injure the interests of Christ's kingdom, shall finally prevail.

The third alteration by the convention is in chap. 31: 2. This section in treating of the proper authority to be employed in calling the supreme judicatories of the church, reduplicates upon chap. 23: 3, and thereby again presents the civil magistrate as being the proper organ for calling ecclesiastic assemblies. The section affirms that the rulers in the church, by virtue of their office-power, may meet in certain circumstances. But the power may not be exercised by them if the civil magistrate shall be found at his post. Meetings, both ordinary and pro-re-nata, the civil magistrate may call; and in default of him performing his duty, then the officers of the church may act without his proclamation.

In this alteration the convention omitted the recognition of the civil authority in calling the judicatories of the church; and have asserted that the power of convening her assemblies belongs to the church—that she has power to transact her own spiritual business without royal permission. The power belongs either to church or state, of calling ecclesiastic assemblies. And it cannot be, conformably to the word of God, exercised by the one or the other. If it belongs to the civil magistrate, then the church may not interfere; but, according to the caprice of the nation's ruler, obey. But if on the other hand the power of convening her own assemblies belongs to the church, then the civil ruler may not interfere in work which does not belong to his department.

The fourth and last alteration is in chap. 31: 5. It respects the method of testifying against national evils. The section in the Confession covers the practice of the church in the age in which it was written—petition and remonstrance. The church, according to the statement of this section, might not examine the national policy in its moral aspect, except called thereunto by the authority of the nation; and then for the satisfaction of conscience by way of humble petition and advice. An independent and manly testimony she may not bear against national insults offered to Messiah as king of nations. The convention so changed the phraseology as to represent the church not in bondage to the reigning powers. She is Heavenly in her origin, and may not in faithfulness to her living head, place herself in such a position to state authorities, as would mar her testimony in behalf of the crown rights and prerogatives royal of Jesus Christ.

2. The second thing proposed is to show that the sections altered by the convention were never received by us simply and precisely, as stated in the text, but as limited, modified, or explained by other documents.

With the Westminster standards, as such, the Reformed Churches of Europe and America never had any concern. They became ours by adoption. In 1647, the church of Scotland adopted the Westminster Confession; but not without some very important modifications recorded in her adopting acts. If words mean anything, the Scottish church never received the Confession on the *circa sacra* question, simply and precisely as written in the text, but in agreeableness to her own established order. The assembly which framed the Confession, and the assembly of the church of Scotland, were agreed on the general doctrines of the duty of the civil magistrate respecting sacred things; but not in regard to the manner in which he ought to proceed. They were of one mind, that the civil ruler ought to punish for offences against the law of God, and that liberty of conscience cannot be a valid plea in justification of the offender.—That he is bound to protect and defend the church of God in the possession and enjoyment of her attainments. But respecting the details, indicating the manner in which he ought to take order in effecting the duties contained in the premises, they were not agreed. The disagreement in carrying out the details of the general propositions is prominently set forth in the adopting acts of the Westminster Standards, and in the testimony of the Scottish Church approved at the same session of the assembly in which she adopted the Confession of Faith.

The design of the convention was to bring the details of the text in the basis, into strict conformity with the declarations of the adopting act of the church of Scotland. It is certainly not for general edification to have in the subordinate standards of the church different and conflicting statements on the same subject. This, alas, has been the condition of many of the Reformed Churches for two hundred years; and this undefined and

indefinite state of things was at the foundation of the unhappy division of the Reformed Presbyterian Churches in Ireland and the United States. We profess to receive the Confession as received by the church of Scotland and our own authoritative acts; consequently, whatever modifications or restrictions are recorded by the church of Scotland, as such, and our own acts, so far as they may be found in modification or restriction, are valid.

A single, simple statement of the church's belief and practice, commends itself to the unbiassed understanding of the inquirer after truth. In respect to the Confession, this could be accomplished only by a verbal alteration. Already we have two statements on the *circa sacra* question, in the Confession, one in the text, and another in the adopting act, limiting the meaning of the textual declarations. And on the same subject a third in the act and testimony. One standing declaration of truth, digested in a simple and concise manner, is much preferable to different statements of the same subject. It is certainly unworthy of an intelligent inquirer after truth, to urge as a plea against the basis, that an alteration of the text of the Confession is a reflection on the memory of the men of Westminster. The antiquity of a document may have charms for the superstitious; but the correctness of the things stated can alone command the respect of the enlightened disciple of Christ. When the church of Scotland modified the text of the Confession to suit her own order, she certainly did not charge punic faith upon the writers of the Confession. The interpretation of her language, as written in her adopting act, is, that the men of Westminster were not infallible. The doings of the Church of Scotland and of the Convention of Reformed Churches respecting the Confession are the same, but effected in a different manner.

To modify a proposition does not necessarily involve a change of its language. It may be effected in different ways. Altering its words is one; changing its sentiment by a disclaimer, or asserting as its doctrine what is not necessarily or plainly taught, is a second; and restricting its accidents from a general to a particular application is a third method of modification. The last is the form adopted by the church of Scotland. She did not alter the language of the text; nor did she publish a disclaimer of its doctrine; but she did most effectually accomplish her purpose by restricting its application. In chap. 23: 3, for the purposes specified, the text asserts, that the civil magistrate may call a synod of ministers with other fit persons. And in chap. 31: 2, the calling of synods, both ordinary and pro-re-nata, is ceded, as belonging to his jurisdiction. Every kind of synod that the officers of the church may hold, the power of assembling is, in the express language of the text, granted to civil authority. But the adopting act declares that "the assembly understandeth some parts of the second article of the thirty-first chapter only of kirks not settled or constituted in point of government."* This declaration restricts the general rule, and changes its application from the ordinary circumstances of the church, to what is extraordinary. And if the modification in the adopting act thus restricts the power of the civil magistrate in respect to the calling of ecclesiastic assemblies, which is the chief part of the *circa sacra* question, consequently all the subordinate parts will be affected.

In the view taken of the text respecting the magistrate's power in calling of synods, I am sustained by the testimony of the persecuted Covenanters, 22 years after the adoption of the Confession. In their testimony in behalf of their civil and religious liberties, they say that the civil magis-

* See the adopting act of the Confession, Edinburgh, Aug. 27, 1647.

trate "*may convocate synods in some cases of the church, pro-re-nata, beside their ordinary meetings, according as that part of Art. 2, Chap. 31 of the Confession of Faith is fully and clearly explained by the act of the General Assembly of the Church of Scotland, convened Edinburgh, Aug. 27, 1647.*"* This testimony of the adopting church of Scotland, meets all the ill-advised defences of the Confession on the ground that the text limits the exercise of his power to extraordinary times, and that the assembly called by his authority must be of an extraordinary character.

The protesters of the Scottish church say, that the Confession confers on the national authority power to assemble synods in some cases of the church pro-re-nata; beside, as an ordinary practice, the ordinary meetings of the church's supreme judicatories. The adopting act of the Confession denies the propriety of the practice which the adopting church says is contained in the text.

The next authority in proof of my proposition is the testimony of the Scottish church approbated at the time of adopting the Confession. This important and rare document is divided into eight chapters or general heads of doctrine, and is principally intended as a testimony against the extremes of Erastianism on the one hand, and Independency on the other. The subject of church government is the chief part of the work. But in treating of the government of the church in the period of the Second Reformation, it was ordinary to discuss the power of the civil ruler as therewith essentially connected. In her testimonies, the church of Scotland in the sixth chapter or general head of doctrine asserts the general principle in modification or restriction of the text of the Confession. It reads as follows: "That the Ecclesiastic government is committed and entrusted by Christ to the assemblies of the kirk, made up of ministers of the word and ruling Elders."† The Confession does not limit the members of Ecclesiastic Courts to ministers and ruling elders: but the church of Scotland asserts that ecclesiastic government is committed to such officers. This very important limitation is in perfect accordance with the adopting act of the Confession, and asserts true Presbyterian principles. It excludes the civil ruler from any concern in the affairs of the church's assemblies. The whole of the document is an admirable testimony in behalf of the Indpendency of the church.

In order to evade the force of Scottish testimony respecting the position of the church of Scotland on the *circa sacra* question, as presented in the testimony or CXI propositions; it has been denied that the church of Scotland ever sanctioned or approved of the work. Against all such ill-timed declarations, I oppose the adopting act, as published by Rev. William Wilson in the Dec. No. of the Banner, 1845, page 348. On such a point there is no room to introduce suppositions. It is a fact, or it is not. Nor could I permit my pen to be employed in argument with any man who would be so far forgetful of the presence of God, as to endeavour to sustain a cause at the expense of his own or the reputation of another. In this, as in every other case, I submit my proofs, taken from books of accredited veracity; but will not hold myself responsible for the accuracy of works from which the quotations are made.

My next proof, that the altered sections in the Confession were received as modified by other documents, is the action of the Reformed Presbyterian Church in North America at different periods of her legislation. The first

*See the Informatory Vindication, New York edition, 1834, page 203.

†See the adopting act of this work, published in the standing acts of the General Assembly of the church of Scotland, Edinburgh Edition, 1721, page 207.

part of this is found in the queries put to ministers and ruling elders at the time of their ordination. One of the questions reads in this wise. "Do you believe the doctrines contained in the Westminster Confession of Faith as received by the Church of Scotland?" The phrase "as received by the church of Scotland," certainly was intended to convey the idea that we received the document with every limitation asserted by the Scottish church.

I am perfectly aware that in two different ways the church of Scotland received the Confession. In 1647 she received it with an adopting act containing very important limitations or modifications respecting the power and duties of the civil magistrate touching the church of God; and in 1690, at the Revolution settlement, she received it without the act of adoption. If the statements contained in the adopting act are to be viewed merely as a caution to guard against mistakes on the part of the reader, at the settlement of William and Mary, the church manifested little discernment in her retrograde action. Viewing, however, the Revolution Church as possessed, at least, of worldly wisdom, we cannot suppose that she acted without an important design. The occupant of the British throne had high notions of the royal prerogative in controlling the affairs of Zion. The limitations contained in the adopting act of 1647 stood in the way of the exercise of the assumed rights of the throne; and hence in 1690 the whole of the adopting act was removed, and the confession received simply and precisely as written in the text.

In this position I am sustained by the acts of the Assembly of the Scottish church. After the Revolution settlement in approving of the Confession, her queries run "as ratified by law in 1690."*

I do not attempt to draw the conclusion that those who argue for retaining the language of the altered sections of the Confession and thereby oppose the Basis, and maintain that the text, in order that its details may speak the language of true Presbyterianism, requires no modification, are the sympathisers with, and advocates of, the present established order of Scotland. With my aged fathers in the church, I have no doubt, but the predominant feeling is veneration for the past. Such a feeling is laudable and ought to be cherished, so far as a sense of duty to God and the interests of religion will permit.

In his plea for the Reformation, Stephenson, one of the great lights of the church in Scotland, charges Erastianism on the Revolution establishment, and the documentary evidence which he urges in sustentation of his charge is, the omission of the adopting act prefixed to the Confession in 1647. The omission of this in the Revolution establishment he designates the grave stone of the Reformation. Hence the difference between the text of Westminster on the magistrate's power, and the Confession as received by us. If the adopting act of the Confession modifies the text, why alter the sections? The answer is easy. Double and conflicting statements are not for edification. With the Confession, as it respects myself there is no difficulty. It would be a great gain to the rising generation concerned, to have explanations and modifications removed, and the text to speak the sentiments of the church. The Reformed and Associate churches have, in the history of the past, been taught by sad experience the blighting influence of double declarations, especially where the different statements conflicted with one another. The manner of modification

*See the difference of the formulas by comparing pages 115 and 197 of the standing acts, printed, Edinburgh, 1721.

by the convention I consider preferable to the plan adopted by the church of Scotland, while for substance I have little preference.

The next evidence is derived from the action of our Synod in 1843. Having determined upon publishing a third edition of the act and testimony, and to alter the phraseology of the formula called "terms of communion" and "queries to be put to ministers and ruling elders at ordination," it became necessary to state, synodically, how we received the doctrines of the Westminster Confession on the magistrate's power *circa sacra*. The Synod enacted as follows: "It is declared in reference to the power of the civil magistrate in ecclesiastical things, that it is not now and never was, any part of the faith of the Reformed Presbyterian Church, that the civil magistrate is authorized to interfere with the church of God in the assertion, settlement, or administration of her doctrine, worship and order; or to assume any dominion over the rights of conscience. All that appertains to the magistratical power in reference to the Church, is the protection of her members in the full possession, exercise and enjoyment of their rights. The magistratical office is civil and political, and consequently altogether exterior to the church."*

The act quoted is in the form of a disclaimer of the leading doctrines involved in the sections altered by the convention. By comparing its language with chap. 23: 3, it will be seen that several of the things in the Confession asserted to belong to the supervision and control of the civil magistrate, are declared in this act the very reverse. It is such a palpable modification, that no argument could be availing to give it more prominent location, than a simple comparison with the sections altered by the convention. And agreeably to the declarations of this act we receive the Westminster Confession. The action of our Synod on this point we consider both liberal and enlightened. We believe it presents the mind of God in a clear and definite form. It is truly a pity that it and its opposite should form a part of the same system.

THOS. C. GUTHRIE.

Bakerstown, May 18th, 1846.

(To be Continued.)

The following article will be found especially interesting in the present condition of our Church. While we are all desirous of Union, we have never yet been pledged, as a Church, to any particular plan for its promotion, being at liberty to amend, reject, or approve of, those presented by the Convention of Reformed Churches by Rev. Dr. McLeod, or any others. This plan was submitted to the Pittsburg Presbytery, which body recommended its presentation to our General Synod at its next meeting. In the mean time its respected writer, (Rev. G. T. Ewing,) in compliance with our request, has authorized its publication in the Banner.

PRINCIPLES OF ECCLESIASTICAL UNION.

PREAMBLE.

That whereas, the Church of Christ was originally one, and ought still to be one, agreeably to divine institution and appointment, having "one Faith, one Lord, and one Baptism,"—and whereas the divisions which have long existed, and do still, to some extent, exist among the professed

*See Act and Testimony, third edition, Pittsburgh, 1843, page 115.

friends of the Redeemer, to the hindrance of the universal spread of the Gospel;—and whereas, one of the great ends of Christ's mission to our world was, to gather together in one the children of God who were scattered abroad; and as it is the voice of prophecy that Zion's "watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion;" and as our Lord, at the close of his earthly mission, casting his Omniscient eye over the mournful desolation to which schism would reduce his beloved Zion, prayed to his Father that harmony might be restored and unity re-established in the congregation of his saints, "for God is not the author of confusion but of peace," as Christ prayed "that they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me;" and whereas, we cannot expect the fulfilment of this prophecy, or the answer of this prayer, so long as the churches remain in their present divided condition, therefore be it resolved, and it hereby is:

Article 1. That we shall endeavor to the utmost of our ability, through the grace of God, to bring together, according to the Scriptures, all the branches of the great Presbyterian family, that, in one phalanx, and under one banner, we may be able more successfully to oppose our common foe, and to promote more extensively the interests of our common Friend.

2. That the Churches entering into this Union shall acknowledge that, as the Lord Jesus Christ having voluntarily humbled himself, in human nature, for our redemption, is appointed to the highest power and glory; and that in his exalted state, besides ruling in and over his children, as their living Head and Lawgiver, he governs all creatures and all their actions for his own glory and the salvation of his people, as Head over all things to the Church, which is his body.

3. That as the Mediator, by the appointment of the Father, has received the heathen for his inheritance, and the uttermost parts of the earth for his possession, we shall endeavor to bring the influence of the Bible, and the preaching of the everlasting gospel, to bear upon all ranks and conditions of men, by concentrating our energies in Bible and Missionary operations, until the whole "earth shall be full of the knowledge of the Lord as the waters cover the sea."

4. That as it is the duty of the Christian Church to exhibit to the world the light in which she understands the Scriptures; and as this can be done only by a public profession and declaration of her faith, the United Church therefore agrees to adopt the Westminster Confession of Faith, Catechisms Larger and Shorter, as the symbol of her creed, with this understanding in relation to those sections in the Confession that refer to the magistrate's power in matters of religion, that it is no part of the United Church's faith that the civil magistrate has any right to interfere with the Church of God, in the assertion, settlement, or administration of her doctrine, worship, government, or discipline, or to assume any dominion over the rights of conscience; his power being entirely without and around the Church; but that it belongs exclusively to the ministers of religion, by virtue of the intrinsic power which they have received from the Lord Jesus Christ, the alone King of Zion, to call and dissolve ecclesiastical assemblies, as the circumstances of the Church may require.

5. That as public religious covenanting with God is a divine ordinance and a duty in New Testament times to be observed on proper occasions, the United Presbyterian Church, following the example of the Church of Christ, in her purest days of reformation, acknowledges the descending

obligation of moral and religious covenants, by which all who are included in them, are bound to God and to one another, until the objects contemplated in the covenants shall have been accomplished.

6. That as the Church, by the word of God, and the testimony which she holds, is destined, through the efficiency of the Holy Spirit, to accomplish the conversion of the world, and as all the inhabitants of Zion are acknowledged witnesses for God and his Christ,—“Ye are my witnesses, saith the Lord,”—the Church is therefore bound to exhibit the agreement of the witnesses not only in their belief of the truth, but also in their opposition to error; and, if this be not sufficiently done in the Confession and Catechisms, it will be the object of the Church, when the union shall have been consummated, to emit a standing testimony in behalf of truth and in opposition to error.

7. That as the book of Psalms, which is of divine inspiration, is well adapted to the state of the Church, and every member in all ages and circumstances, these Psalms, in exclusion of all imitations and uninspired compositions, shall be used in the worship of God by the United Presbyterian Church.

8. That as no man has a right of property in his fellow man, and as the principle and practice of slavery must be condemned as a moral evil, the United Church cannot but regard slaveholding as a censurable offence, and if incorrigibly persevered in, utterly disqualifying for membership in the Church of Christ.

9. That as it is the duty of the Church to maintain uniformity in government, and discipline, as well as in doctrine and worship, it will be the object of the United Church, to select from the books now in use, or from any scriptural authority, such materials as will be necessary for the object contemplated.

10. That as the Church, unitedly, is bound to maintain the truth as it is in Jesus, so it is the duty of individual members, not only to give regular attendance on public ordinances, but also to observe practical religion in their families, and to attend social meetings with their brethren, for prayer and Christian converse, that by a life of practical holiness they may adorn the doctrine of God our Saviour, in maintaining a walk and conversation becoming his gospel. And finally,

11. That upon the adoption of these resolutions, all the churches, Synods, or Assemblies that are prepared to go into this union shall at the time and place they may appoint, proceed in the name of the Church's Head to its immediate consummation.

SPIRIT OF THE REFORMATION.

The commencement of this periodical has been postponed on account of the ill health of its editor, Rev. Dr. McMaster. We regret very much both the delay and its cause, and we hope soon to see the work in full and successful course of publication. In the mean time we have received in a pamphlet form, an interesting essay on Ecclesiastical Union, which was to have formed the second article in the contemplated Magazine. From the hasty examination we have been able to give it, this essay appears to be a dissertation of no ordinary value. The views which it presents are marked with the precision and accuracy, the maturity and enlargement of thought, and the genuine and judicious liberality of sentiment which might be expected from its venerable and estimable author. We hope it may have a wide circulation. Single copies are offered for sale at 25 cts. each. Mr. John Martin is agent for this city.

THE BANNER OF THE COVENANT.

PHILADLPHIA, JULY, 1846.

THE WORLD'S CONVENTION.

As the time when this meeting is to be held approaches, the interest felt in it appears to be increasing. Its real character and design seem to have been but imperfectly understood by many on both sides of the Atlantic, and the opposition which has been made to it has arisen from an entire misapprehension of its nature. It was not contemplated to form a new church organization, but merely to unite, in the prosecution of certain objects, Christians professing certain fundamental truths. The Liverpool meeting, too, was merely preliminary, and the action of the London Convention, while it will no doubt be a *developement*, will, we have every reason to hope, be an *improvement*, of the plans already published. We are glad to find that the General Assembly of the Free Church at its late meeting adopted, by the decisive vote of 311 to 7, a resolution proposed by Dr. Candlish, leaving its members free to attend the London Convention, without any instructions or restrictions. Scotland, we have no doubt, will be largely and ably represented. England, and the Protestant continent, will also have numerous delegates, and a considerable number of eminent men have already gone out from America. We are sorry that the approaching meeting of our General Synod, prevents any ministers of our own church from being present, and taking an active part in this great and good work. Let us pray that it may be blessed with the especial presence of the Church's Head, and that its deliberations may be eminently conducive to the increased harmony and co-operation of all the Protestant Evangelical churches, and their ultimate union in one body.

A REBUKE TO SLAVEHOLDING.

We find, by the proceedings of the committee appointed to invite foreign delegates to the London Convention, that the fact of slaveholding, (and the *abettors* of this sin will, no doubt, be placed on the same ground,) disqualifies a person from a seat

in that meeting. The Resolution of the Committee is as follows :

"That while the Committee deem it unnecessary and inexpedient to enter into any question at present on the subject of slaveholding, or on the difficult circumstances in which Christian brethren may be placed in the countries where the law of slavery prevails; they are of opinion, that invitations ought not to be sent to individuals, who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow men as slaves."

We are truly glad that the Committee has taken this noble position, and hope it will be sustained by the Convention. Those who are guilty of this sin, will see how they are regarded, and we hope the rebuke thus administered, may awaken them to a sense of their true position in the eyes of the unprejudiced Christian world, as well as in view of the plain principles of divine Truth.

OUR MISSIONARY FINANCES.

The amount which has been contributed for the support of our Missionary operations has been much less, as yet, this year, than during the corresponding portion of last year, probably because many of our congregations are waiting till the meeting of Synod takes place. While a very convenient opportunity of remitting money is afforded at that time, it is always safe and easy to send it by mail, and there need be no delay on that account. It is desirable that the Treasurer's Report should be made up in full, and the state of our operations ascertained before Synod meets. We hope, therefore, that, wherever it can be done, remittances will be made *immediately*. In settled congregations, we trust the ministers who have charge of them will attend to this subject, and in vacancies, let any of those who "have a mind to the work," collect the members of the church, and take such measures as may be suitable. Let not this important business be overlooked or neglected.

We are thankful to announce the safe return of the Treasurer of the Board, Mr. G. H. Stuart. Mr. S.'s health has been much improved, and we hope his usefulness will be still more increased by his tour.

MISSIONARY INTELLIGENCE.

GENERAL SURVEY OF THE MISSIONARY FIELD.

Continued.

SOUTH AFRICA.

In a former number, we gave a general account of Missionary operations in this part of the Field. The following extracts from the reports of various societies, will further illustrate its present condition.

Character of the Natives.—"The Bechuanas have not only their doctors and rain-makers, but their baloi, or sorcerers, or rather sorceresses, as they are chiefly women. The professed object of these sorcerers is, by the use of certain medicines, to secure prosperity to the families of their dupes, to their cattle, and to their corn-fields; but, in the prosecution of this aim, the most cruel and diabolical deeds are practised. At dead of night the baloi issue forth from their homes. The newly-closed grave is visited, the corpse exhumed, certain bones extracted to be used as charms; and, the rest of the body being burned, the ashes are sprinkled upon the corn-fields. They enter houses, and cut the sleeping inmates with knives: frequently poison is inserted into the wound, and the victim gradually sink into the grave from the frequent repetition of such incisions. They drag the sick man from his bed, beat him with their mattocks, and leave him to die. Even pregnant women are not exempt, but are trampled with the feet till death follows. Children are strangled in their mothers' bosoms, and sometimes even cast upon the fire and burned in the very room where the unconscious mother is sleeping."

Another missionary thus writes:

"Having heard that a great many people were worshipping a man named Chuene, or Gobe, I went to witness the wickedness. I called upon Segutsane, Chief of the Bamanguaketsi, who, of his own accord, caused his people to be called; and about fifty of them having assembled, I preached from John iii: 16. All were very attentive, and seemed grateful for my visit and message. Afterwards I visited the human deity, as he pretends to be, and I saw a poor dying man lying on his back, receiving divine honors from about seventy people, chiefly women, assembled round his hut. I spoke to one of his wives of the enormous wickedness of which she and others were guilty to allow such a thing. Another of his wives answered, 'This is our god: this is Jehovah: he brings us food, and health, and rain.' I approached the living skeleton, and told him of his awful sin; when, being quite ashamed, he hid his face in a kaross. I then addressed the people concerning the true God and eternal life. While I was doing this, they clamorously exclaimed, 'This is our god: this is Jehovah: he brings us all things.' I have never seen such rebellion against the Most High."

Referring to the people among whom he is placed, a missionary of the American Board remarks:

"The mass of the people among whom we have to live and labor are in a state of deep degradation, strongly attached to their evil customs, and almost beyond description vile and corrupt in their habits and practices. Chastity is scarcely, if at all, known among them. All of them will cheat and lie: some will kill and steal. They are very careful to conceal their

worst vices from us, and we did not form right ideas of their character, until we had become familiar with their language, and, by travelling among them, had obtained better opportunities of observing their daily lives and conduct. A true delineation of the character of this people, drawn out in detail, would present a picture sufficiently revolting. And in addition to all the rest, the native opposition of the human heart to the teaching of God's Word is as strong in them as in others."

Results of Missionary Labors.—"Yet in spite of all such hindrances, and more than all this, is the gospel making way. Chiefs have forgotten their pride so far as to become disciples of Christ. Conjurors and impostors have confessed their delusive arts, and parted with their gains to win Christ. The young, the strong, and the rich, have severally found godliness great gain. The aged, the sick, and the oppressed, who were afraid of Religion, lest it should increase the evils of their condition, have been found cleaving to Christ as the portion of their souls. Hundreds, over this dark and enslaved country, have seen light, and rejoice in the freedom wherewith Christ maketh his people free."

AFRICAN ISLANDS.

MADAGASCAR.—This island was formerly the scene of a flourishing mission under the care of the London Missionary Society, but its missionaries have been repelled, and it "remains under the cloud of that dark and mysterious dispensation which deprived the people of their Teachers, and exposed them to the cruel vengeance of their inveterate and powerful enemies. No opening has appeared for the revival of missionary labor; and, since the death of the devoted Johns, no direct efforts in behalf of the native Christians have been found practicable. God is able to preserve His own work there, and we are assured that He will cause His people to rejoice under their tribulations, and keep them faithful unto death."

In consequence of an edict by the Queen of Madagascar, requiring all French or English residents to become naturalized or leave the island in eleven days, the Governors of Mauritius and the Isle of Bourbon have commenced military operations against the Malagassy kingdom. The result is not yet known, but we doubt not that it will be for the furtherance of the gospel.

MAURITIUS.—The *British and Foreign Bible Society* has made a donation of 100 Bibles and 200 Testaments to Mr. Chevallier, of this island. Nearly £60 have been remitted to the Society. The *Christian Knowledge* and *Religious Tract Societies* have also made appropriations of money and books. About 40,000 Coolies, or laborers, from India, have been introduced in the Mauritius during a single year, and the friends of truth in the colony are making exertions for their religious improvement.

London Missionary Society.—This Society has two stations, one at Port Louis, the principal town in the island, and another at Mocha, twelve miles distant. Connected with these stations are one missionary and five native assistants. The Church of Rome is exerting all her energies to bring the people within her pale, but the prospects of this mission are very favorable. The station at Mocha was designed principally as a place of refuge for the Madagascar Christians, who succeeded in escaping from their own country. The congregation at this place includes above 100 Malagassies, and the school has 55 pupils.

LETTER FROM REV. J. R. CAMPBELL.

The following letter from Mr. Campbell, is one of the most affecting and interesting we ever received from him. We deeply condole with him in the afflictions he is called to suffer, and we pray that he may enjoy the support of the great and sympathising High Priest of our profession, who himself knew what it was to suffer, and can comfort those that mourn. We are glad to receive information of Mrs. Craig's departure on her homeward voyage, and we trust ere our next number is issued we may be able to announce her arrival. May he who is the widow's stay, and the orphan's shield, supply all her need. She will receive much and genuine sympathy from those who remember both her departed husband and herself while living in the midst of us, and from many others, who, though they may have had no personal acquaintance with them, esteem them highly "for their work's sake." It is a cause of praise and thankfulness to find the measures taken by our Board in reference to the native youth, approved, and in some measure carried out already by the Missionaries. We are gratified that the *family* institution, to which the divine blessing is so frequently and emphatically promised, has been constituted in the case of several of the young men, and we anticipate great benefit from this, both to the persons more particularly concerned, and to missionary operations at large. It now remains for the church to say whether or not these native teachers shall be sustained. That her response will be favorable we cannot doubt for a moment.

Mission House, Saharanpur, March 11, 1846.

*Reverend and dear Brother :—*Your two very interesting letters of Nov. 28th and Dec. 12th have been received, the latter on the 23d ult., and only a few moments after I had performed the painful duty of closing the eyes, sealed in death, of our dear and interesting little boy. O, had you known when sealing your kind letter, what the feelings of my heart would be when opening it, you would have deeply sympathised with us. About ten days before his death, he was in the best of health, so merry, so interesting, and so intelligent for a child of 22 months old. Often did we hope, when gazing on his sweet countenance, and often did we pray, that he might one day become a faithful and interesting preacher of the gospel. But the Lord's ways are not as our ways. He knew what was best for him and for us, and blessed be His name, He has done all things well. We trust through the riches of redeeming grace that the half of our family are now in heaven, and the precious dust of the four sleeps together in the Mission burial ground, within a few rods of us. There we often go to drop the tear of parental affection, and to think of our latter end, and of the time when we will unite with them, around the throne above, in praises to Him who has redeemed us by His own blood. May these chastisements not be lost upon us, but be the means of drawing our affections to things above. First our little daughter Mary Anna, took bronchitis, and was ill for some days, but a blister on the chest, and medicine soon removed the disease. But our dear departed boy took the disease in an acute form. He was blistered three times, and every thing possible was done to allay the symptoms, but all in vain. But it is the Lord's doing, and we murmur not. He is now beyond the reach of pain, and better provided for, than it would have been in our power to do for him.—Mrs. Craig sailed in company with Mr. Jamison and Miss Vanderveer from Calcutta, on the 3d of February, on board the *Tioga*, for New York. Shortly before she left Calcutta, her little boy James was carried off by the cholera in about 12 hours. This opened afresh the still bleeding wound occasioned by the death of her affectionate husband.—I am truly delighted to hear that so

much sympathy on her behalf was manifested by Christian friends on hearing of the death of Mr. Craig. The prayers of that man of God, so strong in faith, seem to have been wonderfully answered since his death, in the provision that has been made for his wife and children, both by friends in this country and at home. How encouraging is this to missionaries still in the field. Why should we not be willing to trust God for the life that now is, as well as for that which is to come?—You see I am putting you off this time with a short *chit*. The reason is, I have much writing, &c., to do at present, and we are just packing up for the hills, and about to start. It has been decided by both the physicians who attended Mrs. Campbell, that she could not with safety remain on the plains of India during the approaching hot season, and all the brethren have unanimously voted that I should take her up to Landour. She is still very delicate, and although her disease has been checked, we fear it has not been removed. After leaving her and the children in Landour, I shall march round to the Hurdwar fair, and thence return home here to spend a solitary season. I like to be at my proper work, and although it would be pleasant to be together, we must cheerfully forego that for the good of the cause. We are much pleased with Mr. and Mrs. Rudolph as fellow laborers. Should you, however, be able to send us help, brother Caldwell will be glad of him at Merath.—Last month, at the time when the overland mail left, we were in great trouble and anxiety about our dear little sufferer, and I had no disposition to write to any one.—Since I last wrote, there have been two more important and bloody battles fought on the banks of the Sutledge. The British were conquerors in both, and the fate of the Seiks was decided at the last—the battle of Sabraon on the 10th February. They have since marched to Lahore without molestation, and dictated their own terms. They have obtained the first instalment of fifteen millions of rupees—all the guns that had ever been directed at British troops, and a large part of the Punjab. This is, I trust, the last great battle of India. In killed and wounded, it is estimated that the British have lost altogether about 8,000 and the Seiks about three times that number! Our brethren who had fled from Lodiana here, are now returning home and I hope we shall have peace now, in all our borders.

March 14.—Since I began this note, I have been favored with your excellent letter of 29th December, and the Banner for the same month. I sincerely rejoice to see that you all feel so anxious to provide missionary assistance. With regard to the Orphan boys, I may state that on the last day of February, we married three of them, viz: Theodorus, Daniel and Elisha, to three of the girls in the Orphan school at Lodiana. They have now commenced housekeeping as Christian families, and will live here in the prosecution of their studies, acting as monitors in the English school, and aiding us in our labors in the bazars until the end of the year. Then their future location will be decided by the whole mission. This is a right the mission claims with regard to all its laborers, unless where the Board in New York interferes in special cases. Some of the boys will be left to labor here of course, but who these may be, or how many, is not yet decided. In the mean time, so long as these three are allowed to remain, their support can be borne by our Synod's Board of Missions. The sum is not great, as we wish them to begin on a low scale and in plain native style; we allow them six rupees, or three dollars each family, and this makes them quite comfortable at present. We laid out a small sum on the day of the marriage, as an outfit to purchase cooking vessels, clothing, &c., &c., about \$5 per each family. They appear, so far, to be happy in

their new situation. If I get home in time from the Hurdwar fair next month, I will write more at large. Our baggage is gone, and we hope to start in an hour. To start on a journey here, is no easy matter. Brother Caldwell's family were all well a few days ago. I hope our church will come to a proper decision on the subject of Union. There is wisdom profitable to direct. Mrs. Campbell joins in kindest Christian regards to yourself, and Dr. and Mrs. W., and all our dear friends in Philadelphia. Please give our special love to brothers and sisters G., O., C., &c.,

Ever yours in the Gospel,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. CALDWELL.

The following is the letter from Mr. Caldwell, to which we referred in our last No. It will be read with interest, and we hope will lead us to feel a greater desire for the success of Mr. C.'s labors. May the divine blessing ever rest upon him.

MERUTH, March 19, 1846.

My Dear Brother,—I must, as usual, apologize for my delay in writing, and for not having sent you the remaining extracts from my diary, which I promised.*

From these extracts it might appear that my labors are chiefly, if not altogether, confined to the Musselman population. This is in some measure true, and more the case formerly than at present. My aim, generally, is to preach to Hindus, because I have much more hope of their conversion than that of the Musselman. But it happens, and I can scarcely tell how, that I constantly slide into controversies with the latter. I confess that were I to consult my feelings only, I should, on the whole, prefer preaching to the Musselmans. They have some little knowledge of Scripture facts, a little acquaintance with Scripture characters, and have some respect for sacred things. While on the other hand, the poor benighted Hindu, for the most part, feels but little, if any, respect for God or divine things. Notwithstanding, as I have hinted above, I have of late turned my attention much more to the Hindus than formerly. In some instances they have paid good attention.

I go out daily, as formerly, to converse with the people about their eternal salvation, and to declare formally and informally the truth as it is in Jesus. I have as yet no conversions to report, but trust that soon some souls may be brought from darkness to light through my means. Of late I think I feel more concerned for the salvation of the heathen around me than ever. May God grant that this feeling may become so intense as to lead me to wrestle in prayer to God for their conversion in a manner of which I have never yet formed a conception!

I trust the sphere of my operations here is about to be enlarged. I am entertaining the expectation that Mr. S——, or some one else, will be sent to India to be stationed either at Saharanpur or here. In either case I should be pretty sure of a companion in labor. As, should he be sent to Saharanpur, either the individual, Mr. Rudolph, who is there, would come here, or some one else. I do hope Mr. S. will not fail to come. He is, I think, of the right turn of mind to make a good missionary. If he were a few years younger, so much the better, as he would then acquire the lan-

*This interesting communication was inclosed, and will be published in our next.

guage with more facility. But still I think he would be a most important addition to our force here. In case he should not come, is there any one else willing to be sent hither?

I mentioned in my letter some weeks ago to Mr. S—— that I was about obtaining donations for the erection of a small Hindustani Church in the native city. My subscriptions have not yet reached a thousand rupees, but I am still in hope I shall get that sum. But should they fall short, I shall still be able to erect a neat bungalow for divine worship somewhere within the city or very close to it. My object is to build it in some spot where the largest concourse of people is to be met with. I find great difficulty, however, in obtaining a suitable piece of ground. I employed a munshi, whom I had once in my service, to search for a lot to build my church on, and in one or two instances he had almost succeeded in the object, when the owner of the ground discovering that the place was about to be bargained for on my account, utterly refused to give it on any terms! Still I hope to succeed soon in procuring an eligible spot for the purpose.

Now after a trial of two years and a half, I have to state that I am much pleased with my new station. My only cause of uneasiness is that I have done so little for the cause of God in this time. Well, I can now only improve the future, whether long or short, to better purpose than the past. May God of his great mercy enable me so to do!

Perhaps you will have heard ere this reaches you of the restoration of peace between the British government and the Punjab. That country has not all been annexed, as was supposed would be the case, to the British Possessions in India. A considerable portion of it, however, has been appropriated by them. The peace which has been restored, it is strongly suspected, will be of but short duration. The British must, ultimately, take entire possession of the Punjab, and that too in perhaps a short period from the present. You are aware that their present ruler is a child, and that his mother acts the part of regent. The British profess to have placed this child (Maharaja, great king, as they call him,) on the throne of Lahore, but as I have already intimated, the arrangement is expected to be but temporary.

There has lately been much talk in this country of the great probability of war between England and America, and some of the steamers on leaving this country have been armed under the impression that hostilities were about to commence between the two countries. I do trust that such an awful calamity may be averted. It has justly been remarked that the whole territory in dispute is not worth quarrelling about. It would no doubt be much better for either party to yield the whole of Oregon to the other than to go to war, or even to run the risk of doing so. God, in his good providence, will order the matter for his own glory and his people's good.

I am thankful to add that my family and self are quite well. Brother Campbell has just gone, with his family, to the hills, where they are to remain through the hot season and perhaps for the year. You will of course have heard of the severe and protracted illness of Mrs. C., and of the death of another of their children a few weeks ago. Brother and sister C. have indeed been greatly afflicted in the removal by death of so many of their children. But I trust they are enabled to say, "It is the Lord, let him do what seemeth him good."

I remain your affectionate brother in Christ,

J. CALDWELL.

For the Banner of the Covenant.

PROCEEDINGS OF THE JUVENILE MISSIONARY SOCIETY OF PHILADELPHIA.

The Juvenile Foreign Missionary Society of the First Reformed Presbyterian Church, Philadelphia, believing that all the Foreign Missionary operations of our church should be conducted by the Board of Missions of our General Synod;—after holding various meetings, and deliberating on the subject, deemed it advisable to transfer all their interest in the management of the Mission School, Northern India, under the supervision of the Rev. James R. Campbell, to the Synod's Board of Missions of the Reformed Presbyterian Church, having full confidence in their ability and disposition to sustain and promote the interest of the Orphan Institution.

The Synod's Board having signified its willingness to accept of the trust, the Juvenile Society, at a meeting held on the 11th June, completed the transfer by a unanimous resolution, placing the Synod's Board in the same position the Society had occupied toward the Orphan Institution—transferring the credit on the books of the General Assembly's Board of Missions in New York, with all claims upon persons holding scholarships, together with the necessary books and papers. So that from this time all business connected with the Orphan Institution will be transacted by the Synod's Board of Missions, to whom all communications on the subject are to be addressed.

At the same meeting of the Society, the following resolutions were adopted unanimously, viz:

Resolved, That the sum of \$350 be appropriated to the support of Native Teachers in connection with the Mission in India.

Resolved, That this Society assume the payment of \$200 annually, that being the portion of Rev. James R. Campbell's Salary appointed to be paid by our congregation.

The Juvenile Society, although believing it proper to pursue the course indicated by the preceding transfer, does not intend relaxing any of its efforts in the cause of Missions, but will, as heretofore, endeavor to promote by every means in its power, the success of the Missionary effort. They feel assured that an interest in, and the success of, the cause in our church, can only be secured and maintained by the united and harmonious action of all engaged in the work. The various local societies as auxiliaries *aiding*, and the Synod's Board, as having the *general direction* thereof.

Published by order of the Board of Managers of Juvenile Foreign Missionary Society.

Jos. DUNN, President.

D. W. Denison, Secretary.

ECCLESIASTICAL PROCEEDINGS.

ACTION OF ASSOCIATE SYNOD ON THE BASIS OF UNION.

The following is the Report adopted by the Associate Synod, on the Basis of Union, referred to in our last number.

"The Committee to whom were referred the reports of Presbyteries on the Basis of Union, and other papers relating to the same subject, report—

That there is a remarkable harmony in the reports of the presbyteries, which give a pleasing evidence of their attachment to their profession. Though some of the presbyteries report more fully than others, there is very little conflicting sentiment expressed or in any way manifested. They all agree in disapproving of the Basis as it is, and require alterations more or less. They nearly all disapprove of the negative form, and the meagre statements of the testimony. They all find

fault with the language in which the sentiment is expressed in the testimony, and they generally agree as far as they express their minds on the points which should be corrected, whether in sentiment or language. They generally require more declaratory statement of doctrine, and that in immediate connection with the condemnation of error. Several require a bond for the renewing of the covenants, and that a narrative be prefixed to the testimony; while none offer any plea against these requisitions; or any explicit defence of the basis as wanting them. Several reports express a decided preference for leaving the Westminster Confession unaltered, and appear to insist upon making no erasure.

Your committee, therefore, recommend that Synod unite in the following resolutions, as expressive of their views on the subject:—

Resolved, 1. That the basis is not such a platform of union as secures the maintenance of the principles and practices which the word of God teaches and requires us to embrace, nor is it calculated to heal the divisions of the church and secure harmony among her members.

Resolved, 2. That the unity of the church in the truth and in external communion is a most desirable object, and one which we are under high obligations to pursue by all scriptural methods, till God crown our efforts with success.

Resolved, 3. That there is encouragement to make farther endeavours for a union between the churches represented in convention, not only from the promise of God, but from the approximation to agreement that has been made.

Resolved, 4. That Synod appoint delegates to attend the convention appointed to meet in the First Associate Reformed Church, Pittsburgh, on the second Tuesday of September, 1846.

And that the Synod may give their judgment definitely on the basis, and instructions to their delegates in convention—

Resolved, 1. That although this Synod declared that they saw no insuperable objection to an alteration of the Confession of Faith on the power of the civil magistrate respecting religion, yet consistently with this declaration, they believe that all the ends of a faithful profession of the cause of Christ, and the greater harmony of all the churches concerned, may be attained by leaving the text of that instrument entire, and uniting in another form of expression, appended to the text, or embodied in the testimony, or placed in parallel columns with the text.

Resolved, 2. That a narrative should be prepared and agreed on, to be adopted by the united church as a testimony to God's providence for his cause, and to our unity with the people of God in past ages, and to show why we do maintain a separate communion from other branches of the professed Church of Christ: however, such a narrative was never intended by us, nor is it now intended as a term of communion.

Resolved, 3. That there should be a bond for renewing the covenants, prepared and agreed upon as an evidence of our agreement in that part of our profession.

Resolved, 4. That the testimony should embody declarations of doctrine more particular and explicit than those expressed in the Confession of Faith, that we may not be chargeable with dropping attainments made, and that the principles of this church be fully and explicitly maintained, whatever be the form; particularly on slavery, psalmody, covenanting, communion, faith, and the purchase of Christ.

Resolved, 5. That convenience requires that, if we do not enlarge the Confession of Faith itself, the testimony should be a separate book.

Resolved, 6. That a book of discipline, form of church government, and directory for the public worship of God be prepared in order to union."

On the final adoption of this report the vote stood: yeas, 28, nays, 15—Non liquets, 5.

EXTRACTS FROM THE MINUTES OF EASTERN REFORMED PRESBYTERIAN SYNOD OF IRELAND.

In our April number we gave some extracts from the minutes of this body. The following were not inserted at that time from want of room, and for the same reason have been deferred till now.

The Sustentation Fund.—At the request of the Moderator, the Clerk reads the following extract from the Letterkenny memorial:—"We beg to recommend the

adoption of the plan of the *Sustentation Fund*, as pursued by the Free Church, for the support of our ministry, as calculated to unite the different portions of our church in Christian co-operation; as affording an opportunity to the wealthier of assisting the poorer congregations; as equalizing the means of support to our pastors; as tending to discharge their minds from the embarrassments of private influences; as having been experimentally proved efficient in the Wesleyan Churches; and as recommended by the equity and Scriptural foundation of its arrangement."

The subject thus brought before the house excites great interest. Mr. Small, from the Ballymoney congregation, delivers an eloquent and most convincing speech. Drs. Paul and Henry also speak with much effect. The Rev. Messrs. Nevin and Stevenson deliver powerful addresses. The whole body of the eldership declare that they most heartily approve of the measure. The opinion expressed by all the members of Court is, that the principle of the *Sustentation Fund* is just and Scriptural, and that the present circumstances of our Church call loudly for its immediate adoption. After the subject was viewed in all its bearings, it was moved by the Rev. John Nevin, seconded by the Rev. Dr. Henry, and passed unanimously—"That this Synod highly approve of the principle of contributing to the support of the gospel by means of a *Sustentation Fund*. We have seen this principle successfully adopted by several Christian communities. We believe it to be in perfect accordance with the Scriptural model exhibited in the New Testament. We are fully persuaded that, if it were properly wrought out, it would accomplish a vast amount of good in our Church. Having laid the case before the Throne of Grace, having fervently sought for our New Testament Zion the blessing of the eternal God through Christ Jesus our Lord, and having earnestly implored Divine aid and direction, we feel constrained to recommend strongly this measure to the prayers and the careful deliberation of our beloved people. And our prayer is, that in this matter, and in all others, Christians may soon be brought back to the observance of the mode originally instituted under the gospel for promoting the cause of God."

Covenant Renovation.—The subject of Covenant renovation is brought before Synod. Its importance is felt by all. The Committee who were formerly appointed to consider this matter have no report to present to the Court. They are re-appointed. After an interesting conversation, it is resolved unanimously—that the Synod, feeling the great importance of the subject of Covenant renovation, recommend it to the solemn and prayerful consideration of the sessions under their care. Sessions are requested to forward reports on the subject to the next meeting of Synod.

Slave Trade.—The attention of the Court is now directed to the duty of the church with respect to the *Slave Trade*. The Synod entertains only one feeling on this subject. It detests and abhors slavery. It believes the whole abominable traffic in human flesh and blood to be opposed to the first principles of justice, to be subversive of civil and religious liberty, and to be altogether anti-Scriptural. In reference to this matter, it is resolved unanimously—that this Synod highly approves of the conduct of the Reformed Presbyterian Church in America. We rejoice that in that church there are neither slave-dealers nor slaveholders. We rejoice that our brethren, nearly half a century ago, excluded from church fellowship all such characters. We rejoice that Quakers did the same. But we regard it as a matter of lamentation, mourning and woe, that any churches, calling themselves *Christian Churches*, admit into their communion men who degrade their fellow men to a level with the beasts that perish. We lift our humble testimony against those churches, and against all other churches that hold communion with them, or connive at their wickedness. Traffic in human flesh we regard as a crime, that should not once be named among Christians, much less should it be tolerated in any Christian Church or any Christian country.

The Moderator and the Rev. Dr. Henry are appointed to correspond with the Rev. Dr. Wylie of Philadelphia, congratulating him and his brethren on the successful efforts they are making to promote Missions among the heathen; and on the noble stand that they, as a church, have made against the abominable slave-trade.

OBITUARY.

The following notice is a tribute of respect to the memory of an excellent man,—Mr. William Henry,—by a surviving friend who enjoyed an intimate acquaintance with him for nearly fifty years.

Mr. WM. HENRY, was a native of Ireland, born in Newry, county Down, Oct. 22, 1768, of very respectable parentage. On March 18, 1793, he married, and shortly after emigrated to the United States of America. Educated, as well as born, in the Presbyterian Church, then designated the Synod of Ulster, he was received as a member of the first Presbyterian Church in Philadelphia, then under the pastoral care of Rev. Dr. Ewing. Not long after this, he made application for admission, and was received, into the communion of the Reformed Presbyterian Church, which had been some time previously organized in that city. Not long after his connection with that body, he was by the unanimous voice of the congregation chosen to the office of Ruling Elder, and after sessional examination of his knowledge of the nature and extent of its appropriate duties, and unanimous approbation of the court, he was regularly invested with that office, which he occupied until the end of his life, and that too without blot or stain, or complaint of any kind, or from any quarter. He was ardent and indefatigable in his vocation as an Elder, zealous in promoting the interests of the church, with which he was connected, yet expansive in a generous christian liberality to all evangelical denominations. He was free from bigotry and sordid exclusiveness, while at the same time he was proof against the seductive flatteries of unprincipled schismatics. He was unflinchingly attached to his ecclesiastical principles, and exemplified them in his practice. He adorned the doctrine of God his Saviour, by a life and conversation becoming the gospel. In this course Mr. Henry was habitually found, in all the official duties devolving on him in his congregational intercourse.

With no less propriety and punctuality did Mr. Henry fulfil the duties of the domestic relation. Here is a field for the exercise and culture of the genuineness and sincerity of Christian piety. Here the spontaneous effusions of the heart are less liable to ostentation and hypocritical pretension. This is next to the secrecy of the closet. In these duties Mr. Henry was devoted and regular. His domestic regimen was not less regular and correct than the performance of stated religious duties. He tried most zealously to train his children in the way they should go, and there is good reason to hope that the gracious promise annexed to the discharge of this duty, shall not remain unfulfilled.

Frequently I visited Mr. Henry on his death-bed. What an interesting scene—an aged and experienced Christian going to his account! His conversation was savory. It was mellowed like the ripened fruits of the land of Beulah. He saw before him the river of Death, but he knew that his Redeemer lived. He could sing in the language of triumph, “O death! where is thy sting? O grave! where is thy victory?” He entered into the joys of his Lord.

On the 29th April, 1846, died this aged servant of the Lord, in the seventy-eighth year of his age. On the Sabbath evening previous to his death, he called his whole family together, and prayed with them, recommending the widow and the fatherless to that God who hath said, “Leave your fatherless children, I will preserve them alive, and let your widows trust in me.” On all of them he invoked the blessing of Almighty God,

most cordially bestowing his own. This was not a general affair; it was particular. He began with his dear wife, now the widowed Mrs. Henry, and then proceeded by order of age from the eldest down to the youngest, and thus took his earthly leave of them all. "Blessed are the dead who die in the Lord."

Mr. Henry, though a frugal and industrious man, and a strict economist, yet was never what is called either a wordly or a worldly-wise man. Yet he left to his widow and family a competency, and bequeathed to them a name and character, which far surpass rubies. His loss as an Elder and member in the First Reformed Presbyterian Church, will be long felt, and by none more than by the writer of this brief tribute to departed worth. It is a consolation in his death that while to him "to live was CHRIST, to die was gain;"—that his family are, as ever they have been, in perfect harmony respecting the judicious disposition of his estate.

Mr. Henry might justly be called a part of the *salt* of the earth. Alas! the righteous perish, and few (or none) lay it to heart.

ARRIVAL OF MRS. CRAIG AND FAMILY.—We have the pleasure to announce, with gratitude to God, the safe arrival in this city, of the widow and children of our lamented missionary, Mr. James Craig. We are thankful that He whom the winds and the waves obey, and who rules both by sea and land, has preserved them during their long and perilous journey, and we are confident that He will supply all their need. We trust that the sympathies of the church will be exercised in an appropriate manner on behalf of the bereaved. Our readers may have observed in the Treasurer's acknowledgments a department termed the "Craig Fund," and we presume they all understand its design. Who among us does not wish to be able to say, with the Arabian patriarch, "when the ear heard me then it blessed me, when the eye saw it gave witness to me, because I delivered the poor that cried, the *fatherless*, and him that had none to help him, the blessing of him that was ready to perish came upon me, and I caused the *widow's* heart to sing for joy."

LICENSURE OF MR. R. M. BROWN.—At a meeting of the Northern Presbytery of the Reformed Presbyterian Church, held in Schenectady, June 17th, 1846, Mr. Robert M. Brown was licensed to preach the everlasting gospel. Mr. B. presented the usual pieces of trial, and sustained an examination on theoretical and experimental religion highly satisfactory to Presbytery. We wish him all success in his high and honourable calling.

Notices.

It will be seen by reference to the proceedings of the Juvenile Foreign Missionary Society, published in this number, that they have transferred the management of the Orphan Institution in Northern India, as heretofore conducted by them, with all its books, accounts, &c., to the Synod's Board of Missions. All persons indebted for Scholarships, or any who may be desirous of contributing towards the support of the Institution, will therefore make their remittances to the Treasurer of Synod's Board.

The Treasurer of Synod's Board of Foreign Missions hereby gives notice to Presbyteries, congregations, and individuals, wishing to make payments to be acknowledged in his *Annual Report* to Synod, that the same must be in *this city* on or before the *1st day of August* next. On that day his accounts for the year must be closed, so as to forward his Annual Report to Synod, meeting at *Xenia* on the 5th of August. Monies paid over to the officers of the Board at the time of Synod's meeting, cannot possibly appear in the annual report.

GEO. H. STUART, Treasurer.

THE Banner of the Covenant.

AUGUST, 1846.

THEOLOGICAL DISCUSSIONS.

For the Banner of the Covenant.

INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP.

LETTER TO A FRIEND.

(Concluded.)

But besides the typical intention of the tabernacle or temple service, it had a *proximate* end which was secured in its direct influence on the people under that dispensation. So far as the gospel, under the law, was revealed, it was the same as the gospel since: but still there was a great difference between the condition and privileges of the worshippers under the Old Testament, and the worshippers under the New. The *law* was a system of ordinances, dimly shadowing forth Jesus Christ and his salvation: but the gospel clearly unfolds, in Jesus Christ, the glorious realities of grace. "The law was given by Moses, but *grace* and *truth* came by Jesus Christ." The worshippers under the Old Testament, compared with those under the New, were *children*—under age: and the law was a system of training to the church in this situation, adapted to bring her forward and prepare her for the full knowledge of Christ, in *the fulness of time*; at which time the church would pass from her state of being *under age*, to her state of *full age*. "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed: wherefore, the law was our schoolmaster to bring us to Christ." "Now I say the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 3: 23, 24, and 4: 1—5. The mass of the worshippers then, owing to their imperfect knowledge of the gospel, and the imperfect revelation of it, were babes and children. Those favored with inspiration had larger conceptions, but even they, probably, had not a personal, practical, clear view of all those things which, as inspired men, they uttered. See 1 Pet. 1: 10—12. In spiritual understanding, the body of the Old Testament worshippers were children; and God, in ac-

commodation to their weakness, furnished them with their *childish things*. He set off his religion with such outward attractions as addressed their senses, and would allure and engage their attention. Hence, that extended system of types, all of which, by a direct address to the senses, conveyed each its spiritual instruction. The tabernacle, with its sanctuary, candlestick, table, shewbread, the veil, the holiest of all, the golden censer, the ark of the covenant, overlaid round about with gold, the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant, and the cherubim of glory overshadowing the mercy-seat—all spoke spiritual instruction; but in doing so, addressed the outward senses. God might well say, towards the close of that dispensation, "*I have used similitudes.*" Now all these things, though adapted in infinite wisdom to the then existing state and character of the church, were temporary—they belonged to the church in her *underage* state, and passed away the moment she entered on her state of *full age*. Then, and ever since, she has no need of them. They are now "*the elements of the world,*" "*weak and beggarly elements.*" Gal. 4: 3—9. The "carnal ordinances of a worldly sanctuary," "after the law of a carnal commandment," "rudiments of the world;" not suited to the spirituality of the New Testament worship, (John 4: 23, 24,) and therefore abolished. Now, musical instruments being connected with the temple service, may be considered one of these childish things, these carnal ordinances of a worldly sanctuary; and to the New Testament church, wishing to prolong the use of them, it may well be said, "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

The worship of the New Testament is characterised by simplicity and spirituality. "*The hour cometh* when ye shall neither in this mountain, nor yet at Jerusalem, worship the father. *The hour cometh and now is,* when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth." In a very important sense, the true worshippers had always worshipped God in spirit and in truth; but when our Saviour uttered these words, he asserted the abrogation of the *carnal and shadowy* worship of the Old Testament which was maintained at Jerusalem, and the introduction, instead thereof, of a spiritual worship, embracing the *truth*—the verity of those gospel realities which before had only been adumbrated. Those pompous ceremonies connected with the worship of God at Jerusalem, and which confined it there, were foreign to the nature of God, who is a *spirit*; were only types and shadows, the figures of good things to come: and when those "good" realities did come, this cumbrous assemblage of a splendid temple, and magnificent furniture, and paintings, and statues, and embroideries, and costly robes, and multitudinous sacrifices, and the hereditary priesthood, and Levites, and musicians with their trumpets, and psalteries, and harps, and timbrels, and dances, and stringed instruments, and organs, were, as "*weak and beggarly elements,*" to be cast to the moles and the bats; and henceforth the worship of God, disencumbered of these things, was to shine forth in the glory of its simplicity and spirituality; capable of being offered up any where and every where; suited to the nature of that God who is a spirit, and whose worshippers should worship him in spirit and in truth. Now, the use of musical instruments in the worship of God stands closely connected with the abrogated carnal worship at Jerusalem,

and has no proper affinity to the simple and spiritual worship which can be rendered any where. It is one of those childish things which the church at mature age, should put away. And who are most attracted by it, in those churches where it is used? Is it not the young, the ignorant, the gay, the votary of fashion? Instead of aiding, it hinders spiritual devotion. It draws off the mind from the substance, the truth and the spirit in worship, and turns it to the circumstances and the pomp thereof. It swells the imagination, and favors what may be called the *devotion of the imagination*, but is unfavorable to the devotion of the heart.

The principal thing in praising God is, to have our affections raised by proper ideas of God and divine things. To this end, it is important to have *before us* words expressing, in an appropriate manner, what belongs to God. By *singing* these words, we *dwell* on them and on the ideas which they express, having them *distinctly before us*; music is brought, with the least parade and pomp of circumstances, to stimulate and elevate the soul. But, in the use of musical instruments the words and thoughts are not so entirely and exclusively before the mind, while the parade of music is increased so as to have a strong tendency to draw the mind to it, and from "the spirit and truth" of the service.

It is readily admitted that the skilful performance on a musical instrument produces emotion—yea, strong emotion; but it is the emotions which belong to the imagination, and not those which belong to the conscience and the heart. The feelings experienced under the sound of the organ, or the band, may be more powerful and rapturous than those produced in singing; in general, they are; but this strengthens the above assertion, for the emotions which connect with the imagination are much more violent, while those which connect with the moral sense are more calm, sedate, permanent and admitting less excitement. Owing to this, the imaginative emotions are apt to overcome the moral, when called into play together. In other words, the emotions aroused through the imagination will banish the appropriate feelings of true piety, take their place, and be mistaken for them. This occurs often in those rhetorical things yclept *eloquent sermons*, in which the imagination is much more addressed than the conscience. The people admire the preacher; love the excitement produced; think themselves edified; but they have not withal been humbled, nor drawn more closely to Christ, nor made better men. The same thing occurs from the use of instrumental music in divine service. The imaginative emotions are powerfully excited, and then mistaken for the emotions of genuine piety, of spiritual devotion.

There is in this respect, a great difference between spiritual praise and instrumental music. If instrumental music were well adapted to spiritual devotion, the more spiritual and heavenly the mind becomes, the more would it demand its use. How is it then with the child of God as he approaches the end of his course, as he approaches the eve of his departure, rejoicing in hope of the glory of God? We have seen some, and heard of many, exulting in songs of praise; and, as if to realize what is fabled of the swan, singing their last psalm with heavenly sweetness; but we have never seen, nor read, nor heard of the dying *saint* calling for the *organ*, the *harp*, or the *fiddle*.

Another thing, which may be mentioned here, is this—that wherever musical instruments are used, a choir is called into action, with whom the singing becomes a *professional* affair, and the spiritual sacrifice of praise is not rendered at all. The organist or musician plays mechanically, the choir sings professionally, and the mass of the people sing *not at all*; the

giddy are admiring or criticising the music above ; others are afraid to sing, who would ; and only a scattering few, here and there, are pouring forth the modest and humble melody of the spiritual worshipper.

I think I have not solved your principal difficulty, but have fairly proved that the use of musical instruments is improper in Christian worship. As to the fact which you mention, that they are used by many Christian churches, and by many pious persons not considered improper ; and by others contended for as important, and even essential ; it may be said in reply, that there are just as many churches, at least where they are not used, and as many pious people by whom the use is utterly disapproved. They both cannot be right ; and it is, therefore, "to the law and testimony" we must go to settle the dispute. Good people, from the beginning, have erred, and they do still err in some matters. It will, however, be found that in the purest times of the church, when her members walk most in "simplicity and godly sincerity," the pomp of instrumental music is less in request than when she is more worldly in her spirit and character : and in those churches where the organ and viol are used, they are least esteemed by those who possess most of the character of "a chosen and peculiar people." We find no trace of their use in the apostolic and primitive churches ; although all those nations among which the primitive churches named in the New Testament, flourished, were familiar with the use of musical instruments in the worship of their gods, and some of them were famed for music, as well as poetry and song. If they should be found to have been used in the fourth or fifth centuries, it would be no good evidence that they had been used in the primitive church ; for, according to a celebrated ecclesiastical historian, in the fourth century, the worship of God was "more adapted to please the eyes and strike the imagination, than to kindle in the heart the sacred flame of piety." And in the progress of the church, "new measures and rites were adopted, such as were considered proper to enliven devotion by the power of novelty."

But the fathers of the first four centuries, as Ambrose, Jerome, Augustine and Chrysostom, interpret *figuratively* those passages of scripture which speak of musical instruments, and some of their interpretations are amusing enough. There is evidence that the ancient fathers considered the use of musical instruments *wrong*—appointed to the Jews to suit their childishness, and in condescension to their weakness, and laid aside with a great many other things peculiar to that dispensation. It is very certain that they were not introduced into the Christian church till it became corrupt. Bellarmine places their introduction towards the close of the seventh century ; but speaks of it as rather doubtful.—Cardinal Cajetan, commenting on Thomas Aquinas, who flourished in the thirteenth century, remarks : "The church did not use organs in Thomas' time. Whence, even to this day, (in the sixteenth century,) the church of Rome does not use them in the pope's presence." Luther considered organs among "the ensigns of *Baal* ;" and Erasmus esteemed them no better, who, though he never left the Roman communion, yet keenly reprov'd many of its corruptions. On 1 Cor. 14 : 19, he remarks : "Let a man be more covetous than Crassus, more foul-mouthed than Zoilus, he shall be reckoned a pious man, if he sing well those prayers, though he understand nothing of them. But what, I entreat you, must they think of Christ, who can believe him to be delighted with such men's voices ? Not satisfied with this, we have brought into our churches a certain operose and theatrical music, such a confused, disorderly chattering of some words, as I scarcely think was ever heard in any of the Greek or Roman theatres. The church rings with the noise of trumpets, pipes and dulcimers ; and

human voices strive to bear their part with them. Men run to church, as to the theatre, to have their ears tickled.—And for this end, organ makers are hired with great salaries, and a company of boys, who waste all their time in learning these whining *tones*.” The Holland divines, in the National Synod at Middleburgh, 1581, and in the Synod of Holland and Zeeland, 1594, passed a resolution to prevail, if possible, with the magistrate, to have organs *laid aside*, and all singing with them in the church, even *out of the time of worship*, either before or after sermon. The church of England, in her purest days, held instrumental music in no very high esteem. In the homily of the place and time of prayer, a goodly portion of which, at least, has been recently laid aside, a friend of the drapery of Rome is represented to have said to her neighbor, “Alas, gossip! what shall we now do at church, since all the goodly sights we were wont to have are gone; since we can’t hear the like piping, chanting, singing and playing upon the organ, that we could before.” “But,” continues the homily, “Dearly Beloved, we ought greatly to rejoice and give God thanks, that our churches are delivered out of all these things which displease God sore, and filthily defile his holy house and his place of prayer.”

Yours, very sincerely,

J. C.

CHRISTIAN UNION.

CONFERENCE WITH BRETHREN THE DUTY OF THE CHURCH.

[Extracted from the Scottish Presbyterian.]

The note, with which the following article is introduced, is from the pen of the Editor of the Scottish Presbyterian, a periodical which is conducted by ministers of the Reformed Presbyterian Church in Scotland. If the remarks are “*seasonable*,” as addressed to the R. P. Church in the old world, how much more as they apply to our own Church in the present crisis. Let them be pondered by those who are about to decide in General Synod on those great matters which affect the very existence of the Reformed Presbyterian Church. And let it not be forgotten, as the late Reverend author of the address to Synod so pointedly remarks—“*If this church perish in America before the millennium, its death is inflicted by its own Synod.*”

[The following pages form the conclusion of an address delivered in 1827, by the late Dr. Alexander M’Leod, of New York, to the Synod of the Reformed Presbyterian Church in America, on submitting to their consideration a plan of correspondence with the General Assembly. The seasonableness of these remarks will account for their publication at present; and such of our readers as are acquainted with Dr. M’Leod’s publications, cannot fail to recognise in them the marks of his truly catholic and highly gifted mind.—Ed. S. P.]

To me, brethren, it does not appear that the *project* under consideration is a measure to be treated by the Synod with entire indifference. It seems, on the contrary, to be recommended by *a sense of our danger*, the *moral improvements of the age*, and the *lights of history*, to stretch out both our hands to Christians of every name, inviting them to come and “reason together” about the best and purest means for rendering “Zion, the city of

our solemnities, a quiet habitation," agreeably to the promise, "thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye."

1. The Reformed Presbyterian Church is in great danger at this crisis of the moral world.

That danger is not from the sword. There is a political guarantee against direct persecution; and there is a moral guarantee stronger than even our republican institutions, in the common sense of the community. Reproach is painful, but it is a bloodless persecution. Neglect and contempt are unpleasant, but rarely to be apprehended by talent employed in active benevolent usefulness. The greatest danger is from ourselves, for if this church perish in America before the millennium, its death is inflicted by its own Synod. Its constitution is good, its principles and its usages are well defined, but its interests are about to be confided to the management of another generation than that which laid its foundation, and raised its well-proportioned superstructure. Innovations, inaction, or misguided action, may inflict a mortal malady. The name may linger, but the society, in either case, is gone. Its economical usages may, by mismanagement, be converted into its distinguishing principles, and thus, the tithes be reduced to annise and cummin; and even its best principles may be seized by their names, and so, regardless of the substance, be ridden to contempt by men who never comprehended their noble import. Ambition and avarice, as well as ignorance, have heretofore made a hobby of the name of Christianity itself.

The Reformed Presbyterian system of doctrine and order, on the contrary, is not calculated for a time-serving religion; but a temporising spirit, whether for character or money, or the gratification of bad passions, will always injure its progress. Its superior excellency is apt to induce confidence to a degree that precludes the necessary efforts in its defence and exemplification. The opposite mistrust would lead to the same result. Its very grandeur may produce extravagant calculations and fanatical attempts that will end in disappointment and vexations, even to abandonment and hate. Its unyielding opposition to more accommodating schemes of devotion may induce, wheresoever the heart has such a bias, both an anti-social spirit and harsh anti-government opinions and connexions. The christian heroism, and the free and manly spirit it requires, may be perverted among a few and far scattered people, to a mind of ecclesiastical independency, and so to the ruinous neglect of the forms of good order, of the uniformity of religious worship, and at last, of that first principle of Presbyterian Church government, the unity of the church of God on earth. Against such danger this Synod has at its command at least a partial preservative for half a century to come, in these well restricted articles, which, if adopted, will keep continually their peculiar *principles* before them, and morally compel the intelligent to act upon them.

2. The great moral change in the civilized world, as it is distinctly made manifest in the 19th century, encourages to such an enterprise.

There are undoubtedly evils, both physical and moral, peculiarly developed in our own age; and some of these are powerful, while all are rendered, by the more extensive diffusion of knowledge, more conspicuous.

The suppression in despotic countries of the revolutionary spirit; the general restoration of bad dynasties; the re-establishment of the papacy; the unholy alliance of European monarchs; and the immoral rage for speculations, are very unfavourable symptoms; and yet there is a grand

alteration in progress for the better. The spirit of inquiry, excited and universally cherished by the late wars of Europe, supported by the daily operations of the press, in the constant multiplication of vehicles of information, is in its maturity; many great moral principles are fixed, so as to be questionable no more; that civil freedom should prevail, that servitude is evil, that science should flourish, that religion is essential to society, that the Bible is the proper standard, and is to be placed in every house and hand, are almost universally admitted. The excitement and exertions of religious men in every land are great, the rights of free trade are better understood, and the conspicuous standing of the American confederation of republican nations, fixes upon itself, as an example, the gaze of all mankind. It shows that man *may* and *must* be free.

The political state of our country approaches, more than that of any other, to the natural condition of civil society. Here the law is exalted over the ruler, and the social compact is defined by the constitution. In this land the Lord has placed many of his saints to be as the salt and the leaven; and without either worldly auxiliaries or impediments, except such as are common to all around them. The church is put upon her good behaviour, under the protection of her God, in sight of the world, and in midst of her ancient enemies—stripped, however, of their former armour and ornaments, and nothing left to either party, by the constitution of the government, but personal protection and liberty of enterprise on the field of freedom. Here we see, in the profession of Christianity, the representatives of the churches of all the nations. There are remnants and samples of all the heresies, and of all the sectaries; there are enthusiasts and formalists of almost every class and name scattered over the country, and intermingled in the same towns. There are means of ample subsistence for the whole population of the land. There is a reward to industry in every kind of labour; and the number of living citizens is rapidly increasing. The population doubles itself in every twenty-five years, and for centuries to come there is room.

It is an article in the creed of this Synod, that religion is essential to the welfare of this great community; it is an article of faith, that true religion is the same over all the earth; it is, also, an article, that Christianity is destined of God to prevail. All these articles are true—but how and when shall twelve or twenty millions of men be evangelized? How and when shall such a proportion of the people become so much improved, as to confer, by their choice of representatives, a religious character upon the entire fabric of our civil institutions? How shall the several denominations of Christians be gathered into one, that the church of God may be *one* over the land?

Political compulsion is impossible. There is neither a Stuart nor a Louis; there is not an Ahasuerus or a Darius in the United States. Blessed be God, we are freemen! The people are the sovereign, politically, under the Prince of the kings of the earth; the poll is the battle ground, and “the ballots the bullets of republicans.” Amen and Amen! No, civil reform is possible, but in this voluntary manner; and how is the power of truth to effect ecclesiastical reform?

The several organized churches—what are they to do? Break upon their long established habits and order at once, and rush into a mass of confusion? It were unwise and pernicious. Give up the houses of worship they have built, alienate the property and the revenues they have acquired, destroy their name and their creeds at a moment, without reflection and without an equivalent? Impossible! They must have patience

and prudence in the use of scriptural means : they must have conference ere they come together as ONE. They must travel in groups, and in tribes, in regular order, from all parts of the land, in order to meet cordially, under the banner of the Prince of Judah, on Mount Zion, and salute as brethren.

The several benevolent associations in our country, formed by the members of different churches, are means in Providence of bringing the selfish and sectional feelings, as well as the benevolence and public spirit, to the test. The schisms and secessions of churches, the alterations and contradictions of ecclesiastical standards, so common ; and the growing disregard for the obligation of creeds and statutes, generally, are facts not to be observed with indifference by those who regard the signs of the times. If we see in these commotions much to blame, there is nothing to discourage : it is but as the strivings of the wind and the currents of waters ; for there is a mighty tide which has set in and shall overflow the land. True religion must cover all the earth ; for the mouth of the Lord hath spoken it ; and whatever comes of this Synod, a regulated plan of conference must be one of the means of bringing intelligent Christians to *see eye to eye*, for the reunion of all the churches of our Saviour.

Such a plan is now before *you*. There is a rap at your door, to ascertain whether the spirit of the Scottish Covenanters slumbers within. If you sit the call, you may sleep for another quarter of a century.

3. To rise and act, is urged by the example of the Presbyterian Reformers.

This church is in the habit of publicly confessing an obligation to follow the footsteps of the flock, and to derive a motive to Christian exertion, from the cloud of witnesses with which they are compassed about ; and the history of our reforming ancestors reflects approbation on every article of this plan of conference. The appointment of commissioners to act as representatives in attendance on princes, and courts, and legislatures ; and on convocations, and synods, and assemblies, and the amicable reception to conference, of such as were delegated to their assemblies, was the reasonable and the habitual practice of the Scottish Covenanters, from the time of their first embassy to the court of England, until the mission of their students to the classical assemblies of Holland, for ordination to the ministry. The most distinguished men illustrated, by their own example, this practice of free conference with individuals and with churches, from the days of Patrick Hamilton to those of James Renwick, the first and the last of the martyrs. In a word, to delegate commissioners to act for them, wheresoever and whensoever it was practicable, and likely to become useful, has been the practice of this church : to acknowledge the validity of the ministry, and of the acts of all the churches, according to the word of God, while claiming for themselves the right of administering ordinances, agreeably to their own public standards, has ever been the habit : and the duty of promoting a general uniformity, upon the basis of the proper unity of the visible church, has never been called in question, but has ever been the living principle—the very heart of their conferences and covenants.

The terms of ecclesiastical communion, in the Reformed Presbyterian Church, bind her members, severally and collectively, to the use of such exertions to the extent of their power ; and these obligations are often taught.

In the preaching of the gospel, and the discharge of other parochial duties, and in the enlargement and edification of Christian congregations, our ministers labour faithfully, like other ministers of God ; and they en-

joy the fruits of their labor, in seeing the saints increase; but wherefore the name of Covenanters? It has a meaning, and it should be known how it came to be applied to the Scottish Presbyterians.

The *fourth* of our terms of communion, makes mention of two remarkable transactions, in illustration of the permanent duty of covenanting with one another, and with God. Let us attend to each of these, for a moment.

1. *The National Covenant of Scotland*, taken in defence of the religion and liberty of the kingdom, gave occasion to the name of Covenanters, in the year 1638, during the contest with Charles I. It was on the 1st March, that, under the patronage of the Four Tables, erected as a committee of vigilance and safety, against the usurpations of the throne, that this ancient instrument, with a new bond attached to it, was publicly sworn in the Grey Friars' Church in Edinburg. It was offered without reserve to all classes of the community; and even the king's commissioners, and many other Episcopalians, took this covenant.

The Presbyterians of Scotland had, since the reformation, been distinguished by the name of WHIGS, applied to them first as a term of reproach. But this name had, since the reign of Charles commenced, become popular in England, and had already crossed the Atlantic. It ceased to be distinguishing, therefore the term Covenanters was bestowed by the court party, on the friends of the reformation. The original name *Whig* has led already to many a triumph; may its successor be hereafter equally honoured! it is certainly more appropriate.*

2. Five years had elapsed before the second specification, in the fourth article of our terms of communion, appeared before the public—*The Solemn League and Covenant*.

In the course of the civil war in Great Britain, waged by the house of Stuart against the friends of religion and liberty in the empire, the English parliament proposed a league with Scotland, and sent delegates to Edinburg.

* The disciples were first called Christians at Antioch, whether as a name of distinction or a term of reproach, does not appear. It was, however, appropriate, and it is retained. Protestant, Reformed, Calvinistic, &c., have their meaning as epithets designating certain churches. The term COVENANTER, now given to the dissenters and the seceders from the present establishment of Scotland, was originally more descriptive than the name WHIG, given to the advocates of the civil and religious rights of men, in opposition to unlawful power, whether claimed for the mitre or the crown. When *Hampden*, *Russel*, and *Sidney*, were pouring out their eloquence and their blood, as *patriots* in England, the Scottish Covenanters were devoting themselves in *martyrdom*, to the reformation of the world.

The General Assembly, August 17th, 1643, said of the *Solemn League and Covenant*, they, "all with one voice, approve and embrace the same, as the most powerful mean, by the blessing of God, for settling and preserving the true Protestant religion with perfect peace, in his majesty's dominions, and *propagating the same to other nations*."

The spirit of this *act* is in conformity to all the covenants of our British ancestors; and it furnishes an answer to the question, What is it to be a Covenanter? A Covenanter is one who solemnly contracts with others, in the name of God, and with God in Christ, upon the basis of the Covenant of Grace: 1. To examine, in order to receive every part of revealed truth; 2. To abide, at all hazards, in the profession of it; 3. To defend, by word and deed, to the utmost, its professors; 4. To reject and condemn all error and will-worship; 5. To promote the progress of the true religion, until man, in his individual and collective capacity, shall bow to the divine law, and confess the sovereignty of Messiah; and sixthly and lastly, To use all scriptural means, with unwearied perseverance, to bring all the churches of God into *union* and uniformity in doctrine and order, according to the word of God.

Because all this is right, therefore may one say, "I am not ashamed to confess myself a follower of the Covenanters." It were well if the world would make such acknowledgment.

Five laymen and two ministers, members of the Westminster Assembly, then in session, arrived at the capital of Scotland on the 9th of August, 1643. The General Assembly of the Church of Scotland appointed their committee of conference, and on the 17th they reported the Solemn League and Covenant. With this bond, subscribed by Presbyterians, Episcopalians, Independents, and Seekers, for mutual defence, to *bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion* and for *propagating the same to other nations*, this Synod is already familiar. The results of the treaty are matters of history. The delegation of Scottish commissioners to the Westminster Assembly, and the consequent abandonment of the thirty-nine articles, the compilation of our present ecclesiastical standards of doctrine and order, and the proposals made to the foreign Protestant churches, were the primary religious results. To consequent contentings and revolutions, America owes the best of her population; the spirit of liberty which animates her sons and her laws, and the organization of the purest of her churches. Happy! if we could flash back upon the land of our fathers the lights which we have from their fires.

Our church is fearless of persecution; in a land of peace and of equal rights, where the sword is inadmissible as a weapon for promoting Christianity; and her sons have the opportunity for exercising, wherever it exists, the grandeur of conception, and the power of liberal negotiation which, in our reformers, were so conspicuous, there is a better prospect of success to every holy enterprise, because it will be unmolested by the sceptre of a tyrant.

Had we the numbers and the talents adequate to extended operations, it would be honorable to follow the footsteps of the flock, by attempting pertinent arrangements with the several states, and discreet correspondence with the Presbyterian churches of our own country, as did the Westminster divines with the several reformed churches of all Europe.

We honour the piety, and we esteem as valid, the acts and the ordinances of these denominations; and wherefore avoid the formation of public arrangements with them, consistently with our own doctrines and usages? This would be our civil establishment in the republic—in fact, our only establishment.

We see, among the churches of America, one of the European churches with which our fathers were wont to correspond; and, next to the General Assembly, their Synod is of the most public importance to the interests of evangelical religion around us, where they dwell; and, perhaps, on some accounts it should be more dear to us than what is called the Presbyterian Church itself. The Reformed Dutch Church exists in America, if not in the power, certainly in all the purity of doctrine which she had in her own United Provinces, and free from some of the incumbrances imposed by the civil institutions of that once famous republic; and may she continue to exist, and to increase, with her distinct organization, until her banner be triumphantly planted on the bulwarks of the millennial church! With this church the Reformed Presbyterian ought to have an explicit understanding. She once offered to become a party to our Solemn League and Covenant, for she was early invited to co-operate.*

* By an order of Parliament, Nov. 22, 1643, the Westminster Assembly, were desired to write to the foreign churches, and to request the Scots commissioners to join with them. This was done on the 30th of the same month, and the circulars were subscribed by the *Prolocutor*, the *Assessors* and *Scribes*, in the name of the Assembly, and by each of the Scottish

In the Netherlands, the persecuted British Presbyterians found a residence when exiled from their own homes. There collections in money were made in support of those of our forefathers who took joyfully the spoiling of their goods for Christ's sake. There our godly Livingston found a home, our valiant Cameron admission to the work of the ministry, and our holy Renwick, to the everlasting honour of her universities and ecclesiastical courts, received from the Dutch Church his instruction and his ordination to the pastoral office among the few sheep which were scattered over the hills and glens of Scotland, without a Shepherd. We owe much to the church of Holland for restoring the Christian ministry to the societies of our fathers, from whom it had been cut off by violence. Such a plan of conference as that now on your table, might, in the exercise of the prudence and patience which itself enjoins, be of use to both, nay to all the churches of the Reformation. According to this plan nothing but God's truth is affirmed; not a single particle of truth or law is conceded or made little; we bind ourselves to walk by the rule of all our own attainments; and the parties become bound to go forward, according to the word of God, until the blessings of religious uniformity shall have rested on the dispersed of Israel gathered into one.

Who knows, in the course of such conference, but from our own sons may appear another young Gillespie, who shall rise up in a General Assembly, praying "light, Lord, and direction," to vindicate and enforce the true principles of social order in the sanctuary, against all the arguments which the learning of a Selden and a Lightfoot could furnish in opposition to the principles of Presbyterian church government.

I now leave at your disposal this plan of correspondence, resolved for myself cheerfully to submit to the disposal made of it, in God's good providence. I have unreservedly given my opinion of its merits. I value it chiefly as the commencement of a course of policy, in regard to our outward relations, that will afford sufficient employment to our activity, without leaving us to the temptation of perpetually hammering the carved works of our own temple. There is a strong disposition in the public mind to make and unmake constitutions and laws; and if we imitate the prevailing habits of churches, by gradual alterations of principles and forms in the government and worship of the several congregations, this Synod may find itself, in the course of a very few years, with nothing left for the Church but a name, to secure or to establish by definite treaties with other communities, political or ecclesiastical.

I urge not however, the adoption of this course of policy. Had I even the power, I would not dare to control Synod for its own good. A favour is not to be conferred by compulsion. As no man may justly complain of another as violating the social compact while resisting alterations; neither will I urge, what itself may appear as a change of measures, though in fact it is designed to prevent innovations upon the habits and principles of the Presbyterian Reformers. From obtrusive pertinacity in pressing our own opinions, there is but a step to persecution. If the plan appear suitable to you, it will be adopted. If otherwise, it will be rejected. In either case, I trust the decision will be "with one accord." Schism is

commissioners, personally. Such letters were sent to the several churches of the *Seven provinces*, the churches of Geneva, the Protestant cantons of Switzerland, the churches of Hesse, Hanan, and Hainult, and to the French Protestants; all which were received with respect and answered by the several classes. "The Netherland divines expressed not only their approbation of the proceedings of the Parliament and Assembly touching the Covenant, but desired to join with the two kingdoms therein."—*Neal. Vol. 3, p. 48.*

not to be risked even in favor of a public treaty, which has the prevention of schism as its object. But, oh! for the sake of the God of truth, and of the Church which he has purchased with his blood, be at peace among yourselves; hold fast the form of sound words; let no false principle be asserted, no reflection on the practice of the Reformers be made, in order to find an argument that will apply against this Convention. Beware of error, though it might appear convenient for a temporary purpose. Sacrifice your committee, but spare the truths and the martyrs.

If the articles before you displease the Synod, I have only to ask, as a favor, that they will lay the entire blame of subscribing them in joint committee, and of reporting them to you, upon me and upon my worthy colleague. We only, of this church, are responsible for them to the present and succeeding generations; and for this apology I am individually accountable.

Be assured, notwithstanding, that I am bound to this church and its standards by ties which you cannot unloose. I seek no change of its usages. I am averse from all and every alteration, though it should be offered under the name of reform; for I, indeed, look not for any further ecclesiastical reform at all than the honest application of our received principles. I am content to walk according to the attainments of the British Reformation in 1638 and '49.

If any of my brethren are looking out for an opportunity of breaking off from this church, and disposed to offer the Report of your committee as the cause or the occasion of the repentance, then let Synod unanimously reject these articles; and let them that are wearied of the Cross move away without restraint by treaty, and without this cause to assign for their own apostasy. A little time will decide the question both of superior fidelity and of superior sagacity, before the tribunal of the public, and before the judgment-seat from which there lies no appeal.

In this apology for public correspondence with the several departments of civil and ecclesiastical society, I have done no more than employ my feeble endeavors to stir up the spirit of our learned and pious youth to inquiry and to enterprise. My days of active warfare are near an end; but I would wave as an ensign, on his last field, the banner of the Scottish martyrs, and adhere still to their last great public act—the *Informatory Vindication*.

I think I see around me a noble band of witnesses. Go, then, over all the land, in the spirit of the commission to Jeremiah, “to root out, and to pull down—to build, and to plant.” Give not yourselves up entirely to the use of the grubbing-hook, though that is at times a necessary occupation. Be not always employed in dressing the shrubbery, however ornamental. Plant the vine; cultivate the olive; lay hold of the boughs of the palm, and some of you may see what I shall not witness upon earth—“Jerusalem a quiet habitation—her officers peace, and her exactors righteousness.” AMEN, and AMEN.

TEMPERANCE.

USE OF INTOXICATING LIQUORS UNNECESSARY.

Ardent spirits and wine are considered very serviceable, by multitudes, in several circumstances. Let us see whether this opinion is correct.

Is alcohol necessary for the farmer, to sustain him under protracted

labor and fatigue? The experiment has been fairly and repeatedly tried, by many of the most hard-working men in the country; and their testimony is, that spirit is decidedly injurious, by increasing the very evils it is supposed to remove; notwithstanding the temporary exhilaration which it produces.

Is it necessary for the soldier? Says Dr. Jackson, a distinguished surgeon in the British army; "my health has been tried in all ways; and by the aids of temperance and hard work, I have worn out two armies, in two wars, and probably could wear out another before my period of old age arrives. I eat no animal food, drink no wine or malt liquor, or spirits of any kind; I wear no flannel; and neither regard wind nor rain, heat nor cold, when business is in the way." A general officer in the British service thus testified also, more than thirty years ago. "But above all, let every one who values his health, avoid drinking spirits when heated; that is adding fuel to the fire, and is apt to produce the most dangerous inflammatory complaints." "Not a more dangerous error exists, than the notion that the habitual use of spirituous liquors prevents the effects of cold. On the contrary, the truth is, that those who drink most frequently of them are soonest affected by severe weather. The daily use of these liquors tends greatly to emaciate and waste the strength of the body."

The Roman soldiers, who conquered the world, and bore a weight of armour that would almost crush a modern warrior, drank nothing stronger than vinegar and water.

Are alcoholic mixtures necessary for sailors? In 1619, the crew of a Danish ship, of sixty men, well supplied with provisions and ardent spirits, attempted to pass the winter in Hudson's Bay: but fifty-eight of them died before spring. An English crew of twenty-two men, however, destitute of ardent spirits, and obliged to be almost constantly exposed to the cold, wintered in the same Bay, and only two of them died. Eight Englishmen did the same, in like circumstances, and all returned to England: and four Russians, left without spirits or provisions in Spitzbergen, lived there six years and afterwards returned home. In accordance with these facts, it is found, that when sailors are exposed in high latitudes to cold and wet, those endure best, and live longest, who drink no spirits.*

Is spirit necessary for slaves, who are exposed to a summer's sun in warm climates? "On three contiguous estates," in the island of Cuba, says Dr. Abbot, "of more than four hundred slaves, has been made with fine success, the experiment of a strict exclusion of ardent spirits, at all seasons of the year. The success has far exceeded his (the proprietor's) most sanguine hopes. Peace and quietness and contentment, reign among the negroes; creoles are reared in much greater numbers than formerly; the estates are in the neatest and highest state of cultivation, and order and discipline are maintained with very little correction, and the mildest means."

The men in Europe, who are trained to become pugilists, and to whom it is the object to give the greatest strength and most perfect health, are not allowed ardent spirits at all; and the best trainers prohibit wine.

* *Extract from the New York Mercury of March 31, 1830.*—On Thursday night a very fair experiment was made on the effect of spirituous liquors to sustain men under fatigue. The vessel was on Barnegat Shoals when the storm came on, and through the night was in great peril. All hands drank spirits except one man sixty years of age. He stood at the helm from five o'clock in the evening of Thursday, until ten o'clock on Friday, the sea breaking upon him constantly, when he came off in good condition—All the men who drank spirits had given out several hours before."—*See also, Rees' Cyclop. Article Cold.*

Now if spirits and wine are not only unnecessary, but decidedly injurious, in the extreme cases that have been pointed out, surely they cannot be beneficial to the student, who is subject to none of these exposures. Some, however, will say, that their moderate use by such persons greatly assists digestion.

"It is a common enough belief," says an European medical writer, "that a dram after meals promotes digestion. But there cannot be a more erroneous opinion. Those, indeed, who have acquired this pernicious habit, may find, that without their usual stimulus, digestion goes tardily on. But this only bespeaks the infirm and diseased state to which the stomach has been reduced. For the digestion of the healthy and unaccustomed, is sure to be interrupted and retarded by a dram. Common observation might satisfy us of this. But the question has been submitted to direct experiment by Dr. Beddoes; and he found that the animals to whom spirits had been given along with their food, had digested nearly one half less, than other similar animals from whom this stimulus had been withheld."

Physicians were, indeed, formerly in the habit of recommending a little brandy and water, or wine, to those affected with the dyspepsia. But the opinion of the ablest of them now, at least in this country, is, that such tonics, in most cases of this sort, give only a transient and deceitful relief; and in fact tend to exhaust the invalid's scanty strength. Indeed, they maintain that "permanent strength is never given by stimulating medicines." A distinguished scholar in our country, who has been a dyspeptic for "some thirty years," says, "that the worst of all tonics is ardent spirits. For a dyspeptic, however, wines of all kinds are a deadly poison; even worse than brandy, but for different reasons."—*Hitchcock's Essay*.

MISCELLANEOUS COMMUNICATIONS.

For the Banner of the Covenant.

REMARKS ON ARTICLES RELATING TO THE MAGISTRATES POWER, *CIRCA SACRA*.

The contents of several periodicals, professedly intended for the instruction of the people, bring before us some remarkable discoveries, such as the following: That in the XVII century the Old Presbyterian Covenanters had political and ecclesiastical matters so "jumbled up" together in their minds, that they viewed Church and State to be so *conjoined* as to be identical—not *different* institutions, but merely *distinct* apartments of the same corporation! That, consequently, when the Church censured, the State must punish! That on the subject of *toleration* the Presbyterians and Independents were "fundamentally" opposed to one another! That the Independents, against the Presbyterians, were the only advocates of the rights of conscience! That the Presbyterians would have persecuted the Independents, not permitting Owen and Goodwin to worship separately! That Presbyterians embodied in their standards *Erastian* and *persecuting* principles, whilst themselves—so senseless were they—were contending against Erastianism and persecution, and in favor of the rights of conscience and christian liberty!

After each of the positions now stated, we have placed a note of admiration. We had paid some attention to the various records of the doings of our Presby-

terian Fathers of the Second Reformation; but neither in their authorized works, nor in the authentic history of their times, had we met with anything to justify these representations. We were led to wonder, while we were disposed to inquire what new "book lay open before" our modern *illuminati*, bringing such discoveries to light; and to suspect that the "book," though "lying open before them," might not be perfectly understood. But the "book" could not be on the table "open"—it must have been closed, if there at all.

What! Rutherford, with his "Divine right," Gillespie, with his Aaron's rod, the London ministers, with their Divine right and their *Jus divinum minis*—two of the ablest and most learned productions in our language—the Presbyterians of Westminster, and the Church of Scotland, all grossly ignorant of the constitutional principles of Presbyterianism! Not able to distinguish between Church and State! What! Presbyterians of that age and Independents "fundamentally" different in their views of toleration! What! Independents the only genuine friends of liberty of conscience! Does the author of this position know any thing of the *imprisonments*, the *whippings*, the *pilloryings* of the *fanatics*, such as poor infatuated *Naylor*, by the Independents under Cromwell? Did he ever hear of the martyrdom of the Rev. Dr. Hewet, and the illustrious Christopher Love—Presbyterian ministers—under the rule of the Independents? Did he ever hear of the violence of the Independent *intolerance* in forbidding, during ten or twelve years, any meeting of the General Assembly of the Church of Scotland, thus carrying *intolerance* into a foreign land? Did he ever read of the Independent *intolerance* toward the Baptists and Quakers of New England?

We will not be understood as accusing Independents of holding persecuting principles. Neither they nor the Presbyterians did maintain such opinions. Upon the subject of toleration there are some facts, in reference to the period of the Second Reformation, of which it is not convenient for the traffickers in small ware upon that subject,—if they know the facts,—to make a full disclosure; and yet, to do justice to the venerable men of that day, it is requisite that they should be known. Presbyterians, Independents, and Cromwell—the chief of the latter—have all been greatly slandered. To do them justice, a full view of the whole ground which they occupied must be taken. This no party historian will do—no individual historian has done. Smatterers in historical lore, and little partizans, who, to answer their little ends, take such scraps as will suit their purpose, are unworthy of credit, in the representations which they give. To attempt any serious reply to such, we are persuaded would be a waste of time and labour. To words, mere forms, and great names, we are far enough from giving undue homage; yet when, to undermine the venerable standards of the Church, facts are misrepresented, history perverted, and ecclesiastical and intellectual character assailed, it may not be out of place to suggest to serious minds, who may be in danger of being perplexed by such exhibitions, to ask, who were the men that adhered to these standards, and still adhere to them in their *entire doctrine*? Passing by the Westminster age we come to the McMillans, the Thoburns, the McKinnies, the Masons, the McLeods, of a past day; and the whole British Reformed Presbyterian Church, and the older members of the same church in the United States; along with these, in other churches, we find the Erskines, the Browns, the Bruces and McCries; and at this day, that host of 700 ministers of the Free Church of Scotland, illustrious for talent, for great sacrifices in behalf of Christ's crown and covenant, and for the spiritual independence of the Church, and the rights of conscience. Have all these been ignorant of the Church's true character? Are those hundreds of illustrious men, who have made such sacrifices, ignorant of the character of their Confession, which they defend? Then ask, who are the men amongst us who put their names against this illustrious band of former and later times—yes, *who* are they? *What* have

they done for the Church of God? *What* are *their* claims to regard, compared with those in whose presence they stand, and against whose views they so loudly declaim? We again repeat, that we put in no undue claims for the authority of names; we say nothing against those who thus reproach our standards—in their place they may be well enough—but compared with those many hundreds of the McCries, Candlishes, Cunninghams, Welshes, &c., abroad,—putting out of the amount those at home and in Great Britain, of our own communion,—it may not be either undutiful or discourteous to ask, *what* they are, *what* have *they* done, and *what* are *their* claims to urge a departure from our long established creed. To avoid perplexity, let good men reflect—reflect in the light of God's word. "*To the law and to the testimony.*"

What! The Presbyterians refusing Owen, Goodwin, and their associates to worship separately? Did the asserter of this never hear nor read the reverse of it, as stated by the Independents themselves? Did he never hear of the Westminster Assembly's, in their directory for church censures, making provisions for the exemption of all such as the Independents, who could not comply with Presbyterian order? But enough. All the above allegations are false, and calculated to make false impressions. Is it worth while to waste time in exposing the recklessness of either *ignorance* or *wilfulness*? And what shall be said of the allegation—that the magistrate, *ex officio*, has nothing to do with "any thing of supernatural revelation?" Of course he has nothing to do with the Sabbath, with blasphemy against the Persons of the Holy Trinity, or the Church, in any way! Yet, in the same breath, we hear it affirmed, that the magistrate is under *obligation* to act in behalf of the Church, though it does not belong to the nature of his office to do so! *Obliged* but not *authorized* to do so! "Jesus Christ," it is said, "*imposes* upon the magistrate an *obligation* to exercise his office in behalf of Christ's spiritual kingdom;" yet to do so belongs not to the nature of his office! An *imposition* is laid upon the magistrate to act beyond his office,—*as a magistrate* to go beyond what belongs to his office,—an *imposition obliging* him to act *without authority*! And this *imposition* is *imposed* by the blessed Redeemer! Obligation and authority, it seems, have no connexion. Can any one tell to what category of nonsense these representations belong? In our simplicity we had supposed that the gospel minister, being obliged to preach the gospel, had *authority* to exercise his ministry in so doing; and in like manner, in old times, it was thought that whatever the magistrate, as such, was *obliged* to do, belonged to his office, and that he had *authority* to do it; and farther, that for him to act without authority would be usurpation or tyranny. But our defect in information upon these subjects must arise from not having

"THE BOOK OPEN BEFORE" US.

The following lines are by a young girl from New Jersey, E. A. FENNI MORE. They show intelligence, taste, and feeling, and will be interesting to all who feel for those whose sources of thought, and more particularly of poetical sensibility, are so few and limited, as in the blind.

THE CARPENTER'S SON.

'Twas morn, and the rich plains of Palestine were arrayed in all their beauty; the fields teemed with luxuriance, and the clusters of the vine yard, large as those borne by Caleb and Joshua upon a staff, now ripened in the golden rays of the rising sun. Amid this scene arose the holy city, its towers, domes and palaces; but what that smoke curling from the lofty building upon the summit of Mount Moriah? 'Tis from the temple but the time of morning sacrifice is passed; but may it not be Judea's king offering oblations to his God? Ah! no, her kings have passed away;

Rome she now pays tribute. Before the altar in that holy edifice stood two figures, male and female, and the man extends two turtle doves, for he is but a carpenter, and they are poor, and the priest wrings their necks and sprinkles their blood upon the altar, according to the law; and the woman holds a babe, it is her son, their first born, and they have come to give him freely to the Lord. And now an old man enters, and upon them both bestows a blessing, and says some mysterious thing about their child becoming one day Israel's king. And when all was done that in the law was written, they retire; but the mother kept the sayings of the old man, and pondered them in her heart. Again 'twas morn, and years have passed away, and Autumn now has made each tree, each bush all leafless, and Lebanon's proud cedars wave their branches far upward to the clouds. And now we turn aside to Galilee, to a small hut in Nazareth, and there behold these parents, heads of a little family; and now their frugal meal is ended, and their father bestows a look upon his first born, but ere it is given it is obeyed, for he did reverence his parents and was subject to them. And they prepare for toil, and the deep rich tones of the manly youth are soft and musical, as he bids his fond mother farewell until the evening; and they go forth together, the father and the son, and as the day wears on, the youth speaks such words of comfort, that his parent gazes on him with astonishment, and recalls the words of the old man, that he should one day be king of Israel. And thus passed full many a day; but changes came, and the father died, and the mother was left widowed, and her children fatherless. And now the youth is grown to manhood, and next we see him in the world alone, with not where to lay his head; and those hands which before had toiled for daily sustenance, now healed the sick, the halt, the maimed; and that voice which often soothed his mother in her afflictions, now stilled the winds and waves, commanded life to revisit the dead, and uttered things that had been kept secret from earth's foundations. But the world will smile upon such talents, wisdom and virtue rare combined—they did confess that he spake as never man had spoken, and that the things he did man could not do, except the Lord were with him. But no, the world frowned upon him, and even those who called themselves his friends, one denied that he ever knew him, and another, for sordid gold, delivered him into the hands of his most bitter enemies. And they brought him to a Roman judgment hall, and there he was arraigned, tried, and condemned to die the ignominious death of crucifixion. And he was crucified; but as a lamb, when to the slaughter led, he opened not his mouth. And there he died, in presence of that mother who over him in infancy had watched. And he was buried, and around his tomb was placed a band of Roman soldiers, and to the mouth was rolled a stone, and a seal was set upon it; but vain all these precautions, vain! for on the morning of the third day he arose, and the soldiers knew it not; and after that full forty days, as he stood upon Mount Olivet, with a small band of faithful followers, he ascended up to the right hand of God his father. And now we ask, can this be he whose parents were obliged to offer for a lamb, two turtle-doves, and who daily toiled at the carpenter's bench, and of whom it was on one occasion said, is not this the carpenter's son? Yes, this was he, he of whom Moses and the prophets said, that he should suffer and become the first fruits of them that slept, for he was "Emmanuel, God with us."

For the Banner of the Covenant.

ORGANIZATION OF THE THIRD REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

Shortly after the late meeting of the Eastern Subordinate Synod, the Committee on Domestic Missions made arrangements to maintain religious services in the District of Kensington. This portion of Philadelphia contains a large and dense population, engaged principally in manufacturing, and, in general, anxious to enjoy the means of grace. The attendance was large and exceedingly respectable and serious, and, in the course of a few weeks, an application was made to the Philadelphia Presbytery to take measures to form a congregation. This application was signed by eighty-four persons, and received that attention which it deserved. Notice having been duly given, the members of Presbytery assembled on the evening of July 6th, for the purpose of organizing the new church. The Rev. Dr. Wylie presided, and after commencing the exercises with singing and prayer, made some interesting and impressive remarks well suited to the occasion. 'He wished,' he said, 'to present to his hearers a *golden chain*, which he hoped all of them would wear. This chain consisted of six links: the *first* link was the love of God to sinful men—the origin of their salvation; the *second* was Election—the choosing of believers to eternal life through CHRIST JESUS; the *third* was Effectual calling; the *fourth*, a public profession of faith in CHRIST; the *fifth*, everlasting salvation; and the *sixth* and last, the divine glory—the great end of all things.' Dr. W. then proceeded to make some remarks on the Terms of Communion in the Reformed Presbyterian Church, referring especially to Covenanting, the Headship of Messiah, Testimony-bearing, particularly in reference to Slavery, attendance on the ordinances, the support of the gospel, and the cultivation of all the graces of a truly Christian character. We are sorry that our limits will not permit us to give a more detailed account of his remarks, which were listened to by a large audience with the deepest attention.

Several Elders in connection with the First Reformed Presbyterian Church, who were present, being invited to take part in the proceedings, a Session was then constituted with prayer by Rev. Dr. Crawford. The congregation was then organized. Mr. William Montgomery, an Elder in the First Church, being chosen to serve in that capacity in the new organization. Rev. Samuel Stevenson then closed the Session with prayer, after which the services were concluded with singing and the apostolic benediction.

It is with no ordinary degree of pleasure we record this event. It is gratifying as an evidence of life and prosperity in the two congregations (Rev. Dr. Wylie's and Rev. S. Stevenson's) with which the members of the new congregation were generally connected, and from which their separation was made in entire harmony, though with much regret at the cessation of that fellowship which, as members of the same congregations, they had found so profitable and so pleasant. It is also pleasing to find that the disposition exists in our churches to use their influence for the spiritual welfare of the communities in which their members may be placed. It was the desire to sustain the gospel in that section of the city, which principally led to this new organization. Besides the attendance on preaching, a Sabbath-school has been formed, which, though constituted only a few weeks, already numbers about a dozen teachers and fifty pupils. It must be deeply gratifying to the venerable father who presided

on the occasion, to find that his ministry is honored with the divine blessing in its bringing forth fruit in his old age. This is the third congregation he has been permitted to see formed from the little handful, who were connected with the Reformed Presbyterian Church when he arrived in this city, not to mention those who separated from the church at the division in 1833, now themselves rent asunder. For all these things we are thankful, and our prayer is that the divine blessing may be abundantly vouchsafed to the new congregation, and that our whole church may arise and shine, her light being come, and the glory of the Lord being risen upon her.

HISTORICAL SKETCHES.

CONVENTICLES.

The following interesting account of the "conventicles" of the old Scottish Covenanters, is taken from a work entitled "The Times of Claverhouse," by Rev. R. Simpson, of Sanquhar, the author of the "Traditions of the Covenanters." The whole work is exceedingly interesting, and we hope will be republished in this country.

A conventicle in the solitudes was an interesting scene. The meeting was generally announced awhile beforehand, to be held in a given place as remote from the haunts of men as possible. Sometimes the place selected was on the edge of a wide morass, into which, in case of a surprise from the troopers, the congregation could flee and save themselves. A tent was erected for the preacher, constructed of four upright poles driven into the ground, and tied firmly together at the top with tough ropes twisted of the spratty grass that grew on the spot. Around the stakes were then wrapped the plaids of the shepherds, which imparted to the structure a pyramidal form, within which was a space sufficient to contain the minister and the precentor. A cross bar of wood was placed at the front opening, a little below breast height, on which was laid the Bible, from which the preacher read the words of eternal life. His feet rested on a slight elevation, that, when speaking, he might have a full view of his audience. Sometimes his standing-place was by the grave of a martyr, who reposed beneath in his gory shroud,—a martyr well known, it might be, to not a few in the assembly, the husband, the father, or the brother of some present, whose holy history and tragic end were deeply impressed on their minds. Standing over the ashes of the honored dead, we can easily conceive the pathos, the energy, and the fervid eloquence with which the man of God, who did not know but ere an hour should pass he too might be added another to the number of the slaughtered saints, whose bodies were sleeping in the wilds around him, would address the eager multitudes that hung on his lips as he uttered the message of grace—the glad tidings of mercy. They, as well as he, were in peril, and they had come to gather the manna in the wilderness at the risk of their lives; and cleanly did they gather it, and anxiously did they eat it, for they did not know but their blood might be mingled with their festival. O ye that have bread to the full, and none to scare you away from your repast, think on your ancestors who had to devour their precarious meal in haste, lest the ravenous wolves should snatch it in a moment from their mouths, and then tear them in pieces on the waste!

The situation of the conventicles, when they met in the wilds, was so uncertain, that they were obliged to resort to every precaution in case of a surprisal from the soldiers. Accordingly, warders were stationed on the eminences, and at proper distances from the meeting, whose vigilance was ever awake to descry the coming danger. Often were the assemblies saved by this means, and the mission of the troopers frustrated.

Nothing could exceed the solemnity that pervaded these meetings in the moors, or in the sweet secluded glens and fairy nooks in the bosoms of the hills, that were all in turn selected as preaching places, as it best suited. A hallowed influence came down from above, and every sentence spoken by the preacher fell like the oracles uttered by the lips of a prophet on the ears and hearts of the auditory. How sweet and heavenly was the song of praise chanted by a thousand voices in the deep and awful stillness of the lone wilderness! the hallowed sound was wafted afar, and fell on the ears of the warders by the distant cairns, mingling with the melody of the joyous lark high in the air, and with the pensive bleatings of the lambkins on the bent. Every soul was stirred, and every heart stimulated to the bold resolution of maintaining the good cause to the end, even though that cause should be sealed with their warm blood. It was animating to see, in the quietness of a summer's evening, so great a crowd dispersing to their different abodes after a day spent in the fellowship of the gospel; and yet there was something mournful in the scene, for who could tell how many of this same company might fall by the murderous hand of the foe, ere another occasion of the kind came round! Some poured into the mouths of the narrow glens in seeking the way to their dwellings, others trod the rugged surface of the moors, and others again wended along the steep hill-side, every heart full of thankfulness for God's grace, and for his providential care during the day.

These conventicles were kept in all seasons. It was particularly pleasant, in the shiny days of summer, to see hundreds of people convened in the flowery glens, or on the scented heath, with all nature rejoicing around them, listening to the words of eternal life. Such a scene, notwithstanding the dangers that might be anticipated, was peculiarly animating, and must have been richly enjoyed by the people in general. The cheering sun smiling on high, the gorgeous scenery of the firmament, the lofty mountains—the pillars of heaven,—the far-spreading solitudes without a human habitation, the soft murmuring of the lonely rill, and the mingled melody of the wilderness, all conspired to soothe and solemnize the mind, and to impart an unwonted joyousness and elevation to the spirit. But summer did not always smile; in his turn came winter with his cold and desolating blasts sweeping o'er the desert, and filling the hearts of the inhabitants with fear. But were not conventicles suspended in the winter? No; the hungry flocks of Christ's fold persisted, even in storms and nipping frosts, to gather in groups "beside the shepherds' tents." The drenching rains did not deter them, for they sometimes stood whole hours together, while the clouds dissolved over them in gushing torrents; and the preacher stood with them, refusing to avail himself of the covering which their kindness had provided for him. By his example they were encouraged, and by his doctrine their hearts were refreshed as with a dew from the Lord. The snows which laid an arrest on the troopers in their raids among the peasantry, did not hinder them from convening in their religious assemblies. They seated themselves on the soft snow *wreaths* that had been heaped together by the eddying winds, and glad were they to do so without interruption. Even delicate ladies have been known to visit the conventicles in the snowy days of winter, cowering in the shelter of a friendly bush when the heavy flakes were descending, or the smoking drift blown by the rising tempest. But

these were times when people counted little on bodily inconveniences, and when they were glad to deny themselves every earthly comfort to enjoy the ordinances of the gospel in all their refreshing and heavenly unctions. Their bodies might be chilled in the cold, but then this was forgotten in the absorbing sense of that divine love which warmed their hearts, and sent an animating glow throughout their spiritual frame.

But the holding of these conventicles was not confined merely to the daytime; they were frequently kept in the dreary season of the night. This was, at certain periods, necessary to avoid the more than common vigilance of their persecutors in particular localities. The sable night, which hid them from the view of those who sought their hurt, was counted by them as a season suitable to their purpose, for on no account could they forego the observance of the great and binding duties of public worship. It was, indeed, sad necessity that forced them to meet in the dead of night, and to sit in the dark in some concealed corner in the woodlands, to listen to these words of grace that were so sweet and acceptable to their taste. The song of praise raised by a company of worshippers on the skirts of the moors, must have produced a strange sensation, as the sound fell on the ears of a stranger unaccustomed to such things, and not aware of the true nature of the circumstance. The concealment of the night put their enemies at defiance, and even though they had been guided to the place, and invaded them on a sudden, they could easily, in the darkness, evade the pursuit; while the troopers, aware of the dangerous footing, would not dare to follow them. The worshippers knew the localities well, and could easily provide for their safety in places where the military, without a guide, durst not move a foot. Many a meeting was held in the wilds in this way, all which indicated the eagerness of the people and their determination to embrace every occasion, however inconvenient, to meet for religious exercises. While others were asleep upon their beds, and the persecutors engaged in their deep midnight carousals, they embraced the opportunity of assembling in the fields to call on the name of Him who alone could befriend them in the day of peril. Many such meetings were held by Mr. Renwick in his wanderings through the country, for it was not till the latter years of the persecution, when it became so dreadfully severe, that the plan of night conventicles was especially resorted to, and when its adoption became absolutely necessary.

In order to illustrate the subject of conventicles a little more fully, we present the reader with a detailed specimen of the manner in which one of these meetings was conducted by a party of the most eminent preachers of the time, who bravely upheld the standard of the gospel in the fields. It was a conventicle held at East Nisbet, in the Merse, as described by Mr. Blackadder, one of the assistant ministers, and formerly of the parish of Troqueer, in the vicinity of Dumfries. The multitude at this conventicle must have been very great, when the number of the communicants alone was between 3000 and 4000. The place of meeting was a green and pleasant haugh by the margin of a stream, the communion-tables were placed on the grassy plain, at which the people seated themselves in a devout and orderly manner. "From Saturday morning, when the work began," says Mr. Blackadder, "until Monday afternoon, we suffered not the least affront or molestation from enemies, which appeared wonderful. At first there was some apprehension; but the people sat undisturbed, and the whole was closed in as orderly a way as it had been in the time of Scotland's brightest noon. And, truly, the spectacle of so many grave, composed and devout faces must have struck the adversaries with awe, and been more formidable than any outward ability of fierce looks and warlike array. We desired not the countenance of earthly kings; there was a spiritual and divine Majesty shining on the work, and sensible evidence that the great Master of as-

semblies was present in the midst. It was indeed the doing of the Lord, who covered us a table in the wilderness in presence of our foes, and reared a pillar of glory between us and the enemy, like the fiery pillar of old that separated between the camp of Israel and the Egyptians, encouraging to the one, but dark and terrible to the other. Though our vows were not offered within the court of God's house, they wanted not sincerity of heart, which is better than the reverence of sanctuaries. Amidst the lonely mountains we remembered the words of our Lord, that true worship was not peculiar to Jerusalem or Samaria,—that the beauty of holiness consisted not in consecrated buildings or material temples. The tables were served by some gentlemen and persons of the gravest deportment. None were admitted without tokens, as usual, which were distributed on the Saturday, but only to such as were known to some of the ministers or persons of trust, to be free from public scandals. All the regular forms were gone through. The communicants entered at one end, and retired at the other—a way being kept clear to take their seats again on the hill-side. Mr. Welsh preached the action sermon, and served the first two tables, as he was ordinarily put to do on such occasions. The other four ministers—Mr. Blackadder, Mr. Dickson, Mr. Riddel, and Mr. Rae—exhorted the rest in their turn. The table service was closed by Mr. Welsh with solemn thanksgiving. And solemn it was, and sweet, and edifying, to see the gravity and composure of all present, as well as all parts of the service. The communion was peaceably concluded—all the people heartily offering up their gratitude, and singing with a joyful noise to the Rock of their salvation. It was pleasant, as the night fell, to hear the melody swelling in full unison along the hill, the whole congregation joining with one accord, and praising God with the voice of psalms. There were two long tables, and one short across the head, with seats on each side. About a hundred sat at every table; there were sixteen tables in all, so that about 3200 communicated that day."

Great, indeed, were the multitudes which assembled on these occasions, for the fervor of men's spirits was very strong, and this banished the fear of man. In Fife, where three field meetings were held in one day, it was computed that no less than 16,000 were in attendance at the different places taken together. Such meetings were alarming to the prelates, and chafed them into ungovernable rage, for the work of the Lord went on in spite of them, and in their very face; and it is not to be wondered at that they should have opposed them with all their might, and sent forth their "booted apostles" to disperse them at the point of the sword. We may here give an instance of the attack of the military on a conventicle. It was on the occasion of a great meeting held by the saintly Wellwood on the Lomond hills. "A party of life guards, commanded by Adam Masterton, younger of Grange, came to the foot of the hill. They essayed to ride up to them between sermons, but the people drew up on the face of the brae. The soldiers shot bullets among them from pistols or carabines, a volley five or six times; but though the balls lighted among men, women and children, and went through some of their hair, yet hurt none, which was wonderful. The soldiers, seeing the people stand their ground and not stir, were forced to retire. Some of their horses being hurt with the stones that were cast down the hill, they made signal to the people to capitulate or dismiss,—and had a conference to that effect. They replied, they intended to stay no longer than worship was ended, but that they would not leave the hill till they had security to get no harm, which they did promise. Yet when the bulk of the people were gone, the soldiers fell upon the hindermost, plundering and stripping them, and apprehended about eighteen prisoners."

Such were the conventicles observed by our covenanting forefathers, and such were the circumstances in which they were maintained.

MISSIONARY INTELLIGENCE.

GENERAL SURVEY OF THE MISSIONARY FIELD.

Continued.

INLAND SEAS.

This department of our survey includes the countries adjacent to the Red, Mediterranean, Caspian and Black Seas, and the Gulf of Persia. In these regions we find the first settlements of the human race, and here civilization and religion had their earliest, and, for a long time, their only abodes. But, for many years past, darkness and stupor have brooded over them; yet while other parts of the world may present scenes of more animation and excitement, the mind still loves to linger on places so celebrated in classic and sacred story. It would seem, too, as if the benumbing lethargy which has oppressed this region for so many centuries, was in some degree passing away, leading us to cherish the hope that soon the light and life and love, which once prevailed here, may again return.

BIBLE, TRACT AND EDUCATION SOCIETIES.

The British and Foreign Bible Society.—This Society has a general depot at *Malta*, and has circulated the Scriptures extensively in that island, and also in Greece, Smyrna, Damascus and Bagdad. “There is not probably a city in Turkey, where the Scriptures in modern languages have not been carried.”

The Christian Knowledge Body has opened a depot at *Jerusalem*, and made grants for that city, and also for Bagdad.

Religious Tract Society.—Tracts and other works in various languages have been sent to *Malta*, *Constantinople* and *Upper Egypt*. The *Armenian Magazine*, which was discontinued for want of funds, has been revived.

The progress of *Education* is quite encouraging.—“Mr. Ionides, a Greek merchant of London, now in Athens, who, in the name of himself and his family, devotes the sum of 60,000 drachms (about 2300*l.*) to the University here, the interest of which is to go to the support of four students, one in each of the four schools of theology, law, physic, and philosophy; to establish prizes for those who distinguish themselves in the two schools of theology and philosophy; and to make additions annually to the University Library. Beside these liberal donations, this family have presented 30,000 drachms toward building a new wing to the University, and are building, at the Piræus, a Public School. Such actions indicate a generous and patriotic spirit, which do immense good.”

The following extracts will show the state of things in those parts, which are under the control of the Turkish government:

“There is to be a Representative Assembly, a Turk and a Christian being sent from each province. This is curious, as a sign of the times, as is a late Hatti Scheriff of the Sultan, saying that all the attempts at reform hitherto made in his empire were but failures: that he thought it necessary that his people should be educated; and that he therefore ordered that schools should be established throughout his dominions, and a large hospital establishment for the sick and distressed.”

“The unprecedented proceedings of the Grand Signior encourages us to hope that the Turks are really to be prepared to witness, some day or

other, among them liberty of conscience. The Sultan assembled here all the governors, primates and heads of the different religious denominations of all the surrounding countries, including Tenedos, Aivali, Magnesia, Smyrna, Scio, &c., and, after giving them valuable presents, decorations, &c., made a most gracious speech to them to this effect: 'That he felt anxious for the welfare of all his subjects, and was desirous of their happiness; that he considered all in the same light, without any distinction whatever, whether Turks, Christians, or Jews, and that justice should be administered among them equally the same.' These assurances, coming directly, for the first time, from a Sultan, his allowing the Archbishop of Ephesus to return a suitable reply, and permitting the bystanders to kiss his feet, trifling as they may appear in the eyes of Europeans, are innovations of an extraordinary nature in the usages of this country. The surprise they produced was most striking, and created no little joy in the hearts of all, the Turks excepted, who naturally felt themselves humbled at being placed on a par with those whom they consider as infidels."

MISSIONARY SOCIETIES.

The American Board of Commissioners.—This body commenced operation in 1831. At present it has six stations, viz. at *Athens, Constantinople, Smyrna, Broosa, Trebizond*, and *Erzerroom*, connected with which are 19 missionaries, one a physician, 19 female assistant missionaries, and 12 native helpers, including native preachers; total 47.

Constantinople.—"The spirit of persecution has shown itself, though in different degrees, at Constantinople, Broosa, Nicomedia, Adabazar, Erzerroom and Trebizond. At Erzerroom men were put in irons and cruelly bastinadoed." This persecution was still raging at the latest dates, (June No. of Missionary Herald,) although those who had been cast into prison were liberated. The government disclaims all persecution for religious faith, but yet, notwithstanding the influence of the diplomatic agents of England, Prussia and the United States, and the favor of the Turkish minister for Foreign Affairs, those who have embraced the gospel are still obliged "to suffer for righteousness' sake."

"The seminary at Bebek is in a highly promising state. It has thirty-four scholars. The female seminary is yet scarcely begun. The number of persons who come under the influence of evangelical preaching is regularly increasing."

"The printing by the mission for the Armenians, last year amounted to 39,000 copes, and somewhat more than 4,150,000 pages. Among the publications is a religious magazine, a monthly 'Evangelical preacher,' made up of sermons on doctrinal and practical subjects, and Merle D'Aubigné's History of the Reformation; all of which promise greatly to aid the reformation, so happily begun among this people. A translation of the Old Testament into the modern Armenian language, is in progress at Smyrna, under the superintendence of Mr. Riggs."

Among the Jews of Turkey this Board employs one missionary, Mr. Schaufler, who devotes his labors to the Spanish Jews, although he also preaches much in the German language. He is preparing for a new edition of the Hebrew and Spanish Old Testament—the former being nearly exhausted. He has given much attention to the establishment of the Scotch Free Church among the German Jews, the missionary of that church having been absent during a part of the year.

Athens.—Dr. King, who labors in this place, has been exposed to violent persecution, having been excommunicated by the Synod of the Greek

Church, and complaint made against him to the civil authorities. These things, however, seem already to be tending to "the furtherance of the gospel."

Mr King writes from Athens, February 26, "Last Sunday, though it was carnival, at which time in years past I have usually had but few hearers, there were, I believe, between thirty and forty present at my Greek service." Mr. King is receiving frequent visits from an interesting young man, who professes to be desirous of knowing the truth. A Professor in the University, not long since, made substantially the following declaration to him: "My wish is that you may live many years and accomplish your objects."

Syria.—The Missionary Herald for June, contains the last annual report of this mission. It appears that the political commotions which have prevailed in that region, have materially embarrassed the mission, yet there is much to encourage. Connected with this mission are stations at *Beirut* and *'Abeih* on Mount Lebanon; the number of missionaries is 6, of native helpers 4, and of other laborers 9. Preaching has been maintained regularly at the different stations in Arabic and English. Ten schools for boys and girls have been under the charge of the station at *'Abeih*, and four for boys and girls, and one for girls, at *Beirut*. The Greek and Roman Catholics have opened rival seminaries, and the wars between the Maronites and Druzes, have also impeded the operation of the missionaries, yet the native population appears to be friendly, and the converts continue steadfast in the faith, so that it is expected that the mission will soon regain all it has lost.

Nestorians.—The only station the Board has among the Nestorians, is at *Ooromiah*. Connected with this station are 6 missionaries, one a physician, and 6 native preachers, in all 26 laborers. The French Jesuits, in connection with British and American Puseyites, have done much to embarrass the missionaries, but as yet they have not been able to prevent their labors.

"They have now as much opportunity for preaching to the people as they can possibly improve. In March last, Mr. Stocking made an excursion among the villages, with Mar Yohannan, for this purpose. Of this excursion he says: 'We preached daily from three to five times, and in some cases, where the villages were not remote from each other, to as many different congregations. In most cases the churches were filled with attentive hearers, including all ages of both sexes, and the stillness and fixed attention with which they listened to the plainest and most pointed truths of God's word, were truly gratifying. In repeated instances their formal prayers gave place to the reading of the Scriptures and the faithful exhibition of gospel truths, with prayers offered in the spoken language. The six days thus spent were an almost uninterrupted series of religious exercises, commencing before sunrise and continuing till sunset, leaving barely time for necessary rest and going from one village to another. To me the season seemed like a protracted Sabbath of six days.' In April, the same missionary and Mar Yohannan performed another similar tour."

The seminaries for boys and girls are still continued, and give promise of great good.

American Episcopal Society.—This society has stations at *Constantinople* and *Athens*: the one at *Mesopotamia* has been abandoned; at Constantinople we find Bishop Southgate, and three other laborers; at Athens, Rev. Mr. Hill. Bishop Southgate has acquired an undesirable reputation for high church exclusiveness, and is charged, with great appearance of

truth, with having instigated and promoted the persecutions to which the missionaries of the American Board have been exposed in Persia and Turkey. It is not necessary for us to detail the harm he has done, and we know of nothing good."

American Baptist Board.—This society has one station at the Piræcis, or seaport of Athens, and another in the island of Cape. Notwithstanding the opposition made by Greek ecclesiastics to Dr. King and Protestantism, Mr. Buel, who labors in connection with the Board at this station, considers that "this controversy has much more in it to encourage than discourage missionary efforts." Mr. B. is engaged in teaching and in preparing religious publications, as well as other missionary labors.

Mr. Arnold and two female assistants labor in Corfu. At present they are principally engaged in acquiring the Greek language; but preaching in English has been regularly maintained. Five persons have been baptised, and about thirty attend the public services.

Church Missionary Society.—In *Greece* this body has missionaries at *Syra*, who are employed in conducting several schools, and in preaching in German and English. A large number of tracts and books have been circulated, and the general aspect of the mission is very encouraging. In *Asia Minor* we find laborers in connection with this society at *Smyrna*, where success is as yet but very limited. In *Egypt* its missionaries are stationed at *Cairo*, where they have an interesting seminary, consisting of twenty students, fifteen of whom board in the establishment. Attention has been given to translations of the New Testament, and of the fathers, whose authority is much respected in the Coptic Church. In *Eastern Africa* they employ at present one missionary, who is engaged principally in itinerating.

London Jews' Society.—This society employs a missionary in *Morocco*, where there are great numbers of the seed of Abraham, who are employed by the government in mercantile and diplomatic transactions, although subjected to many degrading regulations.

"When they pass a mosque, or the dwelling of a saint, or even a Moorish School, in which the Koran is usually read, they are obliged to take off their shoes. They must wear black turbans or caps, and black shoes; they are not allowed to ride on a horse, and in a town they dare not ride at all. If a Moor curses or calls a Jew ill names, the latter must not retort. The Emperor of Morocco never employs a Jew as a soldier.

"The Jews are very strict in their observance of the Sabbath, and as, in many most important matters, they are the real masters of the country, both Mahomedans and Christians are obliged to cease from labor on that day."

Missionary operations were prosecuted with much encouragement until the war between France and Morocco, which led to the removal of the missionary to Tangiers, where there are about two thousand Jews, who have received him with great kindness, and read the New Testament and other works which he is distributing. In *Constantinople* this society has a Corresponding Agent, and in *Smyrna* three missionaries. In this latter place a school has been established, and the gospel preached with much success.

"Several inquirers have been under regular instruction in the course of the year, which gave rise to much intimidation and persecution on the part of the rulers of the Jews. In February last, six inquirers, who had been in the habit of attending at the Mission House, were cast into prison at the instigation of the Jews, and threatened with the bastinado, unless they

would promise to have no further intercourse with your missionary. They all declared their firm resolution to become Christians, with the exception of one, who yielded to the representations made to him. Through the interference of the British Consul, the prisoners were liberated, which proved a great blow to the supposed power of the Rabbies."

In *Beyrout* this society has one missionary, who conducts religious services on every day in the week. The Jews are numerous in this region, and seem much interested in the gospel message. At *Jerusalem* we find twelve missionaries, with a College and an Hospital. A church has been organized, now consisting of 55 persons. The sale of the scriptures has been very encouraging. The Turkish government have issued a firman allowing a church to be built in Jerusalem, and, although the local authorities have endeavored to prevent its execution, their efforts have been unavailing. The late bishop of Jerusalem having died on his way home, it is supposed that Mr. Gibat, well known as a missionary in Abyssinia, will be appointed his successor. Attempts have been made to carry on missionary operations in Hebron, Tiberias, Safet, and Aleppo, which have been to some degree successful. In *Bagdad* and *Bussorah* the society has three missionaries.

"The whole trade of the town is in the hands of the Jews, and they are supposed to be the most wealthy class in Bagdad. They have manifested the greatest anxiety to obtain the books published by the Society. Day after day the house of the missionaries has been filled to overflowing with Jews of all ages, rank, and stations. The Bazaars, Khans and the Beth Hamedrash have been also visited, and have supplied frequent opportunities for proclaiming the gospel. The eagerness manifested by the Jews of Bagdad has stirred up active opposition on the part of the Rabbies, and excommunications have been issued against all who should have intercourse with the missionaries."

The operations of the *London Missionary Society* in *Corfu*, of the *Wesleyan Missionary Society* in *Malta*, and of the *Gospel Propagation Society* in *Kurdestan*, have been suspended or terminated.

The *Syrian Medical Aid Society* employs Dr. Thompson in Damascus, who has administered to upwards of 8000 cases during the year 1845.

The *Syrian Education Society* has a native under course of medical instruction in England.

The *Associate Reformed Synod of the West* has two missionaries now in the vicinity of Mount Lebanon. By the Minutes of the last General Synod we obtain the following information:

"The mission family have enjoyed health, and are prosecuting with diligence the acquisition of the language. Much more time is necessary to acquire the language, so as to be able to use it in imparting religious instruction, than is necessary to enable one to transact business.

"The missionaries are yet in the vicinity of Beirut, where they have good means of acquiring the language, and where the expense of living is lower than in the interior. At this point they will remain for a few months longer from their latest dates.

"They have not as yet fixed on a place of settlement. This they will probably do ere long. In this matter your committee think that the missionaries should have some latitude and liberty of discretion. Should no suitable place be found in Palestine, that they should have liberty to fix on some contiguous point."

THE SECOND ANNUAL REPORT OF THE STATION AT MERATH.

The Rev. J. Caldwell and wife occupy this station

The missionary operations of this station during the past year have varied but little from those of the former year. In the present report, therefore, there will necessarily be exhibited a sameness with that of last year. The labours of a single missionary, and at a new station, are necessarily limited, to some extent, and in giving an account of them, no lengthened report is required.

A statement of what I have been enabled to accomplish may be arranged under the following particulars.

Itinerating.—A few days after the annual meeting last year, I set out with my assistant, John Gabriel, on a missionary tour through Delhi, Coel, Agra, &c. On this tour I considered it necessary, on account of my health, to travel as far as my time and means would admit. I visited, therefore, only the larger towns which lay immediately in my circuit of about 350 miles. The distribution of books in some places was considerable, but in others very limited indeed. I am thankful, however, to state that in most of the places visited, the preaching of the Gospel, and conversation on the doctrines of Christianity, were patiently listened to, and in some instances with apparent interest. I was not once, as far as I remember, openly insulted, nor indeed, except in a single case, did I meet with any determined opposition during my tour of about four weeks. While I found on the part of the natives less curiosity exhibited than formerly respecting our books, it appeared to me that they were less disposed to oppose the preaching of the Gospel.

Attending Fairs.—At the Hurdwar fair this year the same plan was pursued as last, except that we had preaching twice, instead of once, each day. In this department of our labour at that place, I was better prepared to take an equal share with the other brethren than at the previous fairs. In general, my missionary labours are amongst those to whom the Urdu is the vernacular tongue, and hence my knowledge of Hindi is necessarily more limited than if labouring amongst natives who use that dialect only. I therefore felt that in order to labour to any purpose at Hurdwar, where the large majority of the pilgrims understood only the Hindi, I must become conversant, in some degree at least, with that language. The brethren, Campbell, Jamieson and I, with the two assistants, John Coleman and Golok Nath, preached in turn twice each day, as mentioned above, for about ten days. In this division of our labour, we were joined this year also by Mr. Thompson, of Delhi. The pilgrims who attended our preaching were, as at the former fair, generally quite attentive, and some, as at that time, appeared to be almost persuaded of the truth of what was uttered. After each service we had daily the same kind of inquiries put by some of our hearers as on the former occasion. May the Lord enable a few of them at least to become pilgrims to the Celestial City, where flows the *true* river of life. It ought to be mentioned here that I was prevented, by the occurrence of our annual meeting, from attending the other great annual fair in this part of India, held in November, at a place called Gharmukteswar, or Garhmukstewar, about 30 miles from Merath. This year I hope the meeting will be over in time to allow my attendance there.

Hindustani Preaching.—Being still without a Hindustani church at my station, I have been obliged during the past year also, to hold divine service in that language in my own dwelling. The small room I have rented

in the native city, serves merely for the distribution of books, and delivering discourses in an informal way to the crowds that assemble there. As heretofore, I have held two Hindustani services weekly, namely, on Sabbath and Wednesday afternoons. I feel more and more the necessity of having a small Hindustani church at my station, and shall, if spared, make some efforts during the coming year to erect one.

English Preaching.—During a few months in the former part of the year, I conducted a service each Sabbath in English; but owing to the departure of a number of individuals from the station who were in the habit of meeting with us, I relinquished the regular service, and merely read a sermon to the few who still preferred to attend with us.

Daily Occupations.—These have been, I may say, the same as last year, except that I was enabled to accomplish much more, both in the preparation of my portion of the Hindustani Dictionary undertaken by our mission, and in bazar labours. In the former part of the year I commenced the study of Persian a second time, but finding that the dictionary writing would occupy all my spare time, I relinquished the former. As last year, I spent a portion of each day in the study of Urdu and Hindi. I also daily spent an hour or so in hearing my assistant read a portion of Scripture, and in explaining whatever was not understood by him.

Inquirers.—The Afghan mentioned in my first report, as affording some promise of becoming an inquirer after the truths of Christianity, continued for about eight months of the year to study the Scriptures as formerly, when I deemed it prudent to withdraw my support from him. He was, therefore, obliged to seek some other means of a livelihood, and for this purpose set off for Lucknow with a view, I believe, of obtaining Hindustani publications from the press there, expecting to make a little gain by disposing of them again in Merath and the neighborhood. Since that time I have heard nothing of him. On the whole it is rather doubtful whether ever he may become a true convert to christianity. For three months past a Hindi faquir has been attending daily at my house to read the Scriptures and learn the principles of Christianity; but until he affords some good evidences of sincerity, it is not necessary to state further particulars of his case, except to mention that he has put off the garb of the faquir and assumed the one commonly worn by natives.

In concluding this brief report, I may state that, while I have not been favoured by encouraging evidences of the Lord's work prospering in my hands, I have been enabled to some extent to discharge my duty to the heathen. In the former part of the hot season I enjoyed good health, and, as already intimated, was enabled to accomplish much more in the same time than at any former period. After the commencement of the rain, however, I regret to state that, on account of ill health, I was quite incapacitated for active labour, nor indeed after the termination of the rainy season, for some weeks, was I able to sit to write or study for more than half an hour at one time. Notwithstanding, I desire to be thankful to the Lord that I have been permitted to accomplish any thing, however little, for the advancement of his own cause in this land of delusion and death, and humbly, yet earnestly, implore his blessing on my feeble efforts.

DISCUSSIONS WITH MOHAMMEDANS.

BY REV. J. CALDWELL.

Extracts from a "Diary of daily occurrences."

June 9th. Had a long discussion this evening in the city on the subject of circumcision. I was asked why we Christians abolished this rite. I

referred my querists to the 15th of Acts, from the 1st to the 31st verse, for our authority in the matter. I further intimated that baptism had been instituted in its room. Still the inquiry reverted, "why was circumcision abrogated?" Could I give no other reason than that the Apostles of the Redeemer issued a command for its abolishment? I informed them that this was all the reason I could give. "Well, what had Christ himself commanded on this subject?" I replied that I did not know of a single passage in the Gospel which might lead us to suppose that Christ ever adverted to the subject at all. Again I was asked if the apostles had abrogated the rite of circumcision of their own accord, or had they done it by inspiration. I, of course, answered that they had acted in this matter entirely under the influence of inspiration. Well, since I now acknowledged that this rite had been abolished, (*mansukh*) why not admit that the whole *Tauret*, that is, the Old Testament, had been rendered nugatory also, which is the doctrine they hold. They contend that by Christ's coming, the Old Testament was rendered *mansukh*, *i. e.* null and void, and that the *Injil*, the Gospel or New Testament, had been abolished by Mohammad. I endeavoured, as well as practicable, to make them understand that because the Jewish economy had been abrogated, it by no means followed that the whole *Tauret* had been so too; that the ceremonial institutions were *MANSUKH*, because they had their fulfilment in Christ. I then quoted Christ's words on this very subject; Matthew 5: 17. This is a subject on which I am attacked by the Musselmans about as frequently as any other. It is, I suppose, pretty generally known that the Musselmans of all countries and of all sects practise circumcision. This rite they profess to derive from Ibrahim (Abraham) through his son Ishmael. I believe there is no command for the rite in the Quran, (*Koran*) at least I can find none. I suppose there is no doubt of the fact of their having derived the rite from Ishmael, and that the Arab tribes, descended from him, have kept it up from the days of their progenitor. It is somewhat singular, that although Mohammed gave no directions to his followers on this subject, it is deemed by them quite an indispensable ceremony in their religion. Would that they had circumcised hearts!

Was called upon this evening to reply to some animadversions of a Mohammedan on two or three passages of Scripture. One was that the two accounts of Christ's genealogy as given in the Gospels did not agree. Another was that there was a contradiction implied in the fact of John's sending two of his disciples, while in prison, to Jesus to ask whether he were the Messiah, or should another be expected, when he himself had pointed Jesus out as such. Both their difficulties I endeavoured to explain, but not to the satisfaction, it seemed, of my opponent. I was equally unsuccessful with regard to some other objections he was pleased to urge against the Gospel.

A few evenings ago in conversation with some Mohammedans, it was remarked by some one that Joseph was *twelve* years in prison. This I contradicted, and said he was only *two* years imprisoned. When I came home I made some investigation about the matter, and found that the Mohammedan was much nearer right than myself. I hence learned the necessity of being better acquainted with the History and Chronology of the Bible.

Until quite recently it has been my aim in controversies with the Musselmans, to act altogether on the defensive. I have lately, however, adopted a different course, and have endeavoured to show them that in numerous particulars their religion is most manifestly erroneous. I have instanced the fact of their paying religious respect to the black stone in

their Kaba at Mecca—their worshipping the tombs of their saints, and the representation of the tomb of Hasan and Husain at the anniversary of the Muharam—their considering Mohammed in the light of a sinless person and a mediator between them and their Maker, &c. I have also urged them to give me a single convincing proof of the inspiration of the Quran. I have asked them to point out a single prophetic passage in the whole book. They have sometimes in reply intimated that the day of judgment was foretold in the Quran. But this I, of course, refuse to admit as a prophecy. Again I have been told that the style of the Quran is such as to prove its divine origin. To this I have objected that, though the style of their book may appear quite supernatural to those who understand Arabic, yet, as it is not such a proof of inspiration as can be apparent to every one, I cannot admit it as convincing.

I have lately been frequently visited at my preaching place in the city by a young Maulvi from Delhi. One evening I had a long discussion with him on the subject of the inspiration of the Quran. I requested him to give me some proofs of the Quran's divine origin. He began by saying that Mahommed was ignorant and unlearned. Had I admitted this position, his next step, no doubt, was to infer that as the Quran, which was so extraordinary a book, was the production of an unlearned and ignorant man, it must have been from God. I, however, denied that it was at all likely that his prophet was either unlearned or ignorant. For, in the first place, his tribe, the Qoresh, was the principal one in Arabia, and, in the next place, his family was the chief in that tribe. Thus he was equal in dignity to a prince, and therefore not at all likely to be either ignorant or unlearned. He was the factor of Hadajjah, and therefore could not have been either. He endeavoured to convince me that while all I had advanced was true, yet that Mohammed was an illiterate prophet. It often happened, he urged, that men of no learning were employed by the wealthy as agents and factors, and then referred me to some instances of wealthy Hindus in this city, whose gomashas or agents were unacquainted with a single letter. The discussion was thus carried on till the lateness of the hour obliged me to leave.

A few evenings after the above discussion took place, the same young Maulvi came to my preaching place in the city and introduced the subject of the sinless character of the prophets, a doctrine which the Musselmans hold. On my denying the position that the prophets were absolutely holy, he called on me for proof. I referred him, as a first instance, to the case of Abraham's telling a falsehood about his wife, saying that she was his sister. 'Well, was she not his sister?' Yes, I answered, but the *design* of Abraham on that occasion was to *deceive*, and in this fact consisted his sin. After some further discussion, he was compelled to yield this point, but, at the same time, intimated that at the period when Abraham was guilty of the sin of falsehood, he did not sustain the character of a prophet. I assured him that here he was mistaken, for some time before this event he had been made the subject of divine inspiration. 'But he had not yet delivered the message with which he had been entrusted to mankind, and until he had actually appeared amongst men as a *paigambar*, (prophet,) he could not be considered as such.' Then I endeavored to convince my opponent, that even should I admit the position, that Abraham had not at the time specified delivered a divine message to mankind, he must still be considered a prophet. At this point of the argument, I was obliged to leave.

When at any time the Musselmans advert to the prophetic character of

Christ, I take the opportunity of explaining to them that He is indeed a prophet, and much more. That *He* is the *only* sinless Prophet. I have then expatiated at some length on Christ's offices, and his suitableness as a Saviour.

O that the Holy Spirit's influences might accompany my feeble endeavors to make known to them the only way of salvation!

Acknowledgment of Receipts for Synods' Board of Missions.

SUPPORT OF REV. J. R. CAMPBELL.

Cash from J. Graham, Treasurer of Juv. For. Miss. Soc., balance of apportionment to First Ref. Pres. Cong. Philadelphia,	\$ 25 00
" from Wm. Agnew, Treasurer of Northern Presbytery, for Auxiliary Missionary Society of Dr. McLeod's congregation, New York, in part,	\$100 00
" from Auxiliary Miss. Soc., Rev. A. G. Wylie's congregation, Duaneburgh,	40 00
" from William Cunningham, Schenectady,	10 00
	<hr/> \$150 00
" From a friend to Missions in Yellow Springs, Ohio, per J. C. McMillan,	5 00
	<hr/> \$180 00

SUPPORT OF REV. J. CALDWELL.

Cash received from Rev. T. C. Guthrie, balance for Union and Pine Creek congregations,	31 00
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SUPPORT OF NATIVE ASSISTANTS.

Cash from Rev. T. W. J. Wylie, quarterly payment,	6 25
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GENERAL FUND.

Cash from Mr. and Mrs. J. McClure, Ryegate,	1 00
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SCHOLARSHIP FUND.

Cash from J. Hemphill, for Salem Miss. Society, support of boy Elisha, per J. Graham, \$15 less 30 cents, discount,	\$14 70
" from Ladies of Duaneburgh Congregation, for support of G. McMaster, Scholarship,	25 00
	<hr/> 39 70

Total,

\$257 95
GEORGE H. STUART, *Treasurer.*

Theological Seminary.

Cash received from Joseph Fleming, Treasurer of Philadelphia Presbytery, for apportionment to Second Reformed Presbyterian Church,	\$15 00
" received from William Agnew, Treasurer of Northern Presbytery, from W. Cunningham, Schenectady,	\$5 00
" received from William Agnew, New York,	5 00
	<hr/> 10 00

Total,

\$25 00
GEORGE H. STUART, *Treasurer.*

THE Banner of the Covenant.

SEPTEMBER, 1846.

THEOLOGICAL DISCUSSIONS.

— THE BIBLE.

The idea of the existence of God and of a future state, cannot owe its origin to any reasoning on the outward appearance of the works of nature. Some notion of an undefined power might arise from this source, but no notion of a Supreme Intelligence and its consequent hand-maid, immortality, can arise from simple reasonings. In fact, the external results of every thing around us, and with which the senses come more immediately in contact, exhibit decay and destruction. The bodies of all living creatures, in time, become so entirely changed as to have no resemblance of what they once were; and the same reasoning which indicates the absence of the soul at the death of the body, will apply to all other animated nature as well as man. From whence then would the thought of immortality arise? If the position be true that reason fails to produce it, there must be an innate revelation possessed by all—an “elder Scripture, writ by God’s own hand” upon the soul. From no other source could the heathen nations have derived this light, since they were utterly destitute of Scriptural Revelation. This idea is not new—the poet speaks of the “Divinity that stirs within us,” and the Apostle of the approving and disapproving monitor.

But without the prime articles of a soul-cheering faith established by innate or internal revelation, there still remains a void. A God without a moral government throws us into the gloom of Atheism, where the celestial spark is smothered, if not extinguished. We take shelter among the wild vagaries of a vain philosophy, which, insisting on a natural cause for all things, concludes by declaring that every thing is uncaused—which leaves us in doubt and uncertainty, and shuts from the soul’s vision the last ray of that light beyond the grave, which the Psalmist so beautifully describes.

At this point the Bible presents us with the moral precepts of the Supreme Governor of the Universe—with the assurance of the immortality of the soul, and of the resurrection of the body—and although these truths are they which the mind panted after, as the “hart panteth for the water brook”—yet strange to tell, they are the very truths which the mind is willing to reject, in this embodied form. And why? Are not all the moral rules of the Bible calculated for the happiness of man in this life?—no one *can* deny it. Are not the ten commandments such as every man would wish his neighbor to obey? Most certainly they are—there is not an intelligent being on earth that would not deprecate the breach of the least of them toward himself. The idea of

a Supreme Governor becomes now perfectly intelligible, when we see a moral government producing the happiness of man and worthy of the goodness and glory of its author. We see, further, the prospect opened of an immortality to all who will seek it, of greater blessedness than the soul, in its most sanguine anticipations of joy, could have hoped for. Why then should I reject a book that removes every obstruction in the way of an instructive contemplation of the character of the Deity, and the wonders of the universe?

But the Bible, though abounding in historical, religious, and moral learning, presents sentences which appear to some unintelligible and absurd.—And shall we reject a book which is unrivalled in historical simplicity, poetic beauty and persuasive eloquence, because a few scattered sentences appear obscure or unmeaning? Do we reason thus concerning Shakspeare, Milton, Byron, or any of our favorite authors? No! Then how can we reject this which contains matter of more importance than language can express, and fail to discard those which, in comparison, are lighter than vanity?

Let us cling, then, to this pilot of our hopes and safeguard of our destiny. Let us endeavor to learn more of Him who “sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers”—who “bringeth princes to nothing and maketh the judges of the earth as vanity”—nor reject, on slight and trivial grounds, that sacred Revelation on which all our hopes of happiness depend.

GOD REVEALED IN HIS WORKS.

The proofs of God's existence, of his wisdom, power, and goodness, are scattered so profusely in our path, and are presented in such variety of form, that the feeblest intellect can apprehend the GREAT FACT, that there is a Being, benevolent and wise, who created and who sustains man and the whole material universe. But while childhood can intelligently lisp His praises, He is alike to the child and to the greatest finite mind, the same unsearchable and infinite God. A star may be seen by the unaided eye, a mere point of light twinkling on the dark back-ground of the Heavens: apply the highest telescopic power, and while you increase its radiance a thousand fold, no effect is produced upon its magnitude, and it still remains a mere point of light. The naked eye assured you that the star existed; the instrument has added nothing to this assurance—it has only served to reveal its glory. So with the evidences of God's existence which lie immediately around us; they carry as full and deep conviction to the child, or to the unlettered mind, as do those brighter visions which gladden the student's heart and beckon him on in his pursuit of knowledge. To a soul that feels a proper sense of its relations to God, there is a high and pure pleasure in contemplating the proofs of His omnipotence, His omniscience, and all the attributes of Deity. With an increase of knowledge, these sources of pleasure will increase also; nor need we fear that a life of intensest application will exhaust them, for they are to constitute, in some degree at least, the soul's aliment in the endless ages of eternity. The proudest seraph, who burns brightest and nearest to the throne, bows like a child in presence of the Infinite, and feels a thrill of rapture, when there is unfolded to his view some new and higher manifestation of power and wisdom. But the work should be commenced in this life and be prosecuted with untiring vigor while life lasts; the materials are at hand; nature and the universe furnish a broad field for operations. Ask Science, in her various departments, what she can reveal of the wonderful workings of Deity? Invoke Chemistry to your aid—examine the atmosphere which you breathe, and recognize the hand there which has so mingled the poison and its antidote, that the breezes bear life and

health on their wings ; when, if you disturb the proportions fixed by unerring wisdom, the soft gales of spring may be changed into the blasts of the pestilence. The humblest plant at your feet, in its silence tells of God, and in its delicate structure, in its beautiful apparatus for obtaining sustenance from the earth and the air, honors its Maker. Descend with the Geologist into the bowels of the earth, and read there a new page in the wonderful story of creation, a magnificent commentary on the language of inspired history, graven by the hand of Deity on the everlasting rocks. Pause over the gigantic remains of a period long anterior to the time, when the hand of God awoke man from the slumbers of his native dust, and consider the evidence there furnished, that far back in the shadowy past, when "darkness was on the face of the deep," an exertion of Almighty power gave laws to an unformed and chaotic mass which in the silent progression of myriads and myriads of ages, have wrought out and adapted to our use this fair earth which we inhabit. Turn your attention from the earth to the skies, and behold in those resplendent orbs but a faint display of His magnificence and glory, who gave them their light and appointed their places. Think not that they shine for you—that they have no higher destiny to accomplish than to bestud, for your admiration, an evening sky ; as centres to other systems, there can be little doubt that they diffuse light and genial warmth to rational creatures in other mansions of our Father.

In the deep profundities of space you may find those distant and mysterious NEBULÆ, where, as is supposed, the work of creation is now in progress ; and where, under the influence of God's transforming agency, there shall one day stand in place of a lucid cloud, a splendid company of worlds ; and you may find, too, blank spots upon the face of the sky, where stars that once shone in beauty are now quenched and gone ; and it is not impossible but the lost Pleiad may be invested with more than poetic interest as the pure prognostic of our own doom and our system's catastrophe. It is true, that none by searching "can find out the Almighty to perfection ;" but it is also true, that the more we search, the more we shall know of His character and attributes. As we value our soul's salvation, we shall study His will as revealed in His holy word, and what we learn there, ought to excite in us a deeper interest in the mysteries of the universe. If we regard Science in her true character as the hand-maid of religion, we may enter into the Temple of Nature, and by keeping long and weary vigils there, we shall behold revelations of wisdom and glory, that will expand and elevate our conceptions of God, fill us with a more sublime awe, a deeper, holier adoration, and assist in preparing us for that hour when death shall rend the veil from our eyes, and we shall stand in His immediate presence, gazing full on the transcendent glories of the Upper Temple.

PRACTICAL ESSAYS.

For the Banner of the Covenant.

SERMONS BY THE OLD COVENANTERS.—No. 2.

This Sermon by the Rev. William Guthrie, of Scotland, seems to have been preached immediately after the celebration of the Sacrament of the Lord's Supper.

PSALM 69 : 6. — "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake ; let not those that seek thee, be confounded for my sake, O God of Israel."

There are many mysteries in the world, among which these five following are none of the least :

1. Who are those that are called the *Godly party* in the world ? This is a great mystery.

2. How comes it that this party, called the *Godly party*, cleaves so closely together? It is likewise a mystery, that they are so strongly united to one another.

3. The variety of lots in this one party. Though they are so closely united together, yet they are led to heaven in different ways. Here is a great mystery.

4. What the exercises of that party are, when they are at the worst, is likewise a mystery.

5. How they come to be guided and preserved in composure in their exercise, amidst all troubles, is another mystery.

Now these five things, I conceive, are contained in the text; and I perceive that there are five doctrines that will naturally arise from them.

I. *The Godly party are such as wait upon the Lord.*

Make of them what ye will, this is the true description of them. They are so described, Psalm 25: 21—"Let integrity and uprightness preserve me; for I wait on thee."

In this distinction of them, ye may take up these things following, that hold out clearly what they are.

1. It says, that their expectations terminate upon God. Their thoughts are conversant about an invisible God. In Psalm 39, when David has told us that every man walks in a vain show, he says, verse 7, "And now, Lord, what wait I for? my hope is in thee."

2. It says, that whatever that party be, their stock is in hope, and not in their hand. They are but waiting; they are but just looking for it; they have not as yet overtaken it. 2 Cor. 5: 7—"For we walk by faith, not by sight," or sense.

3. It says, they are a party devoted unto the service and attendance of the God of Heaven. They are waiting upon God. Their eyes are fixed upon Him; and they look to what is His will, and what He commands, and not to what man wills or commands, Psalm 22. Many wait upon poor masters, if it were known; but the Godly party wait upon God, and what He commands them.

4. They are a party that have committed their lot, and all the events thereof, unto the God of Heaven. They are waiting on him, and are content that their sentence should come forth from him. Psalm 17: 2—"Let my sentence come forth from thy presence."

5. It implies an inclination to wait, and hope for good from God's hand. He only is a godly man, who is actuated by the Spirit that inclines him to mercy's side of the question.

Use.—For use: try yourselves by these things, whether or not ye are waiting on God. Whether or not does your expectation terminate on God only. Whether or not are ye devoted unto his service. Do ye commit all events to God? Are ye content that your sentence come from before him? Look if your heart inclines you to mercy's side of the question, and to look for good from God's hand. Can you say these things? There is no man in a natural state that can say so, or plead these things.

II. *There is a strong unity and communion amongst the godly.*

There is a strong bond of union amongst them. The Psalmist here supposes that all the godly will have their eye upon him, and he is afraid that he may carry not aright before them. "Jerusalem is builded as a city, that is compact together." Psalm 122: 3.—But here I shall show you—

1. Some things wherein they are mostly united.

2. What makes them be so closely united in one body.

3. What are the consequences that naturally flow from these. Now,

1. For the *first* of these. They are,

(1.) A party that are one in heart. They have all one heart given them,

Jer. 32 : 3. It is a promise to all the godly, that they shall have one heart ; that is, the new heart which is given to them all.

(2.) They are one as to their interest. Their first aim is, that the Lord Jesus Christ may reign and be great in the world, and that his kingdom may prosper ; and then that they may be found in him on that day, and in his righteousness. That is their interest in which they are all one. If they were all asked, What is your interest ? This would be their answer, Let Christ reign, and be great ; and let us be found in him.

(3.) They are all one as to their design and endeavours. Their design is to be like unto him, and to be conformed to his blessed will and command. This is the one way that is promised unto them all. Jer. 32 : 39, "I will give them one heart and one way, that they may fear thee forever, for the good of them, and of their children after them."

(4.) They are all one as to their outward profession in the world. In the primitive times it was so. In the days of the apostles, they had all things common. There was a communion of goods, or of worldly substance, amongst them.

(5.) They have all one lot, which is, to be persecuted by the seed of the serpent. Whoever he be that is not in some cases a sufferer with them, he has reason to suspect his state ; since it is the lot of all the seed of the woman to be persecuted by the seed of the serpent.

2. Now would ye know why they are all so completely united in every thing.

(1.) They are all cast in one mould of the divine decree, that is from everlasting.

(2.) They are all actuated by one spirit ; therefore they must be one. This spirit is promised to them all to cause them to walk in his ways. They are all actuated by this one spirit. Hence the spirituality of their duties.

(3.) They are all designed for one end, that is, full conformity to God, and the immediate enjoyment of Him, to all eternity, in so far as they are capable of enjoying Him. Since they are cast in one mould from everlasting, and actuated by one spirit, and designed for one end ; then how can they but be one ? Which brings me,

3. To what are the consequences that naturally follow from this oneness of heart and mind. And,

(1.) An unity in exercises follows on it, amongst all the people of God. They are all exercised about some spiritual thing. They are all exercised about a corrupt heart, that is disobedient in the matters of God, and will not abide in his way. They are all exercised about the threatenings of God in scripture ; such as that, *Cursed is he, that doth the work of the Lord in negligence, and deceitfully.*

(2.) They are one as to temptation. One temptation they are all assaulted with ; is, whether or not there is a reality in religion and godliness ; and whether there is a God above that rules all things on the earth below, since he lets all things go through one another in such a manner, and one man devours another, as the fishes of the sea. In this, and some other things, I would say they have a oneness in respect of temptations. Satan loves to assault a man with that temptation whereby he prevails oftenest, or most readily over him. But

(3.) This follows on it. They are one in respect of the same precious truths that they believe in, and feed upon. They have the same michtams, or golden scriptures. They have the same great and precious promises. Was not that a good word that you and many love well ? "Although my house be not so with God ; yet he hath made with me an everlasting covenant, well ordered in all things, and sure," 2 Sam. 23 : 5. Was not this a word ye loved well ? "I will heal all your backsliding, and love you freely," Hosea. 14 : 4. And that word, "Sin shall not have dominion over you," Rom. 6 : 14.

(4.) There naturally follows on it, a mutual sympathy in one another's case and condition. They stand and fall together. When one of them is glad, all of them rejoice. They joy and sorrow together. The wicked are not so. It is true they are all one in evil. They are all one in the crucifying of Christ. Herod and Pilate were one in this. They are all one about a visible God; but the other is all one about an invisible God. The one goes upward; the other goes downward.

Use.--Try yourselves by this, how it answers your condition. Can you say, ye are all one with the people of God in these things? If ye be one with them in these things, think it not strange, if ye be one with them in persecution, and the cross of Christ also. If ye be not content to take that lot with them, then ye want one special point of your character. Wherefore let me beseech all the godly to be more and more one. Let us be one, come of us what will. I would use these arguments with you, to make you study this oneness.

1. It is your strength.

2. I hope it has been your happiness. For some years past, we walked together in one profession. Therefore let us be one, seeing we have walked together as one these many years part. Therefore I would beseech and charge you, to be still of one heart and of one mind.

3. This feast that we have been at, says that we are all one. We have all sealed it this day, and taken our sacrament on it. The unity of communicants is the report of the sacrament of the Lord's supper, 1 Cor. 10: 16, 17.

4. I believe if ye were all posed on it, ye would own you had no great temptation to join with any other party in the world. What can be your temptation to be one with another party? Therefore be one amongst yourselves.

And I shall only add, I put this question home to every one of you, whether the scriptures do not speak most favorably of the godly party? For as low as they are in the world, the scripture speaks much to their commendation. You scarcely open your Bible, but you find it smile upon God's people, and frown upon their adversaries. Is it not of great advantage, then, to be of the godly party?

III. *Although this party be most singularly knit together, yet it pleaseth their Master to exhibit some of them, as on a stage for himself, more singularly than others.*

Thus it was with these men here. He does so ordinarily in one of these three cases.

1. He exhibits some of them singularly with regard to the temptations to sin they are assaulted with. Some of them have ugly messengers of Satan, impudent devils haunting them. Again, others have not such gross things following them, but only sins of infirmity.

2. There are some of them shown, as it were, upon the stage of their personal afflictions and sufferings. Justice is still pursuing your house or family. Sometimes taking away the wife, sometimes the husband, and sometimes taking away the children. Job stands as a pattern for us of all this.

3. He uses to make spectacles of some of his people in their public trials, for the cause of Jesus Christ. He exhibits some of them singularly, in order to the trial of the cross of Christ. Paul was so; 2 Cor. 11: 24, 25. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep." The reasons of this dispensation

are various. The Lord brings some of his people, as it were, on a theatre more than others :

(1.) Not because there is more sin in one, than in another.

(2.) Neither is it out of less respect to some, that he suffers devils to haunt and tempt them more than others ; nor,

(3.) Is it a greater stock of habitual grace, that makes him exhibit some, as bearing the cross of Christ, more singularly than others.

But the reason is, the absolute sovereignty of God, who will do with any of His people as He pleaseth ; and that his wisdom and strength may the more illustriously appear in bearing them up under all their trials.

Use.—Let never one of you, great or small, dream that ye may not be exhibited, as on a theatre, in one or all of these three ways, and mistake not the reasons why it is so.

IV. *The thing that vexes the people of God, when at the worst, is lest they be a shame or an affront to all the rest of the godly, by disowning the Lord's way.—Let none that wait upon thee, O Lord God of Hosts, be ashamed for my sake.*

This says, that unless the carriage and deportment of the godly man redounds to the comfort of all the rest of the godly, through his being enabled honestly to bear up when he is any way called out to a public appearance for God, it some way tends to the discredit of all the godly. Since this is the case, when they slip aside, or carry not aright ; since they are all in hazard of doing so, it should be matter of affecting and afflicting exercise, lest they do so. Fellow-professors are ashamed of the person that carries not aright ; they are ashamed that ever they should have been in company or fellowship with him ; they are ashamed that ever such a person should have owned such a cause ; and besides they are weakened in their hopes of through-bearing for themselves.

Again, they are in hazard of being a discredit to all the godly, because, say they, it seems the Lord has granted no peremptory promise, as to the manner of their through-bearing, and corruption enough remains in them still, to overturn all their stock of grace, if they get not present renewed influences.

Use.—All of you know how many ways ye are in hazard of being a discredit to the cause, and to the rest of the godly, by yielding to temptations, after this communion. And we will be ashamed of you, if any of you fall into drunkenness, and other vices, after you have been at this communion. O think on it, that ye are in hazard of being a disgrace to all the honest folk that know you, if ye fall so, and wrong the work and cause of God.

V. *The way to secure every one of God's people, is to improve and make use of God, as he has revealed Himself, according to all the cases and conditions wherein they are in hazard of being a discredit to all the godly.*

And wouldst thou improve this art, thou who art dogged with some vile temptation ? Hast thou reason to fear that thou mayest be a discredit to the godly ? Then improve the Lord as He has held out Himself in a most answerable way to your case and condition. Dost thou fear that thou mayest wrong the cause of God and be a discredit to His people, thou art so weak and ready to fall ? Then look unto the Lord of hosts, who is able to bear weak ones through, even such as thou art. But when I bid you improve Aim, then I allow you to look unto the glorious titles that He takes to Himself, that are most consonant and agreeable to your case and condition. Cleave unto Him ; hang on Him for the performance of the promises by faith ; wrestle with Him by prayer to make out these promises to you.

Let not those that seek thee, be confounded for my sake, O God of Israel. This is the way to carry fair under every temptation; and may the Lord himself help and enable you so to do. Amen.

TWO HUNDRED YEARS AGO.

AN ODE,

Written for the Bi-Centenary celebration of the illustrious Westminster Assembly of Divines, by whom the standards of the Presbyterian Church were formed. July 1843.

BY MRS. J. L. GRAY, OF EASTON, PA.

Two hundred years, two hundred years, our bark o'er billowy seas,
Has onward kept her steady course, through hurricane and breeze;
Her Captain was the mighty One, she braved the stormy foe,
And still he guides, who guided her, two hundred years ago!

Her chart was God's unerring word, by which her course to steer—
Her Helmsman was the risen Lord, a helper ever near—
Though many a beauteous boat has sunk, the treacherous waves below,
Yet ours is sound as she was built, two hundred years ago!

The wind that filled her swelling sheet from many a point has blown,
Still urging her unchanging course, through shoals and breakers, on—
Her fluttering pennant still the same, whatever breeze might blow,
It pointed, as it does to heaven, two hundred years ago!

When first our gallant ship was launched, although her hands were few,
Yet dauntless was each bosom found, and every heart was true!
And still, though in her mighty hull, unnumbered bosoms glow,
Her crew is faithful as it was two hundred years ago!

True some have left this noble craft to sail the seas alone;
And made them, in their hour of pride, a vessel of their own;
Ah! me, when clouds portentous rise, when threatening tempests blow,
They'll wish for that old vessel built two hundred years ago!

For onward rides our gallant bark, with all her canvass set,
In many a nation still unknown, to plant her standard yet;—
Her flag shall float, where'er the breeze of freedom's breath shall blow,
And millions bless the boat that sailed two hundred years ago!

On Scotia's coast, in days of yore, she lay almost a wreck,
Her mainmast gone, her rigging torn, the boarders on the deck;—
There Cameron, Cargill, Cochran fell; there Renwick's blood did flow,
Defending our good vessel built two hundred years ago!

Ah! many a martyr's blood was shed, we may not name them all;
They tore the peasant from his hut; the noble from his hall;
Then brave Argyle, thy father's blood, for faith did freely flow;
And pure the stream as was the fount, two hundred years ago!

Yet onward still our vessel pressed, and weathered out the gale;
She cleared the wreck, and spliced the mast, and mended every sail,
And swifter, stauncher, mightier far, upon her cruise did go;—
Strong hands and gallant hearts had she, two hundred years ago!

And see her now—on beam ends cast, beneath a north-west storm,
Heave overboard the very bread, to save the ship from harm ;—
She rights!—she rides!—hark, how they cheer, All's well, above, below !
She's tight as when she left the stocks, two hundred years ago !*

True to that guiding star which led to Israel's cradled hope,
Her steady needle pointeth yet to Calvary's bloody top !
Yes, there she floats, that good old ship, from mast to keel below,
Sea-worthy still, as erst she was two hundred years ago !

Not unto us, not unto us, be praise and glory given,
But unto Him, who watch and ward, hath kept for her in heaven ;
Who quelled the whirlwind in its wrath, bade tempests cease to blow,
That God, who launched our vessel forth, two hundred years ago !

Then onward, speed thee, brave old bark, speed onward in thy pride,
O'er sunny seas and billows dark, Jehovah still thy guide ;
And sacred be each plank and spar, unchanged by friend or foe,
Just as she left Old Westminster, two hundred years ago !

SELECTIONS FROM MATTHEW HENRY.

It is easier to set a man against all the world than against himself, and yet this must be in conversion.

Whether it be the high way of open profaneness, or the back way of close hypocrisy, if it be a way of sin, it will be our ruin, if we repent not.

It is natural for us to incline to go down the stream and do as the most do ; but it is too great a compliment to be willing to be damned for company, and to go to hell with them, because they will not go to heaven with us : if many perish, we should be the more cautious.

They that are going to heaven are but few, compared to those that are going to hell ; a remnant, a little flock, like the grape-gleanings of the vintage ; as the eight that were saved in the ark. This discourages many, they are loth to be singular, to be solitary ; but instead of stumbling at this, say rather if so few are going to heaven, there shall be one the more for me.

We must not judge rashly, nor pass such a judgment upon our brother as has no ground, but is only the product of our own jealousy and ill nature.

We are not in heaven as soon as we are got through the strait gate ; not in Canaan as soon as we are got through the Red sea ; no, we must go through a wilderness, must travel a narrow way, hedged in by the divine law, which is exceeding broad, and that makes the way narrow ; self must be denied, the body kept under, corruptions mortified, that are as a right eye and a right hand ; daily temptations must be resisted ; duties must be done that are against our inclination ; we must endure hardness, must wrestle and be in an agony ; must watch in all things, and walk with care and circumspection ; we must go *through much tribulation*. It is an afflicted way, a way hedged about with thorns ; blessed be God, it is not hedged up.

We must not make the worst of people, nor infer such invidious things

*The intelligence has just arrived, showing that by the recuperative energy of the truth, as embodied in our system, the Church of Scotland has righted, and is free, though at the expense of every thing but her Divine Head.

from their words and actions as they will not bear: we must not judge uncharitably, unmercifully, nor with a spirit of revenge, and a desire to do mischief.

Every *hypocrite* is a *goat* in sheep's clothing, but a *false prophet* is a *wolf* in sheep's clothing; not only not a sheep, but the worst enemy the sheep has, that comes not but to tear and devour, to scatter the sheep, to drive them from God, and from one another, into crooked paths.

They that would cheat us of any truth, and possess us with error, whatever they pretend, design mischief to our souls.

An apple may be stuck, or a bunch of grapes may hang, upon a thorn; so may a good truth, a good word or action, be found in an ill man, but you may be sure it never grew there.

Men are known, not by particular acts, but by the course and tenor of their conversation, and by the more frequent acts, especially those that appear to be free, and most their own, and least under the influence of external motives and inducements.

Let not ministers be ambitious of coining new expressions, nor people's ears itch for novelties; to write and speak the same things must not be grievous, for it is safe.

Doctrines of doubtful disputation must be tried by graces and duties of confessed certainty: those opinions come not from God that lead to sin: but if we cannot know them by their fruits, we must have recourse to the great touchstone, to the law, and to the testimony: do they speak according to that rule?

A man may be a preacher, may have gifts for the ministry, and an external call to it, and perhaps some success in it, and yet be a wicked man; may help others to heaven, and yet come short himself.

Those who blame others, ought to be blameless and harmless themselves. Those who are *reprovers in the gate*, reprovers by office, magistrates and ministers, are concerned to walk circumspectly, and to be very regular in their conversation. The snuffers of the sanctuary were to be of pure gold.

It is common for those that are most sinful themselves, and least sensible of it, to be most forward and free in judging and censuring others: the Pharisees, who were most haughty in justifying themselves, were most scornful in condemning others.

They that would be rich in grace, must betake themselves to the poor trade of begging, and they shall find it a thriving trade.

Our labor in prayer, if indeed we do labor in it, shall not be in vain: where God finds a praying heart, he will be found a prayer-hearing God.

We often ask that of God which would do us hurt if we had it; he knows it, and therefore does not give it us. Denials in love are better than grants in anger; we had been undone ere this, if we had had all we desired.

What we have in hope, according to the promise, is as sure, and should be as sweet, as what we have in hand; it is all mine own, if I can but make it so by believing it so.

We must persevere in prayer, and in the use of means; must endure to the end in the duty.

God gives knowledge and grace to those that search the scriptures, and wait at Wisdom's gates; and power against sin to those that avoid the occasions of it.

The consideration of what is amiss in ourselves, though it ought not to keep us from administering friendly reproof, ought to keep us from ma-

gisterial censuring, and to make us very candid and charitable in judging others.

We must not judge the hearts of others, nor their intentions, for it is God's prerogative to try the heart, and we must not step into His throne; nor must we judge of their eternal state, nor call them *hypocrites*, *reprobates*, and *castaways*; that is stretching beyond our line; what have we to do, thus to judge another man's servant? Counsel him, and help him, but do not judge him.

Those who are themselves guilty of the faults of which they accuse others, or of worse, bring shame upon themselves, and are not likely to do good to those whom they reprove.

There are degrees in sin: some sins are comparatively but as *motes*, while others as *beams*; some as a *gnat*, others as a *camel*: not that there is any sin little, for there is no little God to sin against: if it be a *mote*, it is in the eye; if a *gnat*, it is in the throat; both painful and perilous, and we cannot be easy or well till they are got out.

We must not judge of a man's state by a single act, nor of what he is in himself by what he is to us, because in our own cause we are apt to be partial.

There are but two ways, right and wrong, good and evil: the way to heaven, and the way to hell; in the one of which we are all of us walking: no middle place hereafter, no middle way now: the distinction of the children of men into saints and sinners, godly and ungodly, will swallow up all to eternity.

The gate is strait and the way narrow, and up hill, but one hour in heaven will make amends for all.

THE WAY TO HAVE A GOOD MINISTER.

PRAY FOR HIM. "Brethren," says the apostle, "pray for us." And if wishes were audible, such you would find is the earnest, the almost agonizing wish of the heart of every minister. Pray, then, for your minister. He needs your prayers. His labors, responsibilities, anxieties, and perhaps his trials, are great, and all for you. He is sent to proclaim God's truth; and he needs your prayers, that he may do it successfully. With Paul he may say, "Pray for us, that the word of the Lord may have free course and be glorified." Besides, he prays for you; yes, and for your families and children, and often with deep feeling, and perhaps with gushing tears, and therefore you should pray for him. Pray for him, and you will love him. "Pray for your enemy even," says an old proverb, "and you will soon love him." Much more if you pray for your minister—your best friend—you will love him. You will hear him too with interest, and hold him in high esteem, and be blessed by his ministry.

NEVER SPEAK OF HIS FAULTS. He stands to you in a most sacred and tender relation, somewhat like that of the parent to the child, or the wife to the husband. And what would you think of the husband or the child that should be found speaking to others of the faults of his wife or parent? What would you think of his honor, his manliness, his obedience to God? From your inmost soul you would loathe and despise him, and justly too. And so with you, if you speak evil of your minister. Besides, God by his apostle tells you to "know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." And all this you can never do if you speak against them.

DELIGHT TO SPEAK WELL OF HIM. Not to himself, that is needless, but to others. Every one has some good qualities, and so has he. Of every one you can say something good, and so you can of him. Do so, and it will lead others to do the same. It will extend his influence for good. It will aid to make him a blessing to yourself and to all about you.

SUPPORT HIM LIBERALLY. "Let him that is taught in the word, communicate unto him that teacheth in all good things." This is God's command, and those that disobey it suffer. Many a church has cursed itself by being mean to its minister. Let not this curse be yours. Pay your minister liberally and punctually. Thus his mind will be at rest, free from anxiety, and entirely given to his appropriate work—to laboring for your good.

ALWAYS MEET HIM WITH KINDNESS AND AFFECTION. He is a man, and will appreciate and prize your sympathies. So far from his being above them, they will help to make him happy; and the want, the absence of them, will often send him to his study with the heart-ache—silent and uncomplaining it may be, but bleeding at the inmost soul. Would you shrink from inflicting a pain like this? Ever, then, meet him with a welcome smile, with a kind, encouraging, friendly word. It will warm his heart to a deep affection for yourself; will incite him to the greater effort for your good, and make him doubly willing to spend and be spent for you.

CALL UPON HIM. Not too often, for thus you may interrupt his studies, and waste his time; but at proper seasons. Some people never do this. They expect their minister to call and see them, but never think of calling to see him. Be not guilty of this neglect. Your minister, if a man of refined and sensitive feeling, will keenly feel it. An occasional and warm-hearted visit will cheer him, and aid him not a little to be useful. And now and then, as you visit him, take with you some little present, no matter for its value, that is of little consequence; but take it as a token of your kind remembrance and regard. Such courtesies will bind him to you with strong affection; and his affection it is all-important for you to possess.

EVER BE ATTENTIVE TO HIS TEACHINGS. If it is his to teach, it is yours to hear. Be then in your place every Sabbath—at every service—at every prayer-meeting. Thus you will encourage his heart and strengthen his hands, and thus only can you appreciate his many labors. And not only hear, but what you hear apply to yourself. Obey it. He will have "no greater joy than to see you walk in truth."

Keep a copy of these rules. Read them at least every week, and often ask wherein you have sinned against them. If you are prone to break them, then read them every day, as you go to your closet, and pray God by his Spirit to enable you to keep them.

Observe these rules, and though by nature your minister may be far from what you would have him, still grace and your kindness will make him a good one. Disregard them, and though in fact you have an excellent minister, it will, to a certainty, make him a poor one to you!

SLANDER, A MONSTER.

Slander, in the common acceptation of the word, is false accusation, or a malicious aspersion of the character. The scriptures define it as "evil speaking." This is the oldest and most malignant sin we know of. It was born in Paradise, if not in the very precincts of heaven itself. The

imputation cast by Satan upon the Almighty, for interdicting the use of the forbidden tree, filled our first parents with discontent and unholy ambition, and they fell. The Saviour charges Satan with being the author and originator of slander. "Lying, (he says) is of the Devil, who was a liar from the beginning, and the father of it."

Slander is the enemy of all goodness; hence the virtuous and the good have, in all ages, been the peculiar objects of its venom.

"Her nature is all goodness to abuse,
And causeless crimes continually to frame;
With which she guiltless persons may accuse,
And steal away the crown of their good name."

How shall we describe this odious vice? what colors shall we choose to delineate its character, and depict its deformity? In the great storehouse of the imagination we shall scarcely find materials for this work. We cannot find language sufficiently glowing and graphic to do justice to the subject. Yet though we fail in effort, our time and labor will not be lost, if we may but impress our readers with the immeasurable turpitude and malignity of this vice, and lead them to set their faces as a flint against it.

Slander is the product of a wicked disposition and a corrupt heart—it is the offspring of falsehood, malice, envy and pride. It is essential wickedness, embodying all the most malignant and deadly elements of sin. It displays the spirit of evil in all its power and malignity; in its power to blast the tender buds of virtue—in its malignity to poison the fountains of peace and happiness. Slander is the outpourings of a malicious spirit, the droppings of a foul, infectious tongue, which falls like mildew upon the soul. It is the poisonous breath of a fiend—the fire of hell, which inflames the tongue and sets the world on fire. It is the upheaving of a mind consumed with passions; restless as ever-burning craters, sending forth from its boiling entrails those fiery streams which blight and consume all that is fair and lovely. In the slanderer we find what we should scarcely expect to find in any person, the coincidence and concentration of all evil qualities; pride, envy, hypocrisy, treachery, malice and cruelty. Such a compound of all the vices, needs some disguise to conceal its loathsomeness and deformity. It would not be tolerated in an enlightened community, were it seen in all its detested qualities and frightful enormities.

To whatever we may attribute this delusive itch for evil speaking, whether to natural cruelty of disposition, and a love of mischief, or an envious, jealous temper, impatient of merit and superiority in others—whether to vile ambition or insatiate lust—to which of these causes we attribute this loathsome contagion, true it is, its growth and progress are as injurious as they are disgraceful to a civilized people. To pass an ill-natured reflection on a well-meant and innocent action—to condemn a person for a word spoken inadvertently or in jest—to rob an innocent man of his character and good name, a jewel which he has toiled many years to purchase, and which he would probably hazard every thing to secure—to rob an innocent man of peace, and a dependent family of bread, and all out of mere caprice and wantonness, and often from worse motives, is such a complication of wickedness, and such a perversion of the noble powers of the mind, as cannot fail to excite the deepest disgust and incur the heaviest censure.

Numerous are the vehicles employed to prepare and circulate the poison of slander; and often the infusion is so subtle and skilful that it can only be discovered by its effects. There are more private and secret ways of

wounding another's reputation as well as those which are more open and public, each of which we shall cursorily notice. Strange as it may seem, the poison is often conveyed by THE MERE EXPRESSION OF THE COUNTE-NANCE, or by certain significant gestures well known and understood. To but a casual observer, the workings of the passions are plainly discernible in the human countenance—the thoughts and feelings are as strongly imprinted there as though written with a pen or expressed with the tongue. Especially, the darker and more unlovely passions are exhibited as shades in a picture, or as clouds seen in a clear night passing over the moon. Slander lurks in every feature, and speaks in every expression. When no word is spoken, the countenance is telling tales and hinting at imperfections, and emblazoning crimes. A slur has been put upon the purest character and the best actions, by a look which none could fail to interpret. Doubts have been raised respecting the honesty and integrity of such as are above reproach, by a knowing wink of the eye, the peculiar movement of the head, or a significant shrug of the shoulders. Who can tell what injury has been done by a scornful toss of the head, an adroit twirl of the fingers, or a mysterious whisper? The effect has been like the stroke of the basilisk or the sting of the scorpion. An expression of astonishment, or of apparent sympathy and pity—a question proposed with a certain air and manner—a solemn oh! or, oh dear!—a heavy sigh, or hysteric laugh, each has in its turn done incalculable mischief, awakening suspicion, impairing confidence, and begetting prejudice. An expression of pity has raised a feeling of contempt—a look of scorn and displeasure has brought down upon the head of many a worthy person a shower of base epithets and a storm of disapprobation. The solemn and measured tones of some Simon Pure have produced the settled conviction that there was some mischief brewing, or something radically wrong, which time would disclose. The mysterious looks, and simpering speeches of some wretched gossip—the spasmodic fits of horror into which the righteous sometimes fall—the holy grimaces, sour looks and petulant zeal of the over-righteous; all these have a powerful sympathetic influence, and are attended with most pernicious effects.

Thus fruitful in expedients is slander; thus it vents and disguises itself. Thus does it lie in ambush, and without any formidable accusations, or open demonstration of malignity, silently diffuses its venom, and works the ruin of thousands. Who can successfully guard against such a subtle and covert enemy? Who can detect the formidable evils which lie in ambush?

Slander does not confine itself to this covert and silent mode of attack, but embodies and displays itself more fully in words, in language known and read of all men; yea, she fills her mouth with lying words.

Her words are not as common words are meant,
 T' express the meaning of the inner mind;
 But noisome breath and poisonous spirit, sent
 From inward parts, with cankered malice lined.

If so much mischief and malice are couched in the varied expressions of the countenance, what evils dire must flow from the open and unblushing scandals of the tongue, subject to no caution, and governed by no restraints! If the former resembles "the arrow which flieth by night," and "the destruction which walketh in darkness," this is "the pestilence which wasteth at noonday," sweeping all before it, and levelling without distinction, the good and the bad.

The first form of slander we mention under this head is **WHISPERING**, to which reference is made in scripture. This consists in speaking of one's failings in private. This is generally done in a confidential way, to some particular friend; thus the story creeps along, and spreads like an infection till the public mind is irremediably tainted. **BACKBITING** comes next in order; the thing explains itself. Perhaps more have suffered in their reputation by backbiting than by public accusations. Against the latter we may arm ourselves; but being ignorant of the designs of the backbiter, we are taken unawares. **TALE-BEARING** is a more open form of defamation. The tale-bearer is the carrier of news for the information of the curious, and the gratification of the malicious. The whisperer, the backbiter and the tale-bearer, are among the most odious and mischievous characters in the community, and they should be abhorred and shunned as a pestilence.

The grossest form of slander is that of raising or spreading false and injurious reports. This is the most common and perhaps the most malignant form of slander. **DETRACTION** is another mode of slander. This consists in robbing a person of the praise to which he is justly entitled. **FLATTERY** is another form of slander still. A flatterer represents persons and things otherwise than they are, and thus hurts the credit of an individual by an excess of praise, as much as the detractor diminishes it by withholding what is due. Such are some of the more common and odious forms of slander. It would require a volume to delineate this master-vice; to trace its serpentine course, and describe its manifold operations. Like a ravening fiend it delights in rending and tearing its victims, and subjects them to the tortures of a lingering death.

"His pillow is the peace of families
Destroyed, the sigh of innocence reproached,
Broken friendships, and the strife of brotherhoods."

Such is slander—a monster in form, in shape, in disposition and in deed; a loathsome, unsightly thing, ruled by a spirit whose malignity is equalled only by its ferocity. His tongue is a fire, a world of iniquity; it is a vast receptacle of evil into which streams of evil thoughts and unholy passions are continually emptying themselves, from which they are poured forth on the community, spreading ruin in all directions. "He sleepeth not except he have done mischief, and his sleep is taken away, unless he causes some to fall." He numbers the midnight hours, devising mischief, or,

"Nightly by his horrid forge he stands,
Fabricating lies."

Now he may be seen wending his way in silence, whispering in the ear of night, and peopling solitude with strange fancies and forms of hidden evil—now following with stealthy step some good man's track, and shooting in the dark. Now, in babbling mood, and carrying his tale from door to door—now surrounded with a gaping throng, tickling their ears with strange stories of evils done or imagined, or filling them with lies most infamous and improbable—now he is seen cringing and fawning in presence of the great and powerful, flattering their vices—now dallying with the young, feasting their imagination with obscene pictures—now sighing and simpering in the ears of female gossips, who start and stare at his strange recitals; and now he is seen "riding on the posting winds, belying all the corners of the world."

"Peace flees the neighborhood in which he makes
His haunts; and like a moral pestilence,
Before his breath the healthy shoots and blooms
Of social joy and happiness decay."

Almost every other vice meets with its due desert; but slander, perhaps the most odious and ruinous of them all, in most instances goes undetected and unpunished. The robber is consigned to prison, and the assassin to the gallows; but the slanderer, the infamous defamer and destroyer of character, escapes by paying a paltry fine of a few dollars. Neither human nor divine wisdom has provided any adequate check or punishment in this world, for so great an evil. In no day, perhaps, has this baneful infection been so widely spread and operative as the present. The freedom and boldness with which the characters of men are handled, both in public and private life, is one of the most alarming symptoms of degeneracy. Even the angel Gabriel, when disputing with the Devil for the body of Moses, did not venture to bring against him a railing accusation; but men, more bold and fearless, "rush in where angels fear to tread." Even children and youth are infected with this spirit to an alarming degree. The evil has entered the church, and laid waste the heritage of God. The sacred name of brother, and the honorable appellation of Christian, no longer command respect or conciliate esteem and kindness, as once they did. The great sympathetic chord, by means of which the warmth of Christian friendship is maintained, and which, under the gentlest impulse, communicates a thrill of pleasure, seems broken, and yields little else but discord and pain. Alas! that those professing the religion of Christ, and called by his meek and lovely name, should ever be seen tearing in pieces the character of their brethren, with the eagerness of blood-hounds, and the rapacity of tigers.

Love is the queen of the graces—where this is found, the other graces will be seen in its train. The heart in which this chiefest and loveliest of virtues reigns, is assimilated to God. "Whosoever loveth is born of God; for God is love." The spirit of Christ is eminently a spirit of love and kindness. This was manifested in all his intercourse with men. The apostles and primitive Christians showed that they possessed a large measure of this spirit—hence the world took knowledge of them, and said, "See how these Christians love one another." Doubtless, a measure of this spirit has been found in the church of Christ in all ages, but we are far from thinking that this is the golden age of its brightest manifestations. While much zeal is manifested, and efforts are making to spread the gospel of Christ among the heathen, it must be evident to all that there is a great decline of brotherly love and true Christian affection in the church; so that if Christ should send a fresh messenger to christians of this land, it would probably be in the language addressed to the church at Ephesus: "I know thy works, and thy labour, and thy patience, nevertheless I have somewhat against thee, BECAUSE THOU HAST LEFT THY FIRST LOVE." Whither—oh! whither hath the angelic spirit of charity fled! That charity which "THINKETH" and "SPEAKETH" no evil—which, while it "rejoiceth not in iniquity," "covereth a multitude of sins." Return, return, thou lovely spirit, and take up thy lasting abode in our bosoms, and we will grieve thee no more!

I think of Heaven as the home of the heart. Oh, how the heart needs a world for its expansion and solace? The types of Heaven are all in the affections. Its song, its fervor, its peace, its purity, are dimly shadowed forth, in its feelings and aspirations.

DIALOGUE.

The following dialogue, &c., was once given at a meeting by the late Methodist minister, WILBUR FISK, and is now selected from the Christian Souvenir :—

“Christ.—Go preach my gospel.

“Answer.—But Lord I have other engagements.

“C.—You are not your own ; you are bought with a price.

“A.—But, Lord, I have been preparing myself for another profession : I have been struggling for an education : I have high prospects before me, &c.

“C.—What have you that you have not received ?

“A.—Lord, I have strong domestic feelings, and I hope one day to have a family and home of my own.

“C.—He that loveth houses or lands, wife or children, more than me, is not worthy of me.

“A.—Lord, I have aged parents, and I am an only son. Filial love and duty require that I should look after them.

“C.—He that loveth father and mother more than me, is not worthy of me.

“A.—Lord, is there no excuse ? May not another answer ?

“C.—The gifts and callings of God are without repentance.

“A.—At least, let me first stop and bury my father and mother.

“C.—Let the dead bury their dead.

“A.—At any rate, I must wait awhile, and acquire some property, &c.

“C.—He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven.

“A.—Lord, I cannot go.

“C.—Woe unto you, if you preach not the gospel.

“A.—But, Lord, wilt thou not pity a poor, helpless wretch, who begs for an excuse as one would plead for his life ?

“C.—‘Ye know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor, that ye through his poverty might be made rich.’

“Here the dialogue ended. The young man covered his face with his hands, and bursting into tears, cried,—

“ ‘Nay, but I yield, I yield.’

“The bond was signed and sealed, and the youth was consigned over, soul and body, to the church. The next thing I saw of him, he was threading a pathless forest among the Green Mountains, bordering upon the Canada line, driving his horse before him because of the roughness of the wilderness, cheerful as an angel on an errand of mercy. And I heard his song, with which he made the rugged mountain-tops that hung over his path reverberate ; and what, sir, do you think it was ?

“ ‘No foot of land do I possess,

No cottage in this wilderness,

A poor, wayfaring man :

I lodge awhile in tents below,

Or gladly wander to and fro,

Till I my Canaan gain.

Nothing on earth I call my own,

A stranger, to the world unknown,

I all their goods despise ;

I trample on their whole delight,

And seek a city out of sight,

A city in the skies.’ ”

THE FAMILY ALTAR.

The Christian is, in an important sense, a priest in his own house, to offer the daily sacrifice of prayer and praise. Family worship is as plainly a dictate of reason and religion, as is any other duty. There are obvious reasons for it. Common interest, a sense of mutual dependence and obligation, love, gratitude and reverence, prompt to it. Most heathen nations have something like it; and the pious, in all ages, have practised it. The morning and evening sacrifice prefigured it. The Saviour is supposed to allude to it in that promise, "where two or three are met" etc. The exercises properly pertaining to Family devotion are, the **READING OF THE SCRIPTURES, PRAISE AND PRAYER.**

Wherever the patriarchs of old sojourned, there they built an altar of wood or stone, and worshipped God. So now, whenever you find a Christian dwelling with his family, you find an ALTAR, and prayer jointly offered, morning and evening. The altar we speak of, is not of wood or marble, but is a heart in which God dwells by his spirit; the sacrifices are those of prayer and praise. The Christian in the closet, is an interesting sight—thence he derives strength for every other duty. It is a sight still more interesting, to see him leading his family to the altar of God, and seeking a blessing upon them. What sight is more beautiful; the scene is full of moral sublimity. He feels the importance of the trust committed to him; gratitude and a sense of constant dependence, make him bow low and lift up his soul in praise and strong aspirations; his heart expands with love to his children and all under his care, and he seeks a blessing on all. The secret of the Lord is in his tabernacle—the most High dwells there. Blessed, indeed, are those families which enjoy such privileges; yea, blessed is that people among whom such families abound; they are the nurseries of the Church, and the bulwark of the nation.

The motto of the Christian is, "AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD." He would as soon think of neglecting prayer altogether as Family prayer. The fire never goes wholly out upon his altar. Satan cannot do much in a praying house. Here the temptations of the world, and the floods of ungodliness, meet an obstacle which breaks their force and drives them back. Far away from such a house, levity and profane jesting are driven. The heedless world see that this place is holy ground, and they are not wont to intrude upon it. Let but an altar be erected in a family, and wicked men and evil spirits depart. They cannot abide the presence of God. No sooner does a man set up the worship of God in his family, than he finds himself forsaken by multitudes of vain persons that used to visit his dwelling. By this act, it is understood that he has become a religious man, and intends to serve God. They rightly judge that those who choose the worship of God, can take no pleasure in the society of vain and wicked persons; until, then, an individual takes this step, the world will not leave him, and withdraw. Religious and irreligious families are separated by this one thing more than by any other.

Formerly Family worship was conducted in a much more solemn manner than it is now. A particular hour of the day was set apart for the service, with which nothing was ever permitted to interfere. It was called **THE HOUR OF PRAYER.** The members of the family were all assembled; a portion of Scripture was read and commented upon, then a hymn of praise was sung, in which all joined; and, lastly, fervent, solemn prayer was offered up. The place was solemn as the house of God; the season resembled holy time. Deep silence reigned in the little group, broken only by

the sweet accent of praise, or the thrilling tones of supplication. There was no levity, nothing to turn away the eye from God. The service over, the little band separated and retired, and silence reigned throughout the dwelling. The remembrance of scenes like these, in my own father's house, are as fresh as the events of yesterday. Often, in imagination, I have been carried back to my paternal home, and mingled again in the hallowed scenes of family worship, where my father, with patriarchal dignity, presided, and I seemed to hear his voice again. Every eye was turned with respectful attention and confiding love towards him, while from his lips dropped the words of instruction, or with solemn awe he approached the throne of grace.

But now how different! how changed the scene from what it was! We see, indeed, little of what some have denominated, this old-fashioned, Puritanical preciseness. No particular time is set, no hour consecrated exclusively to this service; but it occurs just as it happens, and with little order and regularity. Perhaps it is observed at an unseasonable hour, or not at all. The Bible is read without comment; no hymn is sung; and prayer is hurried over. There are, doubtless, exceptions; but this we fear is the general mode, and, if so, we have little to boast over our pious ancestors. When we compare our laxness with their STRICTNESS, we see we have not outrun them in piety. If we have outstripped them in some things, we have certainly fallen behind them in this respect. On this subject we need to reform and "return to the old paths."

Many excuse themselves from the observance of family worship. Some plead the want of ability; some the want of gifts and knowledge; some plead the want of time, and many the want of religion. But all these excuses are vain and wicked. Some say they want CAPACITY for the work; it is more probably a want of disposition. A man who can give good counsel to his children, can pray with them; it requires no more ability to do the one than the other. The parent who does not love his children enough to pray with and for them, must be hard-hearted indeed, and if, through his neglect, they remain impenitent and are lost, he will be treated as the destroyer of their souls. Think of this, ye who restrain prayer in your families and leave your children to go to destruction.

Some are ashamed to engage in the duty. Is it then a weakness to worship God? Have not the greatest and best men that ever lived, set you an example? The glittering host of heaven bow down and worship God, and are you ashamed of Him? For such dishonor cast upon Him, you have reason to tremble. If you are ashamed of God, He will be ashamed of you. If you honor not God before your families, WHERE then will you do it? Is He not the God of families, and will you not honor Him as such? Will a man rob God? And have you not done this daily in neglecting one of the most reasonable and solemn duties you owe to Him? Will a man rob his own children? Will you rob yourselves and household of the greatest honor and blessedness? Do you not rob your children by leaving them to wander in the dark, without the light of your example, and the hallowed influence of your prayers? Your voice, it may be, is often heard in foolish jesting, or idle conversation, or, perhaps, in scolding, but never in the broken accents of supplication, or cries for mercy upon them. Is this not robbing them of the sweet consciousness of your love and tender solicitude for them, and of that feeling of reverence and boundless confidence they would otherwise cherish for you?

But you have NO TIME for this duty, you are pressed beyond measure with numerous cares; and what was time given for? Will you give it

all to minor concerns, and neglect the most important duties? Will you provide for the body, and neglect the soul? By greater diligence and order could you not save time, and have enough for religious duties? Have you more to do than David had, who, with the affairs of a kingdom and camp on his hands, found time for domestic devotion? What says the Saviour? "Seek first the kingdom of God."

A house without a Family altar—what a dwelling that must be! how dark and cheerless! No blood of atonement is sprinkled on the door posts; ministering angels come not nigh; the spirits of darkness are there to tempt and torture. In a dark and stormy night, a godly minister stopped at the house of a stranger, but finding they had no Bible, and no family altar, he rose up to depart, saying, he would rather be exposed to the pelting of the storm, than tarry in such a place; but the master prevailed on him to stay, and called his family together. He prayed, the blessing of God descended, and the house became a house of prayer.

I wonder men, in a Christian land, are not afraid of living without God in their dwellings. They have no promise of protection, but God has threatened to pour out His fury upon them. Parents, if God is not with you to bless you, how can you feel safe on your pillows? A house, though built of marble or cedar, is no protection where God is not. It may keep out the wind and rain, but it cannot shield you from the storm of his wrath. You may have a lovely wife and lovely children, but if you have no place for God in your dwelling, no altar for Him, you have no friend on whom you can rely when death rends asunder the ties of nature. You may live in a palace and fare sumptuously every day, but this will not make you happy, or make death and eternity less dreadful to you. Tremble to think that your house is full of altars dedicated to pride, pleasure and ambition, but NO ALTAR TO THE GREAT GOD IS THERE. Make haste, then, and build an altar to God.

DEATH PREFERABLE TO LIFE.

I would not live always, away from my home. How many pleasing associations and tender recollections, are awakened by the mention of home! Around what place do the affections linger with such strong attachment, or what spot looks bright and happy when the rest of the world appears dark and cheerless, but that characterized by the expressive word *home*? Where do the skies wear a peculiar brightness, and Nature present peculiar cheerfulness and loveliness, but at home!

Home is a place of *friendship*. There the youthful affections are first called into exercise, and the kindness with which they are reciprocated awakens attachments that will long be cherished and perpetuated.

It is a place of *security*. Living in friendship, the inmates of home are secure from the mutual attacks of slander and misrepresentation. It is secure from that false invective, which embitters so much of the intercourse with a censorious and misjudging world.

It is a place of *confidence*. Bound together by common interests, and secure of each other's friendship, among the inmates of home, what room can there be for distrust.

It is a place of *peace*. Where affection presides, peace is her certain attendant, and will make home.

The place of *happiness*. That place cannot be miserable where friendship, security, confidence and peace are found to dwell.

The mention of home will awaken the recollection of the honored father,

who counselled and supported; of the kind mother, who consoled and cherished; and of the society and sweet converse of brothers and sisters.

But Heaven is the Christian's home. Here, he is a stranger and a sojourner; but he is travelling to a city which hath foundations, the abode of friendship and peace. *Divine love* is the sacred principle that animates all hearts in the regions of bliss, from the "rapt seraph" to him who has "washed his robes in the blood of the Lamb." It unites the inhabitants of Heaven in an indissoluble band of harmony, and attaches them to God himself.

Security is also there. Security from the influence of unholy affections. Into Heaven sinful passions, which here make the human bosom the abode of wretchedness, can never intrude. There will be security from the temptations and hostility of wicked men, and from the enmity and malice of the great spiritual foe. With the Prince of Peace, *peace* shall ever reign, and from the right hand of God shall flow the river of his *pleasures* for evermore.

I would not live always separated from my pious friends, in whose sacred society and holy friendship, I found such delight and profit, but who have preceded me in their entrance into glory. For in Heaven the pious friendship of this world shall be renewed and perpetuated.

In Heaven will be enjoyed the society of the pious and holy of all ages — of Adam, the first and great father of the human family; of Noah, the progenitor of a new world; of Abraham, the founder of the Jewish people, and the father of the faithful of all nations; of Moses, who talked with God, face to face; of David, the sweet singer of Israel; of a host of prophets and apostles, of whom were we to speak, time would fail us; of Paul, who laboured in the cause of his master, more abundantly than all others, and who now wears a richer crown; of those holy martyrs of the primitive church; of that multitude of Christian worthies, of whom the world was not worthy; of the heroic reformers from the corruptions of popery, who counted not their lives dear to themselves; of the devoted modern missionaries of the cross, who have given an example of apostolic zeal and heroism; of Brainard, the early apostle to the neglected and abused aborigines of this country; and of Martyn and Heber, names which will long be embalmed in the endeared recollection of Christians. And could the Heavens be spread, and our faith lost in sight, we should see them clothed in robes of light, and hear them, with hearts of love and tongues of fire, singing hallelujah, hallelujah to the Lamb!

THE WEALTHY FAMILY.

Those are not the wealthy, often, who appear to be so, or who boast of being so; the sinner must be poor. He has no God to comfort him; no Saviour to deliver him; no Guide to conduct him; no Advocate to plead for him; no inward peace to support him; no title to heaven to animate him. He is poor. He is in want. He will want confidence and comfort in death; a wedding garment, in which to appear before God; and a comfortable home throughout eternity. Every sinner is poor; his resources will soon be exhausted, and he will find himself "wretched, and miserable, and poor, and blind, and naked." They may have the show of property, but not the reality; this belongs to another family.

The Lord's people all fear him; that is, they fear to offend Him, and desire above all things to please Him; and though they appear poor, they are really rich. God hath provided all good things for them, and He

giveth all good things to them. They have a solid peace, flowing from a knowledge of acceptance with God through the blood of Jesus. They have a joyful hope, which blooms with immortality. They are assured of strength equal to their day; and of sanctifying grace to make all their troubles work for their good. They are content with God's wise and holy appointments; and godliness with contentment is great gain. They acquiesce in the will of God; and are often filled with joy which flows from His presence. They obtain victory over the temptations presented to ensnare them; and live above the world, which would allure and beguile them. They are sure of support in death; they look forward to a joyful resurrection; and anticipate heaven as their portion for ever.

There is no want to them, for all they can need is promised; and every promise is confirmed by the blood of Jesus. Jehovah is theirs with all He is or has; His power is their support—His wisdom their guide—His fulness their fortune—His mercy their friend—and His love their heaven. "Happy are the people which are in such a case." But all the Lord's people are in this case, and therefore they are happy. Just think of having God for your present, constant, eternal friend; of having the wealth of Deity to supply and satisfy you. But if you fear God, this is the case. No truth is more clearly revealed; no fact is more powerfully confirmed; no subject is more rich with consolation. Strength may be exhausted, health may decline, courage may fail, riches may flee, friends may forsake, enemies may increase, all circumstances may change; "but they that seek the Lord shall not want any good thing." Sweet promise of a faithful God! Here, pilgrim, is thy staff; take it and travel home. Here, saint, is thy cordial; drink and forget thy misery. Here, believer, is thy fortune; take it and live upon it, while a resident below. Here, faithful soul, is thy antidote; use it to dispel thy fears and cheer thy fainting heart.

ON KNOWLEDGE.

AN INQUIRY INTO THE KNOWLEDGE OF THE ANCIENTS, AS COMPARED WITH THAT OF THE MODERNS.

"There is nothing new under the sun."

There is a dogma held by some philosophers, that genius is entirely dependent on opportunity, application and circumstance, and that one man is as likely to become great as another, if equal advantages are granted. Not less prevalent, and not less false than this hypothesis, is the notion among the superficial, that the moderns have far outstripped the ancients in general knowledge, and that the sciences have been carried in discovery and improvement far beyond any knowledge the ancients had of them. The falsity of this may be proven by many respectable authorities, and first I shall speak of Chemistry.

Chemistry, in which so much improvement has been made of late, and which a century ago was but the rude skeleton of a science, was nevertheless well known to the ancients. Chemistry had its origin in Egypt. Plutarch, in his Isis and Osiris, calls a district of Egypt Chamia; hence from Chamia or Chimia, comes the word Chemistry; or, as it is sometimes written, Chymistry. Scripture tells us of the land of Cham, and Bockhart says, the Copts still call themselves Chemia, or Chami.

Tubal-Cain is the first chemist we have any account of, who worked in brass and iron, and consequently, must have had a considerable knowledge of the science; for he had first to work the mine, and afterwards to separate and refine from the ore, all of which are chemical operations. The Vulcan of heathen mythology was no other than Tubal-Cain.

As there are now some chemical operations which were unknown to the ancients, so did they understand some which modern science cannot fathom. The Scriptures inform us that Moses rendered the golden calf potable, which the great Boerhaave acknowledged was beyond the power of any chemist of his time. Modern chemistry has a solvent for gold, which is the *aqua regia*, or nitric and muriatic acids united, but it does not render the gold potable; on the contrary, it would destroy life. The cement with which they reared the monuments of their glory, is unknown to modern times; and also the manner of embalming their mummies, which have resisted the tooth of time three thousand years. Every means have been tried by the moderns to recover the lost art of embalming bodies, but without effect; which evidences in the Egyptians a superior knowledge of Chemistry. The mummies of Lewis de Bils and Jean de Bois, who were celebrated in the art, have gone to corruption. There is a mummy in the museum at London, which is covered with granated glass of various colours, which serves to show that they were acquainted also with the manufacture of glass.

We are told by Pliny, that the emperor Caius, by means of fire, extracted gold from orpiment, which the Alchemists could never do, though in hunting for gold they stumbled on phosphorus. Cleopatra laid a wager with Marc Antony, that she would exceed him in the costliness of a supper, and, in conjunction with Phacas, her physician, dissolved a pearl of great price in a kind of vinegar, which was served up at table as a conserve. These processes are far beyond modern chemistry, and there is another I shall mention, equally as strange. Petronius informs us, that an artificer presented to Tiberius a vessel made of malleable glass, which he happened to let fall. The artificer took it up, and with a hammer beat out the dents which the fall had made. The emperor, upon asking if any one else knew the secret of making such glass, and being answered in the negative, ordered him immediately to be beheaded, lest such a discovery should render gold and silver of no value. That such glass was made cannot be denied, for the authors of the time speak positively on the subject, among whom were Pliny, Petronius, Isidorus and Dion Cassius.

Painting on glass was carried to far greater beauty among the ancients than among the moderns. The windows of their churches were painted in the most brilliant manner, without clouding in the least degree the transparency of the glass. Boerhaave declares that it cannot be imitated in modern times. The ancients also excelled in enamelling and mosaic works, as may be seen in the works of Pliny, if I mistake not. Also in their imitations of precious stones.

That the ancients understood the art of distillation, is proven by the fact that the alembic, one of the principal instruments, derived its name from the Greek language. Athenæus tells us, that the word *ambix* meant the cover of a pot, and among the Arabians the same term was used, only with the addition of *al*, which begins most of their words, and hence the name alembic. Seneca describes an instrument of the same kind; and Aristotle tells us that oil was extracted from sea-salt, which of course must have been distilled. Pliny gives evidence of the same. Galen performed many experiments by fire, and knew that by it many secrets of nature might be discovered. Hippocrates, the friend of Democritus, understood the general principles of chemistry, and was well instructed in its useful parts. Many passages from Plato are considered aphorisms in chemistry, and Dioxorides mentions many substances now known in chemistry. Ammonia, we are told, received its name from having been discovered near the temple of Jupiter Ammon. Petronius declares that Democritus, the father of experimental philosophy, extracted the juice of every simple, and that there was not a quality belonging to the vegetable or mineral kingdom that had eluded his curious research.

The ancients are considered in the background with respect to the invention

of gunpowder, but there is numerous proof upon proof that they were well acquainted with it. Virgil and Valerius Flaccus speak of the imitation of thunder, produced by Salmoneus, in such a manner that we cannot but believe that it was effected by gunpowder. He fell a victim to his experiments, and it was believed that Jupiter destroyed him for his audacity. Dion informs us that Caligula imitated thunder, and the historian Agathias says, that Anthemius Traliensis fell out with the rhetorician, Zeno, and set fire to his house with thunder and lightning. But to set the matter beyond doubt, Marcus Græcus gives a receipt, which is the same now used for making gunpowder; namely, sulphur, charcoal and saltpetre. He then mentions the mode of making rockets. This proves that the ancients were not unacquainted with the science of chemistry.

The moderns claim all praise with respect to that part of philosophy which treats of sensible qualities, or which places sensation in the mind instead of the body. Yet Socrates, Plato, and a host of ancient philosophers, were well aware that odours and colours, heat and cold, were sensations produced in the mind—produced by the varied operations of surrounding bodies. Aristotle has told us, that “sensible qualities exist in the mind.” The very doctrine of Descartes and Mallebranche was comprehended in the Pyrrhonic philosophy. Democritus was the first who denied that bodies possess sensible qualities, and Epicurus adopted his doctrine. Plato says, “we ought not to conclude that the wind is in itself hot and cold at the same time; but to conclude with Protagoras that he who is hot, feels it hot, &c.” Sextus Empiricus, when speaking of the doctrine of Democritus, says, that “sensible qualities have nothing in reality but in the opinion of those who are differently affected by them, according to the different dispositions of their organs; and that from this difference of disposition arise the perceptions of sweet and bitter, heat and cold; and also that we do not deceive ourselves in affirming that we feel such impressions, but in concluding that exterior objects must have in themselves something analogous to our feelings.” Epicurus speaks in a similar manner.

Even Newton’s theory of colours, which has immortalized his name and shed glory upon the age and country in which he lived, was known to the ancients. As the ancients gave birth to the sciences, so they seemed determined to leave little for posterity to discover. Pythagoras had a just conception of the formation of colours, and his disciples taught the doctrine that they were the result of the different modifications of reflected light. Plato and his disciples taught, that light was emitted in straight lines, and proved that the angle of incidence is always equal to the angle of reflection. Plato has told us the same thing that Newton has told us; that colours are produced by light transmitted from bodies. Descartes held the doctrine that light was propagated in an instant, which, though wrong, he took from Aristotle. Modern philosophy teaches that light is progressive, that one particle sets another particle in motion, until it reaches the earth. Aristotle held the same opinion. He calls light a pure, subtle and homogeneous matter; and Chrysippus, with Philoponus, says, that light is set in motion in the same manner that when one end of a stick is moved, the other end moves also.

The attraction of gravitation is considered an immortal honour to modern discovery, but this too was known to the ancients, Sir Isaac Newton having only explained it in a clear and forcible manner. The followers of Pythagoras, and Plato himself, accounted for the revolution of the planets by the two powers of projection and gravity, and Timæus mentions the same. Plutarch, who was well versed in astronomy, speaks of that force by which the planets gravitate towards each other, and, in mentioning the tendency all bodies have to fall to the earth, he says, it is owing “to a reciprocal attraction, whereby all bodies have this tendency, and which collects into

one, the parts constituting the sun and moon, and retains them in their spheres." The ancients knew that gravitation was to a planet, as the inverse proportion of its quantum of matter and the square of its distance. Aristotle and Lucretius believed, that the gravity of a body was increased or diminished according to the quantity of matter contained in it. Galileo candidly acknowledges that he derived from Plato his idea of the mode of calculating how the different degrees of velocity ought to produce that uniformity of motion seen in the revolutions of the planets.

The Copernican System, which fixes the sun in the centre, the fixed stars in the circumference, and the planets in the space between, is another boast of modern discovery, though it was well known to Pythagoras, to Plato, to Aristarchus, and to many other celebrated ancient philosophers. Philolaus, who published the system of Pythagoras, remarks that the earth moves in an oblique circle, evidently meaning the zodiac. Aristarchus placed the sun, as a fixed body, in the centre of an orbit, around which the earth revolved. Plato became convinced of his error in making the sun revolve round the earth, and reassumed the doctrine which he had long before imbibed from Timeus, the Locrian. He expressed himself sorry that he had not followed the indications of nature, and placed the sun in the centre. There is no doctrine in philosophy so ancient as that which teaches that the earth is round, though Galileo in modern times was punished for asserting it. We are told by Diogenes Laertius, that Plato was the first who called those people on the opposite side of the earth antipodes; Pythagoras having the honor of the doctrine. The doctrine was a subject of controversy in the time of Plutarch, as may be gathered from his works. The very appearances and circumstances, which were brought in ancient times as proof of the sphericity or roundness of the earth, are still used. From the circular shadow of the earth on the moon in an eclipse, and from the stars changing their position as we travel south, Aristotle concluded that the earth was round; and Pliny drew the same consequence from observing, that when the land has disappeared from a person on the deck of a ship, it is still visible to one on the mast.

Notwithstanding the great invention of telescopes, by which the moderns have discovered that the planets revolve on their own axis, the ancients discovered the same without any such aid. Atticus tells us, that Plato made each of the planets move about its own centre, while they were moving in their general course round the sun. Cicero tells us that the same doctrine was held by Nicetas of Syracuse. The very same doctrine, which is taught by the moderns concerning the moon, was held by the ancients. Thales taught that the moon had no light within itself, but shone by reflected light from the sun. From this, Empedocles accounts for the absence of heat in its rays, it being impossible by the strongest lens to produce fire. Orpheus, and after him Pythagoras, taught the doctrine that the moon, like our earth, was inhabited; though they believed that they were a nobler race than those on the earth. Orpheus speaks in his verses, of the mountains and valleys of the moon, and Democritus declares that the shadowy parts of the moon were occasioned by the lofty Lunar mountains, which prevented the valleys from reflecting light, by overshadowing them. Plutarch gives another reason for the existence of those spots. He says, "those deep and extensive shades on the moon, must be occasioned by the vast seas it contains, which are incapable of reflecting so vivid a light, as the more solid and opaque parts; or by caverns extremely wide and deep, wherein the rays of the sun are absorbed." It may be gathered from the works of the same author, that in his time, as well as

in modern times, it was a subject of dispute whether the moon yielded vapours for the production of rain. He held the negative opinion, and believed that it was impossible, inasmuch as the moon was heated by the constant rays of the sun which must dry up its humidity. Therefore, he was convinced that clouds, rain, winds, plants and animals had no existence on the bright satellite of the earth. The moderns hold the very same opinions, and indulge in the same controversy. The doctrine of the truly philosophic Herschel, that the fixed stars were suns round which other systems like our Solar system revolved, was taught by the ancient philosophers, proof of which I could bring from the works of many, if space would permit. Herschel's idea of the galaxy, or milky way, was familiar to the ancients. Aristotle's notion that it was caused by exhalations suspended in the air was false, and also that of Pythagoras, who believed it once to have been the sun's path; but Democritus tells us, "that what we call the milky way, contains in it innumerable fixed stars, the mixture of whose distant rays occasions the brightness which we thus denominate." This is precisely the doctrine of Galileo. The Grecian philosophers were familiar with the idea of a plurality of worlds, for Plutarch says he had no doubt of the existence of innumerable, though not an infinite, multitude of worlds, and that like ours they were composed of land and water, and surrounded by sky. Anaximenes believed that there were other systems revolving round other suns, and Thales held the same opinion. Even Orpheus, who lived in the time of the Trojan war, hints at it in one of his poems. Democritus hints at the existence of satellites, which the telescope has since brought to light.

It appears that the ancients had a correct notion of comets, for Pythagoras and Aristotle both call them wandering planets, which appeared only in certain parts of their orbits. Seneca informs us that the Chaldeans considered comets to be planetary bodies, and Diodorus Siculus says that the Egyptians could foretell the return of comets. Seneca, in his seventh book of natural questions, speaks elegantly on the subject; he tells us, "that there was an immense number of them, but that their orbits were so situated, that so far from being always in view, they could only be seen at one of the extremities."

The ancients left the moderns far behind in making discoveries in Mathematics, a few of which I shall mention. It is conceded by all that Thales was the first who predicted eclipses, taught that the earth was spherical, and the ecliptic in an oblique position. No less service did he render to geometry than to the sciences generally. He demonstrated the properties of the circle, discovered that the angles at the base of an isosceles triangle are equal, and that the two opposite angles of a right line cutting another are equal. He also taught the Egyptians how to measure the pyramids by the length of their shadows. Pythagoras, who was versed in all the sciences, was the first who reduced music to the principles of a science, which was suggested by the different sounds which proceeded from the hammers of a forge. Noticing that they came into unison at the third fifth and eighth percussions, he supposed that the difference in the weight of the hammers must be the cause, which he found to be the case from experiments on strings. He made many discoveries in geometry, among which is that wherein he demonstrates, that of all plain figures the circle is the largest, and the sphere of all solids. Plato discovered the conic sections, and if we judge from the arithmetic of Diophantes, there can be no doubt that the ancients understood Algebra. It is further evident from the demonstrations of Archimedes, concerning the spiral line and its proper-

ties. Aristarchus was the first who concerted a manner of measuring the sun's distance from the earth, and Hipparchus, to his immortal honor, first opened the way to the discovery of the procession of the equinoxes.

Though the invention of the printing press and the steam engine has conferred great honor on the moderns, yet they have not surpassed the ancients in mechanics and the general arts ; indeed in many of them they are far behind. The vast engines by which Archimedes defended the city of Syracuse, have never been equalled. He invented an organ of very complicated construction, which, besides the sounds of flutes and other instruments, imitated the male and female voices in a variety of tones, though all in harmony. His machines for hurling at the enemy vast stones, and the iron arms, which were so constructed as to seize a ship and tear her to pieces, were truly wonderful. We are told that there was an engine at Alexandria, when that city was besieged by Julius Cæsar, that drew vast quantities of water from the river and hurled it in the faces of the enemy. To Archimedes we owe the invention of the screw which bears his name, and to Ctesibius the invention of the pump. Many others might be mentioned, but I shall pass on to architecture. The Pyramids of Egypt have never known a rival in modern times, and the magnificent temples and palaces of Palmyra, now in ruins, have never been even imitated, to say nothing of the noble buildings of Babylon. The grandeur of ancient Italy will perhaps never be surpassed or equalled in architecture.

With respect to statues and sculpture generally, the ancients excelled. The Colossus at Rhodes was a wonderful production, the thumb of which few men could encompass with outstretched arms. Pliny tells us that Semiramis had a mountain cut into a statue of herself, which was nearly two miles high ; and an artist, according to Plutarch, offered to make a statue out of Mount Athos to represent Alexander, which should hold a city in one hand and a river in the other. It would have been eight or ten miles in height, and more than a hundred in circumference. What sculptors of modern times can be compared with Praxiteles, Phidias, Polycletus, Cleomenes and others ? What works can equal the Venus de Medicis, now in the Farnesian palace at Florence, executed by Cleomenes, the Athenian ; the Niobe of Praxiteles, at Rome ; the Hercules strangling Anteus, by Polycletus ; the statue of Laocoon, made by Polydorus, Athenodorus and Agesander ; and the dying Gladiator, by Ctesilas ? And what modern artist has equalled the Apollo of the Belvidere, executed by Agathias of Ephesus ? This statue has been admired by thousands.

The ancient paintings were also of a superior cast. Those found in the ruins of Herculaneum may serve as examples. The picture of Chiron and Achilles, supposed to be the production of Parrhasius, and that of Theseus vanquishing the Minotaur, are considered excellent ; also those of Pan and Olympe and the birth of Telephus. These were all produced in the decline of the arts, and if they were so excellent, what must have been the productions of Apelles, Zeuxes and the great masters of their time !

Thus we see that the ancients were not deficient in a general knowledge of the sciences and arts, though the superiority of the moderns is much harped on by those who are ignorant of the subject. The subject of this essay was suggested by hearing a gentleman in conversation say, that "the ancients knew nothing of the sciences in comparison with the moderns, and that no ancient undertaking could equal the proud achievements of modern times." Let the reader judge from the few instances here recorded, and they will teach those who scoff at the knowledge of the

ancients, to "render unto Cæsar the things which are Cæsar's," or to bestow praise where praise is deservedly due. To know that we are so much indebted to the ancients, may also teach us to be grateful, and to improve those inestimable blessings, the sciences, which they have handed down to us.

Nor less are we indebted to the ancient historians, poets, orators and statesmen. We owe them not less for the examples they have set, than for the glorious emulation with which they have inspired us. Where among the moderns can we find historians equal to Xenophon, Thucydides and Tacitus? What poets equal to Homer and Virgil? Where can we find orators to compare with Demosthenes and Cicero, or statesmen to rival Solon and Lycurgus? The poems of the Iliad, Odyssey and Æneid stand alone, and the moderns have a thousand times attempted to imitate them, but in vain. The grandeur and brilliancy of ancient genius have never been equalled, and can never be surpassed. Ancient genius, like the proud pyramids of Egypt, stands everlastingly unique in the world, and to remain without a parallel. Never did any country produce so many eminent philosophers as ancient Greece. Alas! that Greece and Rome, Egypt and Arabia, the very cradles of the arts and sciences, should now be sunk in gothic ignorance and trod by a race of slaves! Alas! that the light of those luminaries of the world should so soon have been extinguished!

"THE WAGES OF SIN IS DEATH."

I saw a man, the slave of Avarice. The pursuit of gold was the object of his thoughts, the desire of his heart, the effort of his life. The magnificence of the firmament—the loveliness of the landscape—the beauty of the morning and the serenity of the evening—were all lost upon him. If Benevolence pleaded for the heathen, he looked upon her earnest countenance, and marked her flowing tears, without emotion. If Philanthropy advocated the education of the neglected and the protection of the outcast, he had no feeling. Wealth was his supreme idol. I beheld him resigned to its debasing sway. Age came on, but it brought no wisdom. Affliction followed, but it taught no repentance. Death approached, but it disturbed not his worldly anxieties. I studied his character. I expostulated with him. It was utterly in vain. The law of Providence was already executed; **THE SPIRIT WAS DEAD.** The social virtues had become extinct. The ashes of the grave covered his heart. And I turned away and wept, to think that, even on earth, human depravity should inflict on itself the dreadful penalty announced in the words, "**THE WAGES OF SIN IS DEATH!**"

I saw a man under the curse of Intemperance. Genius had enriched his intellect with its choicest treasures, and Learning had added its stores to them. Bacchus was his only god. If Heathenism had constituted him one of many deities, he had chosen him as his sole sovereign. He was surrendered to the fearful habit of intoxication. I looked on his downward course, and interposed to save him. The eye of his spirit was glazed—the ear of his spirit was deaf—the voice of his spirit was silent. I gave him a parting sigh—for he was inwardly dead—and he stood among his fellows, with the sentence fulfilled,—"**THE WAGES OF SIN IS DEATH!**"

I saw the scenes of Revelation pass before me. The mysterious cross grew radiant in my vision, and the exalted throne rose high above me. The world of light invited my fancy and confirmed my faith. Then came the world of perdition. I knew it did not belong to the original creation. The

sun had no splendors, and the stars no soft lustre for it. I felt that it had been created for a special purpose. Man has no name for it; God calls it HELL. I heard sad voices speaking from its torments, and the burden of its awful tones was, "THE WAGES OF SIN IS DEATH!"

I gathered a lesson from these scenes: that lesson is—SIN AND DEATH ARE ONE!

YOUTH'S DEPARTMENT.

THE YOUTH'S INFALLIBLE GUIDE.

The young, in every rank of animated being, attract a peculiarly pleasing and powerful regard. It is not, then, to be wondered at, that the rising generation of immortals should draw upon themselves the deepest interest of all who care for the glory of God and the happiness of man. However yet unnoticed by many and unknown to fame they are, the church and the world in a few years will impress their characters, for weal or wo, upon the generations to come, until the last trump shall sound the knell of departed time. Happy they in whom the prediction shall be fulfilled, "One generation shall praise thy works unto another, and shall declare thy mighty acts." What must be done, that it may be well for them for "the life that now is and for that which is to come?" Their moral and spiritual welfare must first and chiefly be regarded. All things else are of little comparative importance, and will be working for their good in proportion to the prosperity of their highest, their eternal interests. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Where shall the Christian parent find infallible directions for training up those who are to succeed him in the world? In the word of the living God. Do you ask, wherein shall a young man cleanse his way? How shall he escape the ruin which in ten thousand snares surrounds his path? How shall he be freed from the depravity of his own fallen nature, from the pollutions of the world that lieth in wickedness, and the power of the unclean spirit who worketh in the children of disobedience and leadeth them captive at his will? A divine oracle has uttered the response; "By taking heed thereto according to God's word."

Many are the claimants of the right, and candidates for the honor of guiding the youthful mind, and forming the principles, habits and manners of that class of our world's inhabitants, who are soon to manage all its interests, and share its various lot.

Public opinion, the world and fashion, are prompt to assume the reins, to dictate what they shall think, and feel, and do. Public opinion claims the right to prescribe the principles; the world, the habits and doings; and fashion, the manners of the rising race. But what is public opinion? Often the clamor of a few artful and designing men, who get up the cry of public opinion in order to carry their own measures and secure their own interests; and when it is the general voice, there is no security that it will be in the right. If the public opinion of the world is to be our rule in religion, we must be idolaters in politics, we must be monarchists, for protestant Christianity is in a very small minority in the one, and republicanism

in the other. Who is the world? The race of apostate men, the enemies of God and his people.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you." Follow not the multitude to do evil.

To walk according to the course of this world, is part of the description of those who walk according to "the prince of the power of the air," the spirit that now worketh in the children of disobedience. All that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. Honor, wealth, and sensual delight, are the three great idols of the world's adoration; these they pursue in constant rebellion against God, hating every thing that opposes them, and therefore hating God and his people that testify against them, and, at the hazard of their eternal ruin, snatching their sickly enjoyments from the very brink of hell. These are very unsafe guides to direct the young in the way they should go.

"If the blind lead the blind, both will fall into the ditch." "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." What is fashion? The arbitrary rule of the vain, who, with understanding incapable of anything truly great and useful, aim only at distinction in modes and forms, in dress and manners. And millions are weak enough to violate conscience and duty to acquire or retain a standing with them.

This Moloch, horrid king, besmeared with the blood of human sacrifices and parents' tears, demands and receives the sacrifice of the young, the tender and the fair, whose feeble frames are crushed in his instruments of torture, and their lives speedily exhausted in his midnight orgies. At his command, the family altar and the closet of prayer are abandoned, children are neglected, the confidence of creditors is abused, and the smile of the idol bought at the price of dishonor, crime and ruin.

The child that pursues the glittering butterfly through fields and swamps, is wise compared with the silly votaries of fashion. The high priest of this idolatry is the personification of all that is little and contemptible in man.

But, would you be wise and safe, honored and happy? Then take heed to your way, according to the word of Him who is all-wise, Almighty, the Blessed and only Potentate, the King of kings, and Lord of lords, the God of glory.

God, who knoweth all things, hath given us a map of this world and the next. He has laid down the road that leads to life, and that which leads to destruction. He warns you to avoid the one; he counsels, he commands, he entreats you to enter upon and pursue the other to the end, that you may obtain eternal life.

Make that your vade mecum, your constant companion, the man of your counsel, the light to your feet, the lamp to your path, to guide you into the way of peace. That word is stereotyped in the sacred records. It is spoken by the ambassadors of Christ: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

"Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God, for

he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." But it is not enough that a cold assent be given to the position, that the Bible is the only infallible rule of faith and of manners. This may be given, and yet the whole man remain under directions the most opposite to that of the divine word. The rule, to answer its purpose, must be understood and personally applied by each individual to himself. Beholding his natural face in this mirror, "he must not go away and straightway forget what manner of person he is, he being not a forgetful hearer, but a doer of the work, that man shall be blessed in his deed. Beholding, as in a mirror, the glory of God, we are changed into the same image, from glory to glory, by the Spirit of the Lord." The word should be studied as a whole, with diligence, preparation and prayer, laid up in the heart, and practised in the life. Go to that word for direction in every difficulty; for light in darkness, for consolation in distress. Speak to God in prayer, in the name of Christ, and he will speak to you by his word, and by his Spirit; cause you to hear his voice saying unto you, "This is the way, walk ye in it." So will he "guide you with his counsel, and afterwards receive you to glory, when you shall see no longer as in a glass darkly, but face to face, and know even as also ye are known."

COUNCILS FOR THE YOUNG.

Never be cast down by trifles. If a spider breaks his thread twenty times, twenty times he will mend it up again. Make up your minds to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits, though the day be a dark one.

Troubles never stop forever,
The darkest day will pass away.

If the sun is going down, look up at the stars; if the earth is dark, keep your eyes on heaven! With God's presence and God's promises, a man or a child may be cheerful.

Never despair when fog's in the air!
A sunshiny morning will come without warning.

Mind what you run after! Never be content with a bubble that will burst, or a firework that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

Something sterling that will stay,
When gold and silver fly away.

Fight hard against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

He that revenges knows no rest;
The meek possess a peaceful breast.

If you have an enemy, act kindly to him and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and little, great things are completed.

Water falling day by day,
Wears the hardest rock away.

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped to school, never learns his lesson well. A man that is compelled to work, cares not

THE

Banner of the Covenant.

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OCTOBER, 1846.  
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PROCEEDINGS OF THE GENERAL SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH, IN NORTH AMERICA.

SESSION XXIV.

Xenia, O., August 5th, 1846, }
2 o'clock, P. M. }

The General Synod of the Reformed Presbyterian Church in North America, met, pursuant to adjournment, in Xenia, Ohio, and was opened with a sermon by the Moderator, Rev. John M'Master, from 1 Timothy iii. 15. "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." After sermon the Moderator proceeded to constitute the Synod by prayer; when on motion, it was

Resolved, that Synod take a recess for twenty minutes.

After recess resumed business, and proceeded to ascertain the members, when it appeared that the following appointments had been made by the respective Presbyteries.

From the Northern Presbytery—Rev. Dr. M'Leod, and A. G. Wylie, Ministers; and James N. Gifford, William Cunningham—alternates, William Agnew, James Hayes, Ruling Elders.

From the Presbytery of Philadelphia—Rev. Dr. Wylie, Dr. Crawford, S. Stevenson and T. W. J. Wylie, Ministers; and Robert Orr, Joseph Fleming, Robert Guy, Ruling Elders.

From the Presbytery of Pittsburgh—Rev. Dr. Black, T. C. Guthrie, G. T. Ewing, G. Scott, A. W. Black and Josiah Hutchman, Ministers; and H. Sterling, J. N. Ewer, J. M'Fann, Wm. Scott, J. Robb. W. Hutchman—alternates, G. Adams, W. Brown, T. Floyd, John Dickey, A. Jordan, J. M'Vickar, A. Fulton, Ruling Elders.

From the Presbytery of Ohio—Rev. G. M'Millan, Wm. Wilson, E. Cooper, H. M'Millan, Ministers; and J. Cook, Thomas Wilson, T. Little, R. Reid, Ruling Elders.

From the Western Presbytery—Rev. Dr. M'Master, Samuel Wylie, John M'Master, T. A. Wylie, J. W. Morrison, M. Harshaw, Ministers; and David Stormont, James Blair, Simon Orr, D. D. Woodburn, J. M'Eldowney,—alternates, James Wilson, D. M'Clure, J. Hemphill, Ruling Elders.

From the Presbytery of Saharanpur there was no representation.

The roll of the Synod as completed, is as follows: Rev. John Niel M'Leod, D. D., Andrew Gifford Wylie, Samuel B. Wylie, D. D., Samuel W. Crawford, D. D., Theodorus W. J. Wylie, John Black, D. D., Thomas C. Guthrie, Andrew W. Black, Josiah Hutchman, Gavin M'Millan, William Wilson, Ebenezer Cooper, Hugh M'Millan, Gilbert M'Master, D. D., Samuel Wylie, John M'Master, Theophilus A. Wylie, John W. Morrison, Michael Harshaw, Ministers; and James N. Gifford, William Cunningham, Robert Orr, Gabriel

Adams, William Hutchman, James Cook, Thomas Wilson, Robert Reid, Robert Martin, Simon Orr, Ruling Elders.

Absent, Rev. R. H. Beattie, Samuel Stevenson, Gordon T. Ewing, George Scott, Thomas Donnely, James R. Campbell, Joseph Caldwell.

Proceeded to the choice of officers, whereupon it was

Resolved, that the mode of electing the Moderator be changed, and that Synod proceed to a nomination, and then elect by calling the roll and receiving the votes of members.

Rev. Dr. Wylie nominated Rev. Andrew Gifford Wylie, of the Northern Presbytery, and Rev. Thomas C. Guthrie nominated Rev. William Wilson, of the Ohio Presbytery.

The roll being called, there appeared for Mr. Wylie *seventeen votes*, for Mr. Wilson *eight votes*. Rev. Andrew Gifford Wylie was then declared Moderator, and took his seat accordingly.

On motion, Dr. McLeod was continued stated clerk, and Rev. A. W. Black, appointed Assistant.

Resolved, that the sittings of Synod be, until further ordered, from 9 A. M. until 12 M.; and from half past 2 until half past 5 P. M.

Synod then adjourned to meet in same place at the time designated. The Moderator concluded by prayer.

Same place, 9 o'clock, A. M., August 6th—Synod met, and was opened by prayer. Same members present as before, with the exception of Dr. Crawford, detained by indisposition, and the addition of Mr. Robert Martin.

The following alternates from the Ohio Presbytery were reported. Robert Martin, A. Weir, J. McCormick, J. S. Elliot.

It was moved by Rev. W. Wilson, and seconded by Rev. T. C. Guthrie, that the minutes be amended by recording the inquiry of Mr. Guthrie on yesterday, in relation to the reason why Rev. R. H. Beattie was not reported as a delegate of the Northern Presbytery to this Synod, and the decision of the Moderator pronouncing the inquiry out of order.

This motion was lost. The ayes and noes being called for, were as follows:—

Ayes, Rev. E. Cooper, T. C. Guthrie, J. Hutchman, W. Wilson; and G. Adams, W. Hutchman, R. Martin, R. Reid—8.

Noes, The Moderator, Dr. Black, A. W. Black, Michael Harshaw, Dr. McLeod, Dr. McMaster, John McMaster, G. McMillan, H. McMillan, J. W. Morrison, Dr. Wylie, T. A. Wylie, Samuel Wylie; and James N. Gifford, W. Cunningham, James Cook, Robert Orr, Simon Orr—18.

So Synod declined to amend the record.

The minutes were then approved.

The minutes of the last meeting of Synod were then read throughout as approved.

Adjourned to meet in the afternoon at the time and place appointed, the Moderator concluding by prayer.

Same place, half past 2 o'clock, P. M.—Synod met, and was opened by prayer. The minutes of the last meeting were read and approved.

Proceeded to the appointment of the standing committees. They were announced by the Moderator, and are as follows:

Committee on unfinished business—The Clerks.

Committee on Discipline—Dr. Black, Dr. Wylie, and William Cunningham.

Committee on Presbyterial reports—Rev. J. McMaster, Dr. Crawford, and T. Wilson.

Committee on Signs of the Times—Rev. W. Wilson, T. C. Guthrie, H. M'Millan, and James N. Gifford.

Committee on Foreign Correspondence—Rev. Dr. M'Master, Dr. M'Leod, and Robert Orr.

Committee on Travelling expenses—Rev. A. W. Black, and Gabriel Adams.

Committee on Supplies—Rev. H. M'Millan, S. Wylie, A. W. Black, Dr. Crawford, Dr. M'Leod.

Committee on Theological Seminary—Dr. M'Leod, Dr. Black, T. W. J. Wylie.

Proceeded to the consideration of the unfinished business according to the docket prepared by the Stated Clerk.

The Committee on Foreign Correspondence reported a communication from the General Synod of the Reformed Protestant Dutch Church, on the subject of the recent correspondence by delegation. The communication was received, read, and referred to the Committee on Foreign Correspondence. The Committee reported also, that they had transmitted to the Reformed Presbyterian Synod in Scotland the letter approved by Synod at its last meeting, and that a reply was directed to be made by the Scottish Synod.

Inquiries were made as to the observance of the days of Fasting and Thanksgiving. The replies were unanimously in the affirmative.

The domestic missionaries were called upon to report.

Rev. E. Cooper presented his report. It was declared satisfactory.

Mr. J. W. Faires was not present. Dr. Wylie reported the discharge of duty by him, within the bounds of the Philadelphia and Northern Presbyteries.

Mr. A. M. Stewart presented his report. It was declared satisfactory.

Mr. Robert Black presented his report. It was declared satisfactory.

Mr. J. Agnew Crawford presented his report. It was declared satisfactory. Synod then adjourned. The Moderator concluded by prayer.

Same place, August 7th, 9 o'clock, A. M.—Synod met, and was opened by prayer.

The minutes of the last meeting were read and approved.

Proceeded to the consideration of unfinished business.

The Pittsburgh Presbytery reported.

Resolved, That the report be referred back to Presbytery for completion.

The Ohio Presbytery presented their report. It was accepted, and referred to the Committee on Presbyterial reports.

The Western Presbytery reported.

Resolved, That so much of the Presbyterial reports as relates to the ordinary business of Presbyteries, be referred to the Committee on Presbyterial reports, and so much of these reports as relates to the subject of Union, be referred to a Special Committee, to be hereafter appointed.

The Philadelphia Presbytery presented their report. It was accepted and referred. In connexion with this, a report was received from the Session of the first R. P. Church, Philadelphia. It received the same direction.

Resolved, That the Special Committee on the plans of Union be composed of a member from each Presbytery, to be selected by the Presbyteries themselves.

Proceeded to the hearing of the special reports of the Presbyteries on the plans of Union.

The Northern Presbytery reported in part. The report was laid on the table until completed.

The Ohio Presbytery presented their report. It was referred to the appropriate Committee.

A report from the Session of Beechwood's congregation, on the "Basis of Union," was presented, read and referred to the Committee on Union.

The Western Presbytery reported on the plans of union. Report accepted and referred to the appropriate committee.

The Eastern Subordinate Synod reported an opinion on the plans of union. It was moved and seconded that the report be accepted and referred to the appropriate committee—(See minutes of next meeting.)

A request from Rev. Hugh M'Millan's congregation, for a meeting of Synod at Massie's Creek Meeting House, was presented, accepted, and laid on the table for future consideration.—Adjourned to meet at half past two o'clock, P. M. The Moderator concluded by prayer.

Same place, August 7th, half past two o'clock, P. M.—Synod met and was opened by prayer. The minutes of the last meeting were read and approved.

The following resolution was offered by Rev. William Wilson. *Resolved*, as a substitute for the motion to refer the report of what purports to be the Eastern Subordinate Synod, against the Basis of Union and in favour of Union by confederation, to the special Committee—that said report cannot be received by this Synod, inasmuch as there are at present, no Subordinate Synods under its jurisdiction.

As a substitute for this resolution, Rev. H. M'Millan moved that the whole subject be referred to a special committee. This motion was subsequently withdrawn. The discussion proceeded. The previous question was moved by Rev. A. W. Black and seconded by Synod. This brought the Synod to a vote on the original motion, to refer the report of the Eastern Subordinate Synod against the Basis and in favour of the plan of union by confederation, to the appropriate committee. The resolution was adopted and the report accepted and referred.

The ayes and noes were called for in the adoption of the resolution, and are as follows. *Ayes*, Dr. Black, A. W. Black, Dr. M'Leod, Dr. M'Master, John M'Master, Gavin M'Millan, Dr. Wylie, Samuel Wylie, and James N. Gifford, Robert Orr, Simon Orr.—11. *Noes*, T. C. Guthrie, H. M'Millan, W. Wilson, and G. Adams, James Cook, W. Hutchman, R. Martin, R. Reid, T. Wilson.—9. *Not voting*, The Moderator, E. Cooper, Michael Harshaw, J. Hutchman, J. W. Morrison, T. A. Wylie, and W. Cunningham.—7. Rev. W. Wilson declared his intention to enter his protest against the above decision, and assign reasons.—Synod then adjourned, the Moderator concluding by prayer.

Same place, August 8th, 9 o'clock, A. M.—Synod met, and was opened by prayer. The minutes of the last meeting were read and approved. Same members present as before, with the addition of Rev. T. W. J. Wylie, of the Philadelphia Presbytery.

The Pittsburgh Presbytery reported. Report accepted and referred.—The Northern Presbytery reported. Report accepted and referred.—The session of the Reformed Presbyterian Church, Xenia and Massie's Creek, Ohio, presented a report on the Basis of Union. It was accepted and referred.—The Session of the Reformed Presbyterian Church, Cincinnati, reported. Report accepted and referred.

A communication from the stated clerk of the General Synod of the Associate Reformed church of the West, on the subject of union, was received, read, and referred to the Special Committee on Union.

Presbyteries were called upon to announce their nominations for the Special Committee on Union. There were nominated—

By the Northern Presbytery, Dr. M^cLeod; by the Philadelphia Presbytery, Dr. Wylie; by the Pittsburgh Presbytery, Rev. T. C. Guthrie; by the Ohio presbytery, Rev. H. M^cMillan; by the Western Presbytery, Dr. M^cMaster.

A document containing a preamble and resolutions declaratory of the principles and present position of the Reformed Presbyterian Church, was presented by Rev. Dr. M^cMaster. It was on motion *Resolved*, that it be laid on the table for future consideration.

Resolved, on motion of Dr. Wylie, that Synod spend a portion of time in devotional exercises, and that a Committee of arrangements be appointed. Dr. Wylie, H. M^cMillan, A. W. Black, and Simon Orr are the Committee.

Rev. Dr. M^cMaster offered the following resolution; Whereas diversity of sentiment exists as to the propriety and expediency of Subordinate Synods, in the existing circumstances of the church, *Resolved*, That they be, and are, hereby abolished. This resolution passed.

Proceeded to the unfinished business—the consideration of the report of the Committee appointed at last Synod to prepare an answer to the protest against the Basis of Union, as that answer was published in connexion with the minutes of last meeting.

It was moved and seconded that the report of the Committee to answer the protest as that was published in connexion with the minutes of last Synod, be laid on the table.

As a substitute for this, the following resolution was moved by Rev. A. W. Black and seconded by Rev. T. W. J. Wylie:

Resolved, that this Synod do not consider any published report of any Committee which has not been passed upon by Synod, as having synodical authority. This resolution passed.

The Committee appointed to answer the protest, handed in a paper stating that they owe no report to this Synod.—Synod then adjourned, the Moderator concluding by prayer.

Same place, half past 2 o'clock, P. M.—Synod met, and was opened by prayer. The minutes of the last meeting were read and approved. The paper handed in by the Committee appointed to answer the protest, was taken up. Whereupon it was on motion,

Resolved, that the Committee have leave to withdraw their paper.

The Committee on devotional exercises presented their report. It was accepted, adopted, and is as follows:

The Committee on devotional exercises report the following order of duties: That Dr. M^cMaster preside and begin the exercises by singing the praises of God; That Dr. M^cLeod lead in prayer; That Rev. T. W. J. Wylie read a portion of scripture; That Dr. Black lead in prayer; And that Rev. Gavin M^cMillan sing and pronounce the benediction. The time of conducting these exercises to be on Monday immediately after the opening of Synod.

A printed paper styled, “Report of West Milton Session,” &c. &c., was submitted to Synod. Objection being made to its reception, the Moderator decided that as it was not addressed to Synod, it could not be received. Accordingly it was not received.

The communication from Massie’s Creek Congregation inviting Synod to meet in their church was taken up. Whereupon it was

Resolved, that Synod duly appreciate the kindness of the congregation manifested in their respectful invitation, and desire to reciprocate their friendly feelings; but they, at the same time, think proper to decline the invita-

tion, on the ground that it would disturb and derange the business in which Synod is engaged.

Adjourned, the Moderator concluding by prayer.

Same place, August 10th, 9 o'clock, A. M.—Synod met, and was opened by prayer. The minutes of the last meeting were read and approved.

Proceeded to the devotional services, Rev. Dr. McMaster in the chair.

These services being terminated, the Moderator resumed the chair, and business proceeded.

On motion of Dr. Wylie, *Resolved*, that no individual shall occupy the floor for more than fifteen minutes on any motion, without the special permission of Synod.

Resolved, that all Committees be directed to report this afternoon or as soon thereafter as possible.

Adjourned, the Moderator concluding by prayer.

Same place, half past 2 o'clock, P. M.—Synod met, and was opened by prayer. The minutes of the last meeting were read and approved.

The Committee on travelling expenses presented their report. It was accepted, adopted, and is as follows:

Report of the Committee on Travelling Expenses.

The Committee on Travelling Expenses report that the number of miles travelled by the members is eight thousand three hundred and thirty-one, and the amount of money paid is two hundred and thirty-eight dollars and thirty-three cents. From which deduct fifty dollars, being the salary of the stated clerk, and there is a balance remaining of one hundred and eighty-eight dollars and thirty-three cents.

This will give to each member two and a quarter cents per mile, leaving a small balance.

	Money paid.	Distance travelled.	Amount received.
Rev. Dr. Black,	\$20,00	250 miles	\$5,62 $\frac{1}{2}$
“ A. W. Black,	6,00	250	5,62 $\frac{1}{2}$
“ Dr. Crawford,		550	11,37 $\frac{1}{2}$
“ Dr. Wylie,	25,00	550	11,37 $\frac{1}{2}$
Robert Orr,		550	11,37 $\frac{1}{2}$
Rev. T. C. Guthrie,	11,00	250	5,62 $\frac{1}{2}$
“ Josiah Hutchman,	10,00	250	5,62 $\frac{1}{2}$
Gabriel Adams,		250	5,62 $\frac{1}{2}$
William Hutchman,		250	5,62 $\frac{1}{2}$
Rev. Dr. McLeod,	52,61	650	14,62 $\frac{1}{2}$
J. N. Gifford,		650	14,62 $\frac{1}{2}$
Rev. W. Wilson,	10,00		
“ J. McMaster,	7,00	200	6,75
“ G. McMillan,	7,80		
“ J. W. Morrison,	8,00	400	9,00
“ A. G. Wylie,	9,52	830	18,68
“ T. A. Wylie,	5,25	175	4,93
Wm. Cunningham,	10,00	820	18,50
R. Martin,	3,43	78	1,75
Rev. E. Cooper,		78	1,75
Simon Orr,		300	6,75
Rev. Samuel Wylie,		450	10,12 $\frac{1}{2}$
“ M. Harshaw,	5,00	450	10,12 $\frac{1}{2}$
“ H. McMillan,	22,00		
	<u>\$212,61</u>	<u>8,331</u>	<u>\$184,48$\frac{1}{2}$</u>

	Money paid.
Amount brought forward,	\$212,61
From 2d Reformed Presbyterian Congregation, Philadelphia,	11,72
3d Reformed Presbyterian Congregation, Philadelphia,	10,00
Centreville Congregation,	4,00
	<hr/>
	\$238,33
Stated Clerk's salary deducted,	50,00
	<hr/>
	\$188,33
Respectfully submitted.	

The Committee on Presbyterial Reports presented their report. It was accepted, adopted, and is as follows:

Report of the Committee on Presbyterial Reports.

The Committee on Presbyterial Reports would respectfully offer the following report:

That from a review of the documents put into the hands of your Committee, it is evident that the cause of God as maintained by this church is, to some extent, prospering. The most of the Presbyteries report the organization of new congregations; whilst the numbers of old congregations and their efficiency in acting, have not, so far as can be judged by these reports, been diminished. Whilst, however, our boundaries are extending and the number of our congregations is increasing, there is not a proportional increase of ministerial labourers. The fields are white to the harvest; but to a very great and lamentable degree, they are left unreaped. There ought to be more prayer to the Lord of the harvest to send forth proper, qualified labourers into the harvest; and with this prayer there ought to be vigorous efforts made to infuse, in regard to this matter, a proper spirit into the church, so that parents may give up their sons to the honourable work of serving God in the Gospel of his Son, and that the young may feel it as true, that he that winneth souls is wise, and that he that desires the office of a bishop, desires a good work.

It is gratifying to find from the Reports of Presbyteries that the cause of missions, both foreign and domestic, is finding its way, we trust, to the hearts, as well as calling forth the contributions of the people, under our charge. The church is, in her constitution, and ought to be in her administration, a missionary society, and her living Head will bless her just as she answers this great end of her existence. From this time forth, let us hope that the number will continue to increase, who shall act in the spirit of the declaration, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

In these reports we observe nothing requiring the special animadversion of this Synod, and in conclusion, we recommend that such parts of these Presbyterial reports as have been referred to this committee, be published with the minutes.

Respectfully submitted.

COMMITTEE.

Report of the Northern Presbytery of the Reformed Presbyterian Church to General Synod.

The Northern Presbytery respectfully report, that the general condition of things within their jurisdiction, is full of encouragement. The number of their ministerial members is as before reported.

The state of religion should be every where the most interesting subject of inquiry; and to ascertain what this is, and how it is to be improved, should be the special effort of the judicatories of the Church. Of this Presbytery feel the importance, and while they would lament before God, the imperfections of the Christian individuals and organized societies that are found within their bounds, they would also desire to acknowledge with gratitude the evidences they have that the Spirit of God is still among them in his gracious influences, and blessing the means of grace for the conversion of sinners, and the edification of believers in our most holy faith.

In the settled congregations and vacancies, generally, under the care of Presbytery, there are many of the people of God, who, while they are themselves preparing for heaven, are exerting a powerful influence for good on the community in which they move, and we are not without evidence that sinners are converted to Jesus Christ by the ministrations of the gospel that are carried on among us.

Our settled congregations, generally, are increasing in numbers, our vacancies are promising, and new openings have presented themselves during the past and current year, which if entered upon in season, might give a speedy extension to the church within our boundaries.

Presbytery continues to make large annual contributions to the extending population of the West. The emigration from our settled congregations and vacancies, to the growing towns and inviting prairies of that interesting section of our country, is constantly going on. Still, however, our own numbers are augmenting notwithstanding the constant draining our congregations are undergoing. We rejoice that our common cause in other sections of our country is thus advanced, although it is to a considerable degree at our expense.

The cause of Foreign Missions is still a matter of great interest to our people, and our Brethren in India received from them a liberal and cordial support.

Domestic Missions, too, are exciting a more than ordinary degree of attention among us; and we would cheerfully support any competent missionary, whose services could be secured to labour steadily in our bounds. It is hoped that some one may be found from among our young men, who, with the permission of General Synod, would be able to cultivate with success this interesting field.

Presbytery have to some degree been disappointed in not receiving the amount of supplies which had been provided by Synod. This arose chiefly from the necessary detention of Mr. A. M. Stewart who was prevented from fulfilling his appointments in our bounds. We would submit to General Synod whether it would not be for general utility, to make the appointments in the boundaries of Presbyteries for nine months or a year to each individual, instead of the short periods for which it has been the practice to assign them to the particular localities.

Presbytery have also to inform the Supreme Judicatory that, on 17th of June last, they licensed to preach the everlasting gospel, Mr. Robert M. Brown, of Schenectady. He is now engaged in supplying our vacancies. We have also one student of Theology, who is preparing for the Seminary, when he shall have been qualified to enter its classes.

As the subject of Union, and the consideration of the Plans for its promotion, referred to Presbytery by Synod, will be presented in a separate document, they need not be adverted to, here. We earnestly desire that our own unity be maintained unimpaired, and that the great cause of truth and order committed to our hands, may be permitted to suffer no detriment. And our prayer is,

that the Supreme Judicatory may have the special guidance of the divine Head of the church in this great emergency.

Signed, *Andrew Gifford Wylie*, Moderator,
John Niel McLeod, Stated Clerk.

Xenia, August 7th, 1846.

Report of the Philadelphia Presbytery, to the General Synod of the Reformed Presbyterian Church, at its annual meeting, in Xenia, Ohio, on the first Wednesday in August, 1846.

The Philadelphia Presbytery respectfully report,—that since last meeting of General Synod, we have held two semi-annual and nine adjourned meetings of Presbytery. Our ministerial members, in number and pastoral relations, remain as last reported. The congregations of Milton and M'Ewensville are still as sheep without a shepherd. Presbytery deeply sympathizes with them in their destitute condition, and affords them all the supplies in its power. The sacraments have been twice dispensed to them since the last meeting of Synod; and we are thankful to be able to report, that although they have been so long destitute of a stated pastor, their attachment to the sound principles, and their adherence to the good order of the church, remain unabated. They have received a very considerable accession in members during the past year, and in all respects their condition is encouraging.

Mr. Crawford, at his own request, was allowed to spend the months of January, February, and March,—during which he had been assigned by General Synod to this Presbytery—in Philadelphia, to prosecute whatever studies he might deem necessary. He spent some time in Milton, shortly after the last meeting of Synod.

Mr. J. W. Faïres is still on our roll as a licentiate, and, as usual, endeavours to make himself useful in preaching the Gospel. We hope, in future, to give him regular employment.

The Board of Superintendents of the Theological Seminary, at its last meeting in April, reported the following students to the Philadelphia Presbytery to be taken under trials for licensure, namely, Mr. David J. Patterson, Mr. Charles Brewster, and Mr. William Sterrett.

Mr. Patterson diligently applied himself in preparing his pieces of trial, and having delivered them with much acceptance, and sustained the usual examination, he was, on June 3, licensed to preach the everlasting Gospel, and immediately transferred, until the meeting of General Synod, to the Committee on domestic missions, appointed by the Eastern Subordinate Synod. We understand that Mr. Patterson has been labouring in Milton since the beginning of July with much acceptance.

Mr. Charles Brewster is not considered as being, for the present, under the care of Presbytery as a student of theology. Mr. Wm. Sterrett will be licensed as soon as his trial discourses have been delivered.

Presbytery reports, with much satisfaction, the organization of a Reformed Presbyterian congregation in the district of Kensington.—Preaching had been for some time previously afforded to the members of our church in that district, and on the sixth instant, the organization was made under circumstances highly encouraging, and beyond our anticipations.

The liberality of our people in meeting their pecuniary obligations for the support of the Theological Seminary and foreign missions, is deserving of commendable notice. From the Reports published in the "Banner," and those which will be submitted to Synod, it will be seen, that our interest in these institutions remains undiminished, and that God is continuing to bless our efforts for their sustentation, and his own glory.

We are giving more attention to the subject of domestic missions than we have formerly done. A plan was devised by the Eastern Subordinate Synod for the more successful prosecution of this cause, and from its adoption, we expect the best results. It has received the unanimous approbation of the Philadelphia Presbytery. We rejoice in the domestic missionary spirit that is beginning to prevail among our people. It is not local, or restricted to our own boundaries, but embraces the West as well as the East; and while we trust the missionary work will be vigorously prosecuted in our own Presbyterian limits, yet substantial aid will be furnished in cultivating the moral deserts of the West.

In conclusion,—We are thankful to God for the preservation of our lives during the past year: days of thanksgiving and humiliation have been observed according to the appointment of General Synod; peace prevails among us; the ordinances of divine grace are regularly dispensed, and waited upon by our people with commendable diligence and attention; our boundaries are extending; and encouraged by the promises of God and his providences towards us, we trust to go forward with more singleness of heart, and more devotedness to God, in the “good old path,” marked out by our fathers’ footsteps, and the standards of the Reformed Presbyterian Church.

SAMUEL STEVENSON, *Clerk.*

Philadelphia, July 10, 1846.

Report of the Pittsburgh Presbytery of the Reformed Presbyterian Church to General Synod.

The Pittsburgh Reformed Presbytery would respectfully present to Synod the following report:

That since the last meeting of Synod, it has met twice in semi-annual and once in special session.

At the meeting held in Pittsburgh, April 16th, 1846, a call was presented to Mr. R. J. Black by the United congregations of Austintown and Shenango, which by him was not accepted.

At the same meeting, Mr. Robert M’Cracken was licensed to preach the everlasting gospel, and since that time he has been labouring acceptably and successfully in our bounds.

There are under our care twelve organized congregations, of which one half are vacant; to the wants of the latter we have been able to give only a partial supply, and one much less than their circumstances demand. From all our vacancies the call for the preaching of the word and the dispensation of the sacraments, is much greater than *we* can meet; and therefore we trust that in the apportionment of the time of the licentiates, our condition will not be forgotten.

The ordinances are regularly dispensed in our settled congregations. The duties of catechising and family visitation attended to; and the days of thanksgiving and fasting appointed by Synod have been observed.

Harmony in deliberation and co-operation in action prevail among us. We enjoy abundant peace, and are dwelling together in love.

There are now four students of Theology under our care, Messrs. D. and S. Herron, Alexander Watson and R. Hill.

Our congregations are gradually increasing; their condition is generally prosperous, and our prospects are encouraging. The love of many waxes cold; but still (we trust) we are not without evidence of the presence and blessing of our Lord and Redeemer.

Respectfully submitted by order of Presbytery.

JOSIAH HUTCHMAN, *Mod. of Presby.*

Pittsburgh, April 16th, 1846.

It is proper here to state that the Rev. Dr. Black and Rev. A. W. Black did not agree to the "Basis of Union," but expressed their preference for the plan of Union by confederation.

Report of Ohio Presbytery.

The Ohio Presbytery present to Synod the following report:

That since their last meeting no changes have occurred in their ecclesiastical relations. Their lives are spared, the gospel is preached, ordinances are dispensed, and pastoral duties are performed in the congregations under their care. Still of the state of religion we cannot speak, but with fear and trembling. The love of the world is abounding, its maxims and spirit greatly prevail. With difficulty, our attention, and that of the people, can be kept directed to the great object of the Christian vocation, "the kingdom of God and his righteousness." And whilst the ordinances, we believe, are not neglected, either privately or socially, yet they are observed in a manner that gives too much reason to apprehend that there is in many cases more of the form than of the power of godliness. This state of things, we feel, calls loudly for us earnestly to cry, that the Lord may spare, and that under his moral cultivation, we may yet bear fruit more abundantly.

The vacancies under our care have very partially been supplied, during the past year. This is owing in part to a failure in receiving all the aid appointed by Synod; and more, to the inability of Presbytery to visit places that are numerous and remote, the one from the other. This leads to the remark, that there appears to be a necessity to infuse, if possible, a spirit of greater energy into the domestic operations of Synod, in order that the wants of the church may be more generally supplied. The contributions of the brethren for the support of the Foreign and Internal operations of the church, it is believed, are according to the requirements of Synod. That these contributions are as punctual, liberal, or general, as they ought to be, according to the nature of the case, and according to privileges enjoyed, is what we cannot say. Still it is believed that there is a prevailing sense of the duty on the subject, and that the trust of Synod will not be disappointed.

Mr. H. McKelvy, student of Theology, mentioned in our last report, has still been under our care, and pursuing his studies. He has delivered pieces of trial before Presbytery at each of its semi-annual meetings, and is expected to deliver one during the Session of Synod.

Presbytery have had the Basis of Union submitted to them under consideration, and have made the result of their deliberations the subject of a special report to Synod. On the subject in general, it is here reported, that it is regarded by the churches and brethren under our care, with increasing interest. Schism is felt to be a great evil. The differences betwixt ourselves and the churches represented in convention, are presumed to be not so great but that they may be removed by persevering in the use of Scriptural means. To perpetuate distinctions and different fellowships not fully sustained by the word of God, is highly injurious to Christianity, and provoking to our common Lord. To attempt to effect a better state of things in the churches than now obtains, is felt to be a special duty; and for which we in our day, are verily responsible. To effect a restoration of peace and unity in the Church in general, is doubtless impracticable at the present; but to obtain it amongst the churches represented in convention, is regarded both as desirable and practicable. And if we cannot attain the whole, why not seek a part? To obtain it, on a scriptural Basis, betwixt even two separate portions of the Church, how great the good, how happy the example to be set before a divided and distracted Zion!

But a Union on any other foundation, than that of truth, Presbytery do not

desire. The character of the union determines both its desirability and its practicability. To see that it be of the right kind, is Synod's high duty. A union on a proper foundation we are bound by the highest considerations to seek; to guard against one of a different character, we are bound by considerations equally imperative. That Synod may be guided in a way that is right, is our earnest prayer.

Report of the Western Presbytery.

The Western Presbytery would respectfully report to the General Synod of the Reformed Presbyterian Church, to meet in Xenia, Ohio, August 5, 1846:—That at their semi-annual meeting in the fall of 1845, a petition was presented by the Rev Dr. M^cMaster, asking, for reasons assigned, the chief of which was failure of health, that the pastoral relationship subsisting between him and the Princeton congregation be dissolved. At an adjourned meeting held at Princeton, the Presbytery, though with great reluctance, released him from his pastoral charge. Subsequently the congregation made a call on the Rev. John M^cMaster, which resulted in his removal from Walnut Hill Prairie, and settlement at Princeton.

At the same meeting of Presbytery, Rev. John W. Morrison returned the call of the Deerfield congregation, his pastoral relationship to the church of Thorn Grove, over which he had been installed, still continuing. We have also to report the organization of a new congregation in Chicago; the prospects of which appear to be promising. It will thus appear, that since the last report to Synod, three additional congregations have been added to our list of vacancies, looking to and depending upon this Presbytery for a supply of ordinances. It may also be added, that there is at this time an application before Presbytery for the organization of another congregation.

We, therefore, report to Synod, that under the care of Presbytery, there are twelve congregations; seven of which are vacant, and do not enjoy the labours of a settled pastor. Of these congregations, perhaps, the half could sustain a pastor; and would rejoice in doing so, could the men be found who would labour among them, feeding them with knowledge and understanding.

It is understood that Mr. Stewart has been labouring during the last year in Chicago. At our annual meeting in the spring of this year, a call from that congregation to Mr. Stewart was presented to Presbytery. The call was sustained as regular, but Mr. Stewart not being present, it was laid upon the table. Subsequently, at a meeting of the Presbytery, Mr. Stewart being present, and received as under their care, accepted the call from Chicago, which was presented to him for that purpose. The probability is, therefore, that he will be installed and settled in that congregation.

The state of religion both in our churches and in the surrounding communities, is not materially different from what it was at the period of our former report. With the return of more prosperous times in the West, the sins of intemperance and sabbath desecration appear to be on the increase, and iniquity abounds. There are, on the other hand, efforts made to give a check to abounding iniquities; so that in the threatening cloud, the *bow* appears. Our hope is in his promise who has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

In the congregations under our care, contributions both for foreign and domestic missions, have to some extent been made. Respecting the important matter of Church Union, and the views of Presbytery upon the Basis, and the Plan of the confederation of churches, the Presbytery presents a second report.

Respectfully submitted by order.

August 8, 1846.

JOHN M^cMASTER, Clerk of Presbytery.

The Committee on the Signs of the Times presented their report. It was accepted, and is as follows:

Report of the Committee on the Signs of the Times.

The Committee on the Signs of the Times respectfully report to Synod.

1. CAUSES OF THANKSGIVING.

The Lord is good. He so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For his goodness and wonderful works to the children of men, he is ever to be praised. Consideration of the past, the present and the future, alike calls to the duty of praise and thanksgiving.

The Lord has caused the lines of our habitation to fall in pleasant places, and we enjoy a goodly heritage. The land in which we dwell is not where are the habitations of horrid cruelty, but where the Sun of Righteousness shines with healing in his wings. The faith once committed to the saints, is transmitted to us by our fathers, and we have it in trust for the race that is coming after us.

Our lives are spared, while many around us are called to give an account of their stewardship. Peace and plenty extensively prevail. The gospel is preached, ordinances are dispensed, and we are not without evidence, from the growth and extension of the Church, that the Lord is with his servants, and that the word is not returning void, but is accomplishing that which the Lord pleases, and prospers in the thing whereto it is sent. The Church, though confessedly very imperfect, is beginning to see and to feel more fully her imperfection, to seek internal purification and unity, in order that she may extend a more healthy influence over the land where she is, and over the nations of the earth.

The nations of the earth are undergoing important changes favourable to the extension of civil liberty, and of the kingdom of God. The oppressed are beginning to look for the day of their redemption. The Jews, God's ancient covenant people, are beginning to look upon the Saviour whom they pierced, and to mourn. With confidence, the faithful anticipate the day, when the Redeemer, who reigns on high, shall take unto him his great power, and make all things new, and the kingdoms of this world shall become the kingdoms of the Lord and of his Christ. By faith also we are enabled to see the land of rest, to which our fathers have gone, and at which the faithful of all lands and times, will in due time arrive, and where they for ever, will praise the God of grace and of glory. For these and similar considerations, Synod appoint the last Wednesday of December, 1846, to be observed by all the churches under her care, as a day of thanksgiving to Almighty God.

2. CAUSES OF FASTING.

Before God we are sinners. His law we have broken in the first of men, and by our countless personal transgressions. Through the dispensation of the grace of God by Jesus, the Mediator, we are visited with a day of merciful visitation. Everlasting life, the gift of God through Christ, is offered to all who hear the gospel; yet how few accept the offer! Unbelief rejects the gospel. It is the sin of our day, as it was of the day when the Lord said, "Ye will not come to me, that ye may have life." As Christians, we come far short of our vocation. How great is our want of devotion to God, of zeal for his glory, of concern for the salvation of sinners, and of that holiness that should ever mark the followers of the Redeemer.

The Church of God, in her present state of organization and administration, is far from her original purity and perfection. Error of doctrine, and cor-

responding immorality of practice, are found extensively to prevail. Divisions and sub-divisions, errors and heresies, disorders and manifold grievances pervade the Church of the living God, which is the pillar and ground of the truth. In civil society, the Redeemer in his exalted capacity, is not honoured according to his righteous claims. The law of God, in his hand, the rule of all duty to man, individually and socially, is not sufficiently recognised. Men still say, "Our tongue is our own." "We will not have this man to reign over us." Hence the prevalence of private and public immorality. Sabbath-breaking, profanity, drunkenness, contempt of religion, slavery, and sins too tedious to mention, defile our land, and call for the vengeance of a holy God. For these and similar causes, which ministers and people will readily supply, Synod appoint the third Thursday of February, 1847, to be observed, as a day of fasting, humiliation and prayer, by the churches and people under our care.

All which is respectfully submitted by the

COMMITTEE.

The Treasurer of domestic missions presented his report. It was accepted and referred to an auditing committee. This Committee are Messrs. Gabriel Adams and James N. Gifford. [See document A. in the appendix.]

The Treasurer of Synod presented his report. It was accepted and referred to the auditing committee. [See doc. B. in the appendix.]

The Treasurer of the Board of Foreign Missions presented his report. It was accepted, and referred to the auditing committee. [See doc. C. in the appendix.]

Adjourned, the Moderator concluding by prayer.

Same place, Aug. 11th, 9 o'clock, A. M. Synod met, and was opened by prayer. The minutes of the last meeting were read and approved.

The Board of Missions presented their report. It was accepted, and adopted. [See doc. D. in the appendix.]

The Committee of Supplies presented their report. It was accepted, and adopted. [See doc. E. in the appendix.]

Resolved, That the Committee of Supplies, and of presbyterial reports, by whom, according to the law of Synod, our domestic missionary operations are conducted, be required to make hereafter, a report to this Synod at each meeting, respecting domestic missionary operations during the year succeeding their appointment.

Adjourned, the Moderator concluding by prayer.

Same place, half past 2 o'clock, P. M. Synod met, and was opened by prayer. The minutes of the last meeting were read and approved.

The chairman of the special committee on the plans of union presented the report of a majority of the committee. It was on motion, accepted.

Rev. Mr. Guthrie, on behalf of a minority of the committee, presented a report. It also was accepted for consideration.

Dr. McLeod moved that the two reports be considered together, and that the opinions of the members of the synod be taken by calling the roll. This resolution passed, and the roll being called, members proceeded to give their opinions. Pending this, Synod adjourned, the Moderator concluding by prayer.

Same place, Aug. 12th, half past 9 o'clock, A. M. Synod met, and was opened by prayer. The minutes of the last meeting were read and approved.

The following resolution was presented and adopted. Whereas, Rev. John W. Morrison has preached twelve Sabbaths at Chicago, incurring very considerable expense, and receiving no remuneration therefor, *Resolved*,

That the Treasurer for domestic missions be instructed to pay the usual compensation for such service out of any money in the treasury, to the amount of his bill.

Members proceeded to give their opinions on the reports of the majority and minority of the Committee on the plans of union.

Adjourned, the moderator concluding by prayer.

Same place, Aug. 12th, 2 o'clock, P. M. Synod met, and was opened by prayer. The minutes of the last meeting were read and approved.

Rev. Dr. Crawford appeared and took his seat.

The Auditing Committee reported. The report was accepted and adopted.

The reports of the majority and minority of the Committee on the plans of union were again read. Members finished the declaration of their opinions, when the following motion was presented, *Resolved*, That the report of the majority be adopted. The discussion proceeded on this motion. The previous question was called for and seconded by Synod.

The main question on the adoption of the report of the majority of the committee was then put and carried. The ayes and noes were then called for and are as follows:

Ayes, The Moderator, Dr. Black, A. W. Black, Dr. Crawford, Dr. McLeod, Dr. McMaster, John McMaster, Gavin McMillan, John W. Morrison, Dr. Wylie, Samuel Wylie, T. A. Wylie, T. W. J. Wylie, and James N. Gifford, William Cunningham, James Cook, Robert Orr, Simon Orr.—18.

Noes, Rev. Thomas C. Guthrie, M. Harshaw, Josiah Hutchman, Hugh McMillan, William Wilson, and G. Adams, W. Hutchman, Robert Martin, Robert Reid, Thomas Wilson.—10. *Not voting*, Rev. E. Cooper. So the report of the majority was adopted.

It is as follows:

The Special Committee to whom were committed the reports of the subordinate judicatories upon the "Basis of Union" sent down to them by last Synod for consideration; together with the proposal and plan of a Confederation of churches, beg leave respectfully to

REPORT.

That having given to the reports submitted to their attention, and the subject to which they refer that consideration, as far as time and other circumstances admitted, which their importance required, they lay before Synod, the result of their deliberations, and

I. UPON THE BASIS OF UNION.

Your committee, is well apprized of the difficulties by which the whole subject is encompassed, and duly appreciate the labours and motives of all engaged in the business. Our duty now, as a committee, is to lay before Synod a brief view of the matter as it now stands. To pass any judgment upon, or to express any opinion concerning the "Basis," on its own merits, is not required of us. The reception that that document has met with from the church, is chiefly what belongs to your committee to state, and the following gives the facts of the case.

The decision of all the presbyteries, that of Pittsburgh excepted, (two of its members dissenting from the Basis,) is unfavourable to that paper as it is, as a Basis of Union; and a majority of them report against it, as being inadequate to accomplish the proposed end, viz., the union of the churches. The reports of sessions have been but partial, many not having sent up their views; but it may be supposed, had all reported, the result would not be materially different from that of the presbyteries. The General Synod of the Associate Reformed church, by their clerk, conveyed to Synod the report

of their action on the subject, at their last meeting, May, 1846. That reverend body, it seems, were in their action on the Basis, not very definite. With amendments, they appear to think it might have passed; but do not indicate any of the changes they deem requisite. They, however, are sufficiently decided in the expression of their judgment, that that instrument—the Basis—must be unavailing in effecting the union of the churches. They then propose, in failure of the Basis, a scheme which they recommend as advisable. An examination of this scheme shows, that it is not materially different from an adoption of the constitution or ground on which that very respectable body stands. This proposal, in that Reverend body, is fair, and not to be blamed.

The Reverend Synod of the Associate church, it is understood, are more explicit. By their published minutes, it appears, they decidedly refused to take the Basis as a safe and proper bond of ecclesiastical union among the churches. They very decidedly and consistently provide, that in any measure for that end, the distinguishing principles of that respectable branch of the church must be “fully and explicitly maintained;” and they particularly specify six points to be thus maintained. Other provisions proper, in their view, to be made, they likewise specify, which would obviously require no very short period, and no small share of talent and labour, to accomplish.

The result appears to be that, in the existing state of mind in those churches, union upon the Basis is hopeless. All the parties concerned thus judge; and there your committee leave it, but not without hope of the final union of all the parties at a coming day, upon a ground satisfactory to all. Your committee beg leave to remark, that from a candid view of the whole subject, as now before us, there is no prospect of immediate union *on our part*, with the two venerable bodies to whose action, on this subject, reference has been made, except by the *abandonment of the distinctive ground of the Reformed Presbyterian church*. Accession by us to both of these, at the same time, is impossible. To make a selection of the one, were we disposed to do so, in preference to the other, might be difficult. In the course which those reverend bodies have pursued, they have been consistent with their profession, respectively; and we presume they neither expect nor wish us to be inconsistent with ourselves. After various interviews, honestly sought, the several bodies have ascertained, with some degree of precision, where each is standing; and cherishing toward each other sentiments of good will, in the use of appropriate means, it is still trusted, through the grace of God, the end will, *in due time*, be gained. It is recommended by your committee, that delegates be appointed, under appropriate instructions, to meet those commissioned by the other Synods—in Pittsburgh, next September. We recommend no particular scheme of union; but wait the developments of a coming day, in the confidence of a happy issue; recommending the purpose, through divine aid, to pursue on every proper occasion, and by every proper means, its attainment.

II. THE PLAN OF CONFEDERATION.

Upon the scheme of union “by confederation,” your committee do not judge it necessary to enlarge. However respectable the source, whence it originated, it, like the Basis, does not meet the approbation of a majority of the presbyteries or the church. Upon the footing neither of the one nor the other of these plans can the churches be united; and, consequently, it would be indiscreet to agitate any further the public mind by the continued discussion of them. It is therefore recommended that the following resolutions be adopted.

1. That action on both these plans of union—that of the Basis, and that by Confederation—be indefinitely postponed.

2. That a committee of three members of Synod be delegated to meet those of the other Synods, at Pittsburgh, in September, 1846, under suitable instructions.

3. That these instructions shall provide that no alterations in our Confession of Faith setting aside or changing any principle of that document shall be admitted, while some such disclaimer of false imputations against it, as that already made by this church, may, if deemed necessary, be allowed; and that no principle of the church asserting the claims of Immanuel's crown, and the moral order of society shall be either sacrificed or concealed.

All which is respectfully submitted by order of the committee.

G. M. MASTER, Chairman.

SAMUEL B. WYLIE,

JOHN N. M. LEOD.

Rev. W. Wilson, and T. C. Guthrie, declared their intention to enter their protest with reasons, against the decision of Synod adopting the report of the committee.

On motion of Rev. J. W. Morrison, it was *Resolved*, That the last article in the report of the majority be the instructions to the delegates to the convention.*

Resolved, That when Synod adjourn, it be to meet in the city of Pittsburgh on the *fourth Wednesday of May*, 1847, at 11 o'clock, A. M., in Dr. Black's church.

Resolved, That at the next sitting, Synod will proceed to the election of delegates to the convention of Reformed Churches, by ballot.

It was moved by Dr. M. Leod and duly seconded, that the paper declaratory of the principles and position of the church, presented by Dr. M. Master, be adopted.

Pending the discussion of this resolution, Synod took a recess until half past seven o'clock, P. M.

After recess, resumed business. The Board of Superintendents of the Theological Seminary presented their report. It was accepted and adopted.—[See Document F, in the Appendix.]

On motion of Rev. T. C. Guthrie it was *Resolved*, that the Board of Superintendents of the Theological Seminary be directed to publish an address to the churches under the jurisdiction of this Synod, on the propriety and necessity of using means to procure a library for the Theological Seminary.

Mr. George H. Stuart was re-appointed treasurer of Synod, and Mr. Thomas Wilson treasurer of Domestic Missions.

The Board of Superintendents were re-appointed.

The Board of Foreign Missions were re-appointed.

Resolved, That the Moderator be appointed to deliver a discourse, at the opening of Synod, on some subject to be selected by himself.

Resolved, That thanks be returned to the late Moderator for his sermon, delivered at the opening of the present Synod.

Resolved, That the thanks of Synod be returned to the citizens of the town of Xenia, and its vicinity, for their kindness and hospitality to the members; and also to the trustees of the house of worship, in which they have been meeting, for the ample accommodations with which they have been furnished.

Proceeded to the election of delegates to the convention.

Resolved, That the Moderator be judge, and the clerks tellers. On counting the ballots the following persons were declared elected:

* Note.—For the minority report on the Plans of Union, see Appendix G.

Principals.—Dr. M'Leod, Dr. Wylie, Dr. Black. Alternates.—Rev. A. W. Black, Samuel Wylie, T. W. J. Wylie.

It was understood that any of the alternates elected, might take the place of an absent principal.

Proceeded to the consideration of the document presented by Dr. M'Master, declaratory of the principles of the Reformed Presbyterian Church, on Dr. M'Leod's motion for its adoption.

Rev. William Wilson offered the following as a substitute for the motion to adopt, That this Synod still continues to adhere to the principles of its subordinate standards, as it has ever viewed them. It was moved and seconded that this motion be laid on the table. The previous question was called, and seconded by Synod. The main question now returning, Synod proceeded to vote on the motion for the adoption of the paper.—It was adopted.

The ayes and noes were called for, and were as follows:

Ayes.—Dr. Black, A. W. Black, E. Cooper, Dr. M'Leod, Dr. M'Master, Gavin M'Millan, John W. Morrison, Dr. Wylie, Samuel Wylie, T. A. Wylie, T. W. J. Wylie, James N. Gifford, William Cunningham, Robert Orr, Simon Orr.—16.

Noes.—T. C. Guthrie, William Wilson, G. Adams, W. Hutchman, Robert Reid, T. Wilson.—6.

Not voting.—Michael Harshaw, Hugh M'Millan, J. Hutchman, James Cook, Robert Martin.

Rev. W. Wilson stated, that he would hand in his reasons for his vote.

Rev. T. C. Guthrie offered the following resolution, *Resolved*, however, that this Synod is not to be understood as contravening her action, in relation to a verbal alteration of the sections of the Confession of Faith, on the magistrate's power, circa sacra. On motion, this resolution was indefinitely postponed.

The document, as adopted by Synod, is as follows:

Resolutions adopted by the General Synod of the Reformed Presbyterian Church, at Xenia, August 12th, 1846.

Whereas the subordinate standards of the Reformed Presbyterian Church, and especially those portions of them embraced in the Confession of Faith and Catechisms, composed by the Westminster Assembly, have been always received by this church as "most orthodox, most agreeable to, and grounded upon, the word of God," and whereas the several doctrines of these formularies have been by our fathers in past generations, and by ourselves hitherto, understood as in harmony with one another: and whereas, while we have never attached, nor do we now attach, any undue importance to mere words or forms of expression, we find no reason to justify us in any change or modification of phraseology used in those documents, that would by implication even, either impeach the soundness of the public profession of this church in past time, or cast upon the memory of our fathers the imputation of ignorance of the matter of the authorized symbols of their faith: and whereas, at this time, it is peculiarly desirable that neither the minds of our people should be in doubt, nor the public at large be in danger of misapprehension, as to our position upon this subject, it is therefore by General Synod resolved:—

1. That in the profession of this church, according to the word of God and our received subordinate standards, it has been always maintained that, in their nature and administration respectively, the church and the political commonwealths of the earth are distinct and separate institutions.

2. That as we believe and profess Christ to be the only Head of His church, so it has always been the profession of this church, that to Him, as Mediator,

for the church's sake, are given power and authority over all things, and that among the *all things* thus subjected to the Mediator, we have reckoned the nations of the earth and their constituted authorities, not only to be controlled, influenced and directed by an all-wise and almighty Providence, invisibly and irresistibly administered by Him, in subordination to the designs of grace; but likewise where His will is revealed, in all their civil and political relations, according to the nature of those relations and their administrations, within their respective spheres, agreeably to their peculiar laws, to be morally subject to His authority, and obliged to hold themselves bound to obey Him; all judgment—*government*—being committed to the Son, John, v. 22. Psal. ii. 8—12. Rev. i. 5.

3. That this church has always maintained and still maintains, as an article of her creed, that whilst the spiritual kingdom of Christ and the political state, are, as aforesaid, essentially distinct from each other, in nature and administration; yet both co-existing in the same land, under the headship of Christ, are morally obliged to recognise one another as divine institutions, and, within their respective spheres, without any interference of the one with the other, to endeavour the promotion of the glory of God and the good of men; in pursuance of which, not only the church within her own proper sphere, but also nations and their constituted functionaries, in subjection to the moral authority of Christ, and in possession of the Bible revelation, making fully known to them the will of God, as their supreme standard of action, upon suitable occasions, are morally obliged to engage, respectively, by solemn covenant, to a faithful discharge of duty towards God and man, within the sphere and according to the law of their several relations; and that such solemn deed, engaging to serve the Lord Christ, has its foundation in the moral law of our nature, as applicable to *social*, as well as individual man. Exod. xx. 3. Isai. xix. 18, 21. Rev. xi. 15.

4. That the bad condition of society, which to a great extent may, for a time, render impossible the reduction of the foregoing principles to practice, the word of divine promise and prophecy assures us, shall not be for ever, but shall yield to a holier influence, and give way to a better state of things, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and that this assurance encourages the church, as the summoned witness in favour of Messiah's claims, and the moral order of society, to maintain her testimony for the whole truth upon the subject, as one of the divinely instituted means of effecting the desired end. Isa. xliii. 10. Rev. xii. 11.

5. That as the testimony upon this subject constitutes a valuable portion of our venerable standards, this Synod entirely disapproves of every representation of these standards, or of *any part of them*, tending to impair confidence in their soundness; as being, in any under their inspection, inconsistent, undutiful and dishonourable, Phil. iii. 16. Rev. iii. 11.

6. That while it is felt to be our solemn duty earnestly to seek the union of the divided churches, this Synod feel equally bound to declare, that they cannot accede to any basis or measure, that would injuriously affect the matter of their public profession, that does not *distinctly secure* the right of professing and maintaining the truth of the moral headship of the Mediator over political states and their functionaries; and the correspondent obligation of such states and their authorities, as well as of the church, upon proper occasions, and in such forms as those occasions may require, to pledge themselves by solemn covenant to conduct their affairs, within their respective spheres, according to the law of Christ, and for the glory of God as well as for the good of men; thus *socially* as well as individually, in their appropriate places, acknowledging God to be their God, while they engage to endeavour to serve Him in uprightness.

It was moved and seconded that the entire journal be published, as soon as funds for this purpose be forwarded to the Treasurer of Synod.

As a substitute for this, the following resolution was presented. *Resolved*, That Dr. Crawford, T. W. J. Wylie, and the Stated Clerk, be a committee to publish extracts from the minutes in the Banner of the Covenant. This resolution passed.

The minutes of the present session of Synod were read throughout, and approved.

Resolved, That this Synod now adjourn to the time and place appointed.

Adjourned, after prayer by the Moderator, singing the hundred and thirty-third Psalm, and receiving the Apostolic benediction.

Signed,

ANDREW GIFFORD WYLIE, Moderator.

JOHN NIEL M'LEOD, Stated Clerk.

Xenia, Ohio, August 12th, 1846.

SUPPLEMENTAL REPORT

OF MONEY RECEIVED BY BOARD OF MISSIONS, DURING SESSIONS OF SYNOD.

SUPPORT OF REV. JOSEPH CALDWELL.

Western Presbytery.

Concord and Hill Prairie, Rev. M. Harshaw,	-	-	4 56
Princeton, Indiana, Rev. J. M'Master,	-	-	16 00
Already reported,	-	-	106 00
			<hr/>
			126 56

Ohio Presbytery.

Cincinnati, Rev. W. Wilson, Pastor,	-	-	19 25
Garrison,	-	-	9 00
Beech Woods, Rev. G. M'Millan	-	-	18 54
Xenia, H. M'Millan, additional,	-	-	3 21
Already reported,	-	-	50 00
			<hr/>
			100 00

Pittsburg Presbytery.

Allegheny, Rev. A. W. Black, for 1845,	-	30 00	
1846,	-	55 00	85 00
Pittsburg, Dr. Black,	-	-	75 00
Neshannock, Rev. J. Hutchman,	-	-	30 00
Already reported,	-	-	78 15
			<hr/>
			268 15

Total,		494 71
Banner of Covenant, received subscriptions for 1846,		61 00
		<hr/>
		555 71

Previously acknowledged,	-	-	-	234 15
				<hr/>

Additional receipts,		\$321 56
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Receipts as per report to Synod,	2054 34
Additional receipts, per above	321 56

Payments per Report to Synod,	2375 90
	2069 84
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Balance per Supplemental Report,	\$306 06
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APPENDIX.

A.—Report of the Treasurer of Domestic Missions.

Thomas Wilson, Treasurer of Domestic Missions

1845.	RECEIPTS.	DR.
May 7.	To balance on hand as per last annual report,	\$14 00
Oct. 20.	To Cash received from Rev. Dr. M'Master's congregation,	10 00
21.	“ “ rec'd from Rev. John M'Master's congregation,	10 00
Nov. 18.	“ “ rec'd from Mr. George H. Stuart, for the support of Mr. A. M. Stewart, at Chicago,	50 00
Dec. 19.	“ “ rec'd from Rev. Hugh M'Millan's congregation,	20 00
1846.		
Jan. 2.	“ “ received from Rev. Dr. Wylie's Congregation,	50 00
18.	“ “ received from Rev. Samuel Wylie's congregation,	15 00
“ “	“ received from Rev. M. Harshaw's congregation,	10 00
April 8.	“ “ received from Rev. Gavin M'Millan's congregation,	8 79
13.	“ “ received from Rev. Hugh M'Millan's congregation,	36 00
Aug. 3.	“ “ received from Rev. William Wilson's congregation,	19 25
“ “	“ received from Rev. T. A. Wylie's congregation,	5 00
“ “	“ received from Mr. J. M'Clure, Ryegate, Vt.	1 00
Total		\$249 04

1845.	PAYMENTS.	CR.
Oct. 20.	By Cash paid Rev. John W. Morrison through Rev. J. M'Master,	\$20 00
Dec. 19.	“ “ paid Mr. Robert Black through J. C. M'Millan,	20 00
31.	“ “ paid Rev. E. Cooper by order of Presbytery,	22 00
1846.		
Jan. 2.	“ “ paid Mr. A. M. Stewart,	100 00
“ “	“ paid Rev. William Wilson,	2 00
May 20.	“ “ paid Mr. A. M. Stewart,	25 00
“ “	“ paid Rev. John W. Morrison through Rev. John M'Master, for Chicago,	5 00
		\$194 00
Balance		55 04
		\$249 04

Xenia, August 10th, 1846.

Respectfully submitted,

THOMAS WILSON, *Treasurer.*

B.—Report of Treasurer of Synod.

George H. Stuart, Treasurer of Synod.

1846.	RECEIPTS.	DR.
<i>Northern Presbytery.</i>		
March 26.	To Cash received of Thos. Cumming, Treasurer, for Rev. A. G. Wylie's congregation, Duaneburg,	\$20 00
“ “	“ received from J. M'Kee for collection in Dr. M'Leod's congregation,	45 36
“ “	“ received do. do. donation to semi-nary,	25 00
“ “	“ advanced by Thos. Cumming, Treasurer,	9 64
April 13.	“ “ received from Dr. M'Leod 6 months' interest on Simpson Fund,	27 90

127 90

	Brought forward,	127 90
May 19.	" " received from Thomas Cumming, Treasurer, from Rev. Mr. Beattie's congregation,	12 00
July 21.	" " received from Dr. M'Leod, from Wm. Cunningham, Schenectady,	5 00
	" " received from do. do. Wm. Agnew, N. Y.	5 00
		<hr/> 149 90

Philadelphia Presbytery.

March 27.	To Cash received from Joseph Fleming, Treasurer, apportionment to (Rev. Dr. Wylie and son's), first Reformed Presbyterian congregation,	60 00
July 1.	" " apportionment to 2d Reformed Presbyterian congregation, (Rev. S. Stevenson,)	15 00
		<hr/> 75 00

Western Presbytery.

Jan. 26.	To Cash received from Rev. John M'Master, from Princeton congregation,	5 00
	" " rec'd from Walnut Hill Prairie congregation,	5 00
May 11.	" " received from Bethel congregation,	5 00
		<hr/> 15 00

Ohio Presbytery.

March 23.	To Cash received from Rev. J. C. M'Millan from Xenia congregation,	15 00
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Pittsburgh Presbytery.

March 28.	To Cash received from G. Adams, Treasurer, in full for apportionment,	50 00
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1845.

Minutes of Synod.

May 31.	" " received from members of Synod,	13 75
Sep. 30.	" " " " " " Sundries,	00 88
1846.		
April 2.	" " received from Dr. M'Leod, for minutes of Synod, balance of former year,	197
		<hr/> 16 60

July 31.	Balance due Treasurer,	1 60
		<hr/> 323 10

Balance due from Presbyteries.

Corrected to this date	{	<i>Philadelphia Presbytery</i> for 1845,	13 13
Aug. 10, 1846.		<i>Western,</i> Balance for '45,	10 00
		" do. '46,	20 30

1845.

PAYMENTS.

May 27.	By balance due Treasurer of Theological Seminary Fund, as per Annual Report to Synod,	3 10
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Minutes of Synod.

Aug. 16.	" Cash paid Merrihew and Thompson, for printing 250 copies,	20 00
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1846.

Professorship.

March 28.	paid Rev. Dr. Wylie, on account of salary for sessions in 1845, 1846,	225 00
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	Brought forward.	225 00
April 13.	Cash paid Dr. Wylie on account of salary,	30 00
16.	“ “ in full balance do.	45 00
		<hr/> 300 00
		323 10
Aug. 1.	By balance due Treasurer this day,	1 60

E. E. Philad. Aug. 1st, 1846.

G. H. STUART, Treasurer,

SUPPLEMENTAL REPORT.

Received for *Theological Seminary*,—*Ohio Presbytery.*

Rev. W. Wilson's Congregation, Cincinnati,	\$3 85
Garrison Creek,	3 00
Beech Woods, Rev. G. M'Millan, Pastor,	3 80

10 65*Western Presbytery.*

Bloomington, Rev. T. A. Wylie, Pastor,	5 00
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Total, 15 65*Minutes of Synod.*

Rev. G. M'Millan, Beech Woods,	1 00
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Additional receipts, 16 65

Deduct, balance due Treasurer per Rep., 1 60

Balance on hand, 15 05C.—*Report of the Treasurer of Board of Missions.**George H. Stuart, Treasurer.*

1846.

RECEIPTS.

DR.

SUPPORT OF REV. JAMES R. CAMPBELL.

Philadelphia Presbytery.

Jan. 14.	To Cash received of James Thompson, from members of Mercer County Missionary Society.	\$15 00
Feb. 16.	“ “ James Graham, Treasurer Juv. For. Missionary Society, Philadelphia, on account of apportionment to first Reformed Presbyterian congregation for 1846,	65 00
May 11.	“ “ Do. do. do. do. do.	110 00
June 29.	“ “ received from a friend to the cause of missions, Yellow Springs, per J. C. M'Millan,	5 00
July 6.	“ “ received from J. Graham, Treasurer Juv. Foreign Missionary Society, in full for 1846,	25 00
“ 21.	“ “ received from J. Walker, Mahoning, Pa., per Rev. T. C. Guthrie,	10 00

230 00*Northern Presbytery.*

Feb. 26.	“ “ received from Thos. Cumming, Treasurer, balance of apportionment for 1845,	94 25
July 21.	“ “ received from Wm. Agnew, from Auxiliary Missionary Society of Dr. M'Leod's congregation, in part,	100 00
	“ “ received from Wm. Agnew, from Auxiliary Missionary Society, Rev. A. G. Wylie's congregation.	40 00
	“ “ received from W. Cunningham, Schenectady,	10 00

244 25

Total Receipts for Mr. Campbell's support,

474 25

Brought forward,
SUPPORT OF REV. JOSEPH CALDWELL.

474 25

1845.

Western Presbytery.

Nov. 21. To Cash received from Rev. J. M^cMaster from Walnut Hill Congregation for 1844 and '45, 15 00

1846.

March 23. " " received of A. M. Stewart, Chicago congregation, 5 00

May 9. " " received from Rev. J. M^cMaster, Bethel congregation, 1845, 27 00

" " " " Walnut Hill, for 1846, 13 00

" " received from Juvenile Foreign Missionary Society for amount of W. Kennedy's draft, 46 00

106 00
Ohio Presbytery.

March 23. " " received from J. C. M^cMillan, apportionment to Xenia congregation, 1846, 50 00

Pittsburgh Presbytery.

April 27. " " received from Rev. T. C. Guthrie on account of Pine Creek congregation, 25 00

July 13. " " " balance for Pine Creek congregation, 15 00

" " " for Union, " " 16 00

August 1. " " received from Rev. G. T. Ewing, for his congregation, Pittsburgh, 22 15

78 15

Total receipts for Mr. Caldwell's support, 234 15

1845.

General Fund.

Nov. 17. " " received from Rev. Thomas Turner, Georgia, 1 00

1846.

June 20. " " Mr. and Mrs. John M^cClure, Ryegate, Vt., per J. A. Crawford, 1 00

Native assistants' fund.

Feb. 26. " " received from a friend, for support of Native assistants, quarterly payment, 6 25

" " received from William Raphael, for support of Native assistants, 10 00

" " received from George Raphael, for support of Native assistants, 5 00

" " received from a friend of Treasurer in Phila. 25 00

March 9. " " " " sales of purse, \$1, and the widow's mite, 40 cts. 1 40

" " received from W. Craig, Lisbon, New York, 1 00

March 18. " " received from James Martin, Treasurer of Sabbath School Association, First Reformed Presbyterian congregation, Philadelphia, 50 00

April 2. " " received from a Lady, the accumulations of a purse of her deceased grandchild, 3 25

" " received from a friend, second payment, 6 25

April 24. " " received from John Woodside, amount received by him in Easton, 4 50

May 11. " " received from Robert Patterson, being amount of collection in Letterkenny, Ireland, per W. G. Porter, 15 75

June 25. " " received from a friend, third payment, 6 25

July 31. " " received from John Irving, Dundaff, Pa., per Rev. T. W. J. Yllie, 2 00

Brought forward,	136 63
To Cash received from Juvenile Foreign Missionary Society, First Reformed Presbyterian congregation, by resolution of Society, 11th June, 1846,	357 69
	<hr/> 491 32

Special Fund.

Feb. 26.	“ “ received from James N. Gifford, for the personal use of Rev. James R. Campbell,	20 00
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1846.

Craig Fund.

Feb. 26.	To Cash received from a friend of Treasurer's in Philad. for benefit of Mrs. Craig and children,	50 00
March 16.	New York for do.	50 00
		<hr/> 100 00

Scholarship Fund.

July 6.	J. Hemphill, Illinois, per J. Graham, for support of boy Elisha in India,	14 70
July 21.	Ladies of Duaneburg, for G. M. Master's Scholarship, per Rev. Dr. McLeod,	25 00

Banner of the Covenant for 1845.

May 31.	rec'd for sale of extras, containing Basis of Union,	5 86
June 9.	rec'd from subscribers, as per acknowledgments in June No. 234 50, less included in last report, 188,	46 50
July 19.	“ “ “ “ Sept. Nos.	104 00
Sept. 29.	“ “ “ “ Oct. “	65 00
Nov. 25.	additional sale of extras since 31st May,	16 06
Dec. 8.	subscribers as per acknowledgments in Dec. No.	16 00
Dec. 31.	“ “ “ “ Jan. 1846,	16 00
Jan. 27, 1846,	“ “ “ “ Feb. “	3 00
Feb. 26.	“ “ “ “ March,	2 50
March 28.	“ “ “ “ April, “	4 00
July 31.	“ “ “ “ Aug. “	3 00
		<hr/> 281 92

Receipts for 1845.

1845.

Banner of the Covenant for 1846.

Dec. 31,	“ “ received from subscribers as per acknowledgments in January Number,	8 00
1846.		
Jan'y 27.	“ “ “ “ Feb. “	12 00
Feb. 26.	“ “ “ “ March “	37 00
March 28.	“ “ “ “ April “	89 00
April 30.	“ “ “ “ May “	60 00
May 30.	“ “ “ “ June “	31 00
June 29.	“ “ “ “ July “	59 00
July 31.	“ “ “ “ August “	115 00
		<hr/> 411 00

Receipts for 1846.

Total receipts for Banner, since last report.	692 92
Balance due Treasurer,	15 50
	<hr/> \$2069 84

1845.

PAYMENTS.

May 26.	By Balance due Treasurer, as per last Report,	95 86
1846.		
March 28.	Cash paid General Assembly's Board on account of salary for 1846,	200 00
May 13.	“ “ “ “ “ “	150 00
July 31	By Cash “ “ in full balance,	250 00
		<hr/> 600 00

Salary of Rev. Jos. Caldwell.

Mar. 28,	General Assembly's Board on account of salary for 1846,	100 00
May 13,	do do do do do	150 00
July 31	do do in full balance, do	350 00

600 00

Special Fund.

June 27.	for amount of donations from J. N. Gifford to use of Rev. J. R. Campbell, remitted to him from England by Treasurer,	20 00
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1845. *Banner of the Covenant for 1845.*

June 14.	paid Merrihew and Thompson, printing 500 extra copies, Basis of Union,	19 50
June 27.	" " " " 500 additional	18 00
	" " " " June No.	45 55
July 24.	" " " " July, Aug. Sept. Nos.	132 15
Aug. 16.	" " " " 1000 copies of Dr. McLeod's plan of Union, &c.	4 00
Oct. 10.	" " " " 1000 copies Oct. No.	39 50
Nov. 7.	" " " " " " Nov.	40 64
Nov. 25.	postage on papers, letters, and returned Banners, since 1st May,	3 85
Dec. 20.	Merrihew and Thompson for printing Dec. No.	41 30
Jan. 27.	John Martin's bill of delivering and collecting for 1845,	29 40

373 89

1846. *Banner of the Covenant for 1846.*

Jan. 15.	Paid Merrihew and Thompson for printing Jan. No. (new cover,)	47 13
Feb. 12.	" " " " " Feb. No.	45 25
March 6.	" " " " " March No.	46 70
March 28.	" " " " " April No.	49 35
April 30.	postages on papers, letters, returned Banners, and discount on money	4 86
May 13,	paid Merrihew and Thompson for printing May No.	46 90
June 9,	do do do do June No.	48 70
July 8,	do do do do July No.	44 50
do 25,	paid sundry postages on letters, Banner, &c. since April 30	2 20
do 31,	paid Merrihew and Thompson, printing August No.	44 50

380 09

Total payments for Banner since last report.

753 98

\$20698

1846. August 1. By Balance due Treasurer this day, 15 50
 E. E.—Philad. August 1st, 1846,
 GEORGE H. STUART, Treasurer.

Balances due from Presbyteries for Apportionments 1845 and 1846.

Corrected to Aug. 10.	{	Northern Presbytery for 1846,	150 00
		Philad. " " 1845,	13 00
		" " " 1846,	70 00
		Pittsburgh " " 1846,	105 00
		Ohio " " 1846,	12 79
		Western " " 1845,	110 19

Total due from Presbyteries, 460 98

D.—Report of the Board of Missions to the General Synod.

No fact seems to be more clearly revealed in the scriptures, than that the

gospel of the Lord Jesus Christ, applied by the Divine Spirit, is the only way in which sinners can be saved from everlasting ruin. "There is no other name given under heaven, among men, by which we can be saved," than the name of Jesus Christ. "Where there is no vision, the people perish." "If our gospel be hid, it is hid to them that are lost." If, indeed, sinners could be saved without that gospel, then were there no need that Christ should have come into the world, should have died upon the cross, and should, after his resurrection, have given to his disciples the commandment, "Go ye into all the world, and preach the gospel to every creature." If sinners could be saved without the gospel, all this were certainly unnecessary.

Now it is to the *church* that God has been pleased to commit the work of announcing that gospel to perishing sinners. Upon her devolves the responsibility of making known to the Gentiles the unsearchable riches of Christ. If, then, the heathen are perishing through her indolence or apathy, their blood will be required at her hands. How solemn, then, is our situation: how awful our responsibility. In view of our feebleness of effort, and want of interest on this subject, must we not acknowledge that we are verily guilty concerning our brethren? Let such considerations induce us to be more diligent, in season and out of season, in endeavouring to make known to them the way of salvation.

The Board of Missions design to act under the influence of these principles: not that they suppose that their efforts of themselves can accomplish any thing, for they know it is "not by might, nor by power, but by the Spirit of the Lord," that this work can be accomplished. But from the command of Jesus, they feel that "a necessity is laid upon them," and they are sure that if they do the part which God has assigned to them, He, with whom is the dispensation of the Spirit, will not withhold his blessing.

During the time which has passed since the last meeting of Synod; the Board, by its executive committee, has been actively and harmoniously employed in the discharge of its appropriate duties. The plan of operations pursued in previous years has been continued, as experience has shown it to be well calculated to promote the desired end. From the New York and Philadelphia Presbyteries, we look for the support of Mr. Campbell; from the Pittsburgh, Ohio, and Western Presbyteries, for that of Mr. Caldwell. We are glad to be able to report, that but a small portion remains unpaid of the amount due for last year, though much is yet to be remitted for the present year. In consequence of the distance to which they are removed, and the uncertainty and irregularity connected with the remission of money to that land, their salaries are paid *in advance* by the General Assembly's Board. We have been endeavouring to adopt this arrangement ourselves, but have not yet succeeded. We have, however, paid already for the year ending December next. We would wish to be able at that time, to remit for the next year. This has been done by drawing upon other resources, as the amounts contributed, as yet, fall considerably short of the sum necessary. It is hoped that persevering exertions will be made to induce all our congregations to contribute liberally for the support of our missionaries, and while we trust all will do something for domestic missions, we hope none will think it proper to diminish their contributions for foreign operations. The Board ask from the churches the smallest possible amount, with the hope that however much *more* may be given, none will think of giving any thing *less*. If the funds contributed for *domestic* missions be *deducted* from what has heretofore been contributed for *foreign* missions, the salaries of our missionaries cannot be paid. Having sent these our brethren far hence unto the gentiles, we are sure we all will acknowledge the duty of sustaining them adequately, while they labour by our appointment and on our behalf.

In our last report, it was mentioned that the Board contemplated assuming the support of Mr. James Craig. We had, then, no expectation that ere another meeting of Synod, he would be beyond the need of any earthly sustenance. We had then hoped that he would long be spared to labour among the heathen. But it has pleased Him who disposes of all things according to the counsel of his own will, to remove him from this scene of action, and to admit him, as we have good reason to believe, to a place of perfect holiness and happiness, and doubtless of far more extended usefulness. A particular account of his death has been laid before the churches, in an obituary by Mr. Campbell, published in the *Banner*. It is sufficient, at present, to observe that as he had lived the *life*, so

he died the *death* of the righteous. That God, whom he had served so long and so faithfully, did not desert him in the dying hour. His faith was firm and unwavering, his hope rested on the rock within the veil. Cut off in the prime of life, and in the midst of usefulness—

“He died as sets the morning star,
Which sinks not down behind the darkened west,
But fades away into the clear, bright, light of heaven.”

Mr. Craig's widow and children have returned to this country. While they have received a large and generous expression of sympathy from the European residents of Saharunpur, it is hoped that we, as a church, will do something for their support. Had Mr. Craig remained in this country, and pursued the secular employments in which he was formerly engaged, he might, perhaps, have left a comfortable, even an affluent support to his surviving family. But what things might have been gain to him or to them, he counted loss for Christ, and every Christian and honourable feeling require us to do something for their relief. A fund has been opened for this purpose, and all who wish the opportunity, may contribute in this way to “deliver the fatherless, and to cause the widow's heart to leap for joy.”

For some time past the Board had been contemplating the employment of some of the young men educated in the Mission school, and members of the church, as assistant missionaries. In this they considered that they would only be carrying into execution the primary design of the formation of the school, and the direction of Synod in its resolutions on this subject, passed in 1839. The lamented death of Mr. Craig hastened their action on this subject, and feeling assured that the churches would sustain them, they instructed Mr. Campbell to employ three of them in this capacity. The amount necessary for their support is \$125 per annum, for each person. We are rejoiced to be able to report, that already much more than is immediately required, has been contributed. It is hoped that this branch of our operations will meet the favourable support of the church. While it is necessary that some from our own land be sent out to the heathen, certainly it is desirable to train up a Native Ministry among them. It is to be understood that this is a distinct and special effort, and it is hoped that it will be amply sustained. Many of those who have been paying for scholarships, and who have not pupils will, we trust, continue their contributions for this kindred object. If able to give for the one object, they are equally able to give for the other, and of the two the support of the native assistants is far the more important and interesting. In sustaining scholarships, there was the *hope of future* usefulness on the part of the beneficiaries, while *here* there is the *actual* discharge of missionary labour. The one is a *prospective* and *probable*, the other is a *present* and *actual* good.

By an arrangement made with the Juvenile Foreign Missionary Society of the First Reformed Presbyterian Church, Philadelphia, the scholarships under the care of that society have been transferred to the Board. The number of pupils in the institution, at our last reports, was ten. The course of instruction pursued is the same as in previous years. It is the design of the Board to carry on this Institution in the way heretofore adopted, and they will endeavour, within judicious limits, to increase the number of pupils, and to enlarge and improve the course of instruction. It will be necessary to provide the Institution with suitable books and apparatus, and while we trust that the society which has heretofore with so much liberality and zeal sustained the Institution, will continue to give it their aid, we hope all our churches will feel an increased interest in its success, and contribute to make it more and more efficient. It is considered by the missionaries to be one of the most important branches of their operations. It is true that *all* who were enjoying its advantages, have not made a corresponding return, but we know that the best tree will bear many blossoms which will never become fruit. If even but *one* out of the many who have been connected with the school had met our hopes, all our efforts would have been far more than compensated. But we find *five*, and perhaps at present more, giving such evidences of a change of heart, as to be considered worthy of admission to the church, and we find several, perhaps *all* of these, qualified to become assistants to the missionaries in their labours. In regard to this effort, the labour expended has *not* been in vain.

The Board design to publish shortly a detailed account of the present condition of the school, with a statement of the amounts paid, and those yet due by its patrons. With this will be connected such other information as circumstances may appear to require.

The publication of the Banner has been continued during the past year. Some improvements have been made in its appearance, which we have reason to believe have given general satisfaction. We are glad to be able to report that this publication has been a source of considerable revenue, and it would be still more so, if its friends would exert themselves in its behalf. It is intended, if circumstances will permit, to render it more worthy of the extensive patronage which it enjoys. It is hoped that its usefulness will continue to increase.

The Treasurer's Report presents a full and detailed account of receipts and expenditures during the past year.

The communications from our missionaries which have been published in the Banner, render it unnecessary for us to give any extended view of the present condition of the mission. Two stations, Saharunpur and Merath, are now occupied by our missionaries, and every year their efficiency and activity appear to increase. They are diligently employed in preaching the gospel, both in the English and native languages, and by the way-side, and in the market-places, as well as in the building dedicated to divine worship. They have been engaged in teaching the young, distributing tracts, and translating the scriptures. We have, indeed, reason to lament that their number, during the past year, has been diminished, and that their success has not been so great as we would wish. Yet we have sufficient evidence that this work is of God, and we know that it cannot come to naught. If we pray more, and give more, we are certain that ultimately our most sanguine expectations will be realized.

Perceiving the necessity of having an additional missionary in the field, both to supply, at present, the place of our departed brother, and, also, to be ready to occupy the post of any who may hereafter be in like manner called away, the Board have appealed to the churches, calling on them to furnish some right-hearted man, who will engage in this work, and to contribute the means to sustain him. As yet our appeal has been unanswered. Yet we are unwilling to believe, that there is not one in all our congregations who is willing to devote himself to this work. We trust our students of theology, and candidates for the ministry, will give this subject their serious attention. It is true, that the life of a missionary among the heathen, does not present the worldly advantages or attractions, which may be discovered by some in the pursuit of wealth, or glory, or literary fame. Yet we believe that to be the means of saving one soul from eternal death, is greater honour than to possess all the treasures of the earth, or to wear its proudest diadem, or to be considered as one of its greatest sages. The lustre of all earthly distinctions will soon fade away, but "they that turn many to righteousness, shall shine as the stars of the firmament, for ever and ever." "He that winneth souls is wise."

Feeling how desirable it is to unite with our Christian brethren in every good word and work, the Board suggest to Synod, that measures should be taken to procure a union of the bodies represented in the convention of reformed churches in foreign missionary operations. We hope, in the disposition made of the proposed plans of Union, that this object will not be forgotten, and that whether or not we be united together as one denomination, we will co-operate in the evangelization of the heathen. It would, indeed, be pleasant to see the constitution of a United Board of foreign missions carrying on the great work in Trinidad, in Syria, and in India. Such co-operation could hardly fail to have the most favourable, direct, and reflexive influence.

Praying that the blessing of God may rest upon every member of the Synod, and that all in our churches may feel more and more of the constraining influence of Christ, we respectfully submit our Report.

E.—The Committee on Supplies present to Synod the following Report:

That they have ascertained, with as much accuracy as their means of information would allow, the number and extent of the vacancies within the several Presbyteries, and the amount of supplies needed for one year. It appears, upon an examination of the actual wants of the church, and of the available means to supply

them, that there is a call for more than double of the ministerial labour now under the direction of Synod. Making as equitable a distribution as possible, of all the available services within the power of Synod, the committee have assigned to each Presbytery the following supplies, which the Presbytery will distribute, according to the actual circumstances of the vacancies under its care.

Robert M. Brown, licentiate, is assigned to the Northern Presbytery for one year, commencing with September next.

J. Agnew Crawford, licentiate, is assigned to said Northern Presbytery for six months, commencing with September; and for the other six months of the year, he is assigned to the Philadelphia Presbytery.

Robert Black, licentiate, is assigned to the Philadelphia and Northern Presbyteries for six months, commencing with September; and he is to labour during the other six months within the bounds of the Pittsburg Presbytery.

David J. Patterson, licentiate, is appointed to spend six months, commencing with September, under the direction of the Western Presbytery; then two months within the Ohio Presbytery, and the remaining four months of the year within the Pittsburg Presbytery.

Robert J. McCrackin, licentiate, is assigned to the Pittsburg Presbytery for six months; then to the Ohio Presbytery for two months, and then to the Western Presbytery for the remainder of the year.

J. W. Faires, licentiate, is assigned to the Philadelphia Presbytery for one year.

Rev. E. Cooper is appointed to labour, under direction of the Western Presbytery, three months, commencing with September; three months in the Pittsburg Presbytery, and six months under the direction of the Ohio Presbytery. Particular time within the Pittsburg Presbytery, subject to private arrangement or personal convenience.

The committee conclude their report by stating, that it is of great importance that the above arrangement be actually carried out, in good faith, by each person concerned. Nothing but inability, or some providential circumstance, should be allowed to set aside the appointments of Synod and of Presbyteries.

All which is respectfully submitted.

THE COMMITTEE.

F.—Report of the Board of Superintendents of the Theological Seminary.

The Board of Superintendents respectfully report to Synod as follows:

In compliance with the requisitions of the Constitution, they met in the city of Philadelphia in April last, and proceeded to the discharge of their duties.

They found in attendance on the classes, Messrs. Charles Brewster, William Sterret, and David Patterson, of the third year; Thomas S. Martin, David Herron, Alexander M. Watson, and George Lamb, of the second year; and Samuel Herron, of the first year. Mr. Thomas Peoples, and Mr. ——— Peoples, a blind man, and a member of the Associate Church, were also informally in attendance.

Several days were spent in examining the students in the language and literature of the Scriptures, in didactic and polemical theology, in ecclesiastical history and government, and other subjects to which their studies had been directed.

Ten discourses, publicly delivered, were also heard, and animadverted upon; and such other matters as were of interest, connected with the Seminary, received attention.

The exercises of the students were all highly satisfactory, and the services of the professors deserve the thanks of the Synod. The superintendents recommended to the Philadelphia Presbytery, for licensure, Messrs. Brewster, Sterret, and Patterson; and assigned to the other students their appropriate positions in the classes, viz.: Messrs. David Herron, Watson, Martin and Lamb, to the third class; Mr. Samuel Herron to the second, and Mr. Peoples to study as directed by the professors.

The superintendents report to Synod, that the small annual salary which is provided as some acknowledgment of the services of the senior professor, has been paid; and they commend the school of the prophets to the fostering care of Synod. Its present condition is full of hope and promise; and, if duly cherished, it cannot fail to be a source of great and lasting blessing to the church.

All which is respectfully submitted.

JOHN N. McLEOD, President.

Xenia, Ohio, August 11th, 1846.

REPORT.

G.—Not adopted by Synod, but published for information.

The minority of the committee to whom were referred the Reports of the inferior judicatories upon the Basis of Union, which was sent down to them for their "suggestions and remarks," by last General Synod, and to be submitted to it at its present meeting, together with other documents pertaining to the same subject—after having given to these papers and the important matters which they embrace, all the attention which they could command, respectfully Report and recommend for adoption to Synod the following

RESOLUTIONS :

1. That this Synod expresses its gratification at the attention which the Basis has received from those to whom it was referred; and also at the evidence furnished in general, of a strong attachment to sound principle and the public cause of the Reformed Presbyterian Church, as well as desire and determination to promote the peace of the Church of God, upon the basis of the truth as it is in Christ Jesus.

2. That there is encouragement to go forward in this work, from the progress already made, as evinced by the Basis now under consideration, and from the fact that while none of the churches or courts to which it was overtured regard it as perfect, or without amendments desirable as a basis of union, which the Convention itself did not, they do not close the door to farther efforts for organic union, but seem willing to prosecute, as heretofore, the object.

3. That, in existing circumstances, it does not seem necessary or expedient for this Synod to express a very formal, definite, or final judgment upon the basis of union, nor upon any thing beyond the following points:—1st. This Synod approves of the parts or general divisions of the basis, as such, viz.: a confession of the faith, and a testimony against the contrary errors, supported by the word of God exclusively, and not by human laws or documents—the catechisms, larger and shorter—and a common form of government—a book of discipline, and a directory for the worship of God. 2d. This Synod also approves, in general, of the matter of the basis, as agreeable unto and grounded upon the word of God, and in accordance with its own subordinate standards, while it admits that it contains some typographical errors, with sundry defects and redundancies, which it will be the duty of a future convention and of the churches represented to remove.

4. That this Synod appoints delegates to the next convention, which meets in the First Associate Reformed Church, Pittsburgh, at 11 o'clock, A. M., on the second Tuesday of next September.

5. That this Synod is of the judgment that there is no necessity for any more declaratory matter in the subordinate standards of the united church, so far as regards the doctrinal basis, than what is contained in the Confession, and catechisms larger and shorter.

6. That as it is both desirable and requisite that a draft of a covenant be agreed upon by the churches, before entering into organic union—so this Synod recommends to the next convention to take action on the form of a league and covenant which has been holden *in retentis* by it since the convention of 1841; and either to agree upon it or some other before its adjournment.

And in relation to the "Plan of Union by Confederation," allowed to be published by General Synod at its last meeting, upon which some of the judicatories under its jurisdiction have sent up suggestions and remarks. Although not required to do so by itself, your committee deem proper to submit, and recommend for your adoption, the following

RESOLUTION:

Resolved, That this Synod disapproves of the principle of Ecclesiastic Communion involved in said plan, as subversive of the declaration and testimony of the Reformed Presbyterian Church, on the subject. While Synod recognises herself under covenant obligations to her God, to seek the unity of the visible church, yet she cannot consent to seek union by the abandonment of any of her doctrines or order. Truth and order may not be relinquished for the attainment of any end, although the end in itself may be desirable.

THOMAS C. GUTHRIE
H. M'MILLAN.

CONVENTION OF REFORMED CHURCHES.

First Associate Reformed Church, Pittsburgh, Pa., Tuesday, September 8th, 1846.

The Convention of Reformed Churches met, pursuant to adjournment, and was constituted with prayer by the Rev. Samuel Findley, sen., President of the former Convention.—Rev. William Wilson, Secretary of the former Convention, officiated as Clerk.

Members Present.—*From the General Synod of the Associate Reformed Church of the West*; Rev. David Macdill, D. D., Rossville, Ohio, Rev. Samuel Findley, sen., Antrim, Ohio, Rev. William Wallace, Wheeling, Va.

From the Synod of the Associate Reformed Church of New York:—Rev. Donald C. McLaren, Caledonia, New York, Rev. John B. Dales, * Philadelphia, Pa., Rev. James B. Scouller, * Philadelphia, Pa.

From the General Synod of the Reformed Presbyterian Church:—Rev. John Black, D. D., Pittsburgh, Pa., Rev. A. W. Black, Pittsburgh, Pa., alternate of Rev. J. N. McLeod, D. D., New York, Rev. T. W. J. Wylie, Philadelphia, alternate of Rev. S. B. Wylie, D. D., Philadelphia, Pa.

From the Associate Synod:—Rev. Abraham Anderson, Hebron, New York, Rev. William M. McElwee, Beaver county, Pa.; Rev. Thomas Beveridge, D. D., Canonsburg, Pa.

From the Reformed Dissenting Presbytery:—Rev. William Davidson.*

On motion of Mr. A. W. Black, seconded by Mr. Beveridge,

Resolved, That a committee of one from each synod be appointed to nominate officers for this Convention. The Chairman appointed as that committee, Messrs. Macdill, D. D., J. Black, D. D., McLaren and Anderson.—Rev. William Wilson resigned his office as Secretary.—The committee having retired for a few minutes, returned and reported that they had nominated Mr. Findley for President, and Mr. Beveridge, for Secretary. In these nominations the Convention concurred.—It was resolved, That the stated hours of meeting and adjournment in the morning, shall be 9 and 12 o'clock; and the hour of meeting in the afternoon, half past 2 o'clock.—On motion, the Convention adjourned, to meet at three o'clock, P. M.—Closed with prayer by Dr. Black.

3 o'clock, P. M.—The convention met, and was constituted with prayer by the President.—Members present as above, with the addition of Rev. Mr. Davidson, of the Reformed Dissenting Presbytery.—The minutes of the former meeting were read, and after some corrections, approved. On motion, Resolved, That the Convention now proceed to hear reports from the different bodies represented, relative to the action of these bodies upon the basis of union referred to them by the last Convention.—Reports were accordingly made from all these bodies, with the exception of the General Synod of the Reformed Presbyterian Church, whose delegates requested leave to defer their Report till to-morrow morning. These reports were found to be generally unfavourable to the adoption of the "basis" as a suitable means of effecting the contemplated union of the churches.—It was, on motion, resolved to spend an hour in devotional exercises; and, by appointment of the President, the following brethren were employed to lead in praise and prayer, viz., Messrs. Anderson, Davidson, Wylie, McLaren, and Dr. Macdill.—On motion, Messrs. Davidson, Macdill, D. D., McLaren, Anderson, and Black, D. D., were appointed a committee, to report upon the reports of the different churches this day presented, and also respecting the future action of the Convention.—The Convention then adjourned. Closed with prayer by Mr. McElwee.

* Those with this mark to their names, were not present at the opening of the convention.

Wednesday, Sept. 9th, 9 o'clock, A. M.—The convention met, and was constituted by the President. Members present as above, together with the Rev. Messrs. J. B. Dales, and J. B. Scouller.—The minutes of the former meeting were read and approved. The report of the proceedings of the General Synod of the Reformed Presbyterian church, relative to the "basis of union" was read, and referred to the committee of business appointed at the preceding meeting.—Also, a memorial from some of the churches represented in the Convention, in Greene county, Ohio, and certain resolutions adopted at meetings of the Associate congregations of Indiana, Union, and Freeport, Pa., were read and referred to the same committee. This committee being called on, reported in part. Their report is as follows, namely,—Whereas the Convention of 1844 reported to the bodies represented, that a union of the churches represented could not be effected, except by an alteration of the Westminster Confession of Faith, and by the adoption of a standing Testimony against error as a term of ecclesiastical communion: And whereas the delegates at the Convention of 1845 reported the consent of the churches to these propositions, your committee recommend to the Convention,—1. To consider these as points already settled. 2. That the Convention endeavour to ascertain the supposed points of difference among the bodies represented, and to ascertain their agreement or disagreement, by definite written propositions. 3. That the alterations proposed in the Confession of Faith be reconsidered. 4. That the form of the Testimony be settled by this Convention. 5. Having ascertained their agreement or disagreement, on the points of supposed difference, and having settled the form of the Testimony, that the Convention appoint committees to draft documents for a Basis of union. That the Convention adjourn, to meet at ———, on ———, where they shall receive these drafts and act on them.

Submitted by order of committee.

Dr. Black wished it to be recorded, that being necessarily prevented from attending, he had not acted with the committee.—The report of the committee was accepted. The proceedings of a meeting of the different churches in Pittsburgh and Allegheny cities, proposing union, were read and referred to the same committee. Entered on the report of this committee.

On motion of Mr. D. C. McLaren, seconded by Mr. A. Anderson, the Convention resolved itself into a committee of the whole, for a general consideration of this Report.

After the remarks of the members had been heard at some length, the committee rose, and recommended the plan of business reported by the committee of business, and the plan was adopted by the Convention.—The Convention adjourned. Closed with prayer by Mr. J. B. Dales.

Half past 2 o'clock, P. M.—The Convention met, and was constituted with prayer by the President. Members present as above. The minutes were read and approved.—A memorial from Messrs. John Alexander and James Graham, members of a Juvenile Missionary Society in connexion with the First Reformed Presbyterian Church, Philadelphia, recommending to the Convention union in missionary efforts, was read. Also, some resolutions of the Reformed Presbyterian Church of Neshanock in favour of union.—Both these papers were laid on the table.—Entered on the Report of the committee of business.—A motion was made that the first recommendation by the committee with the preamble, be adopted. After a somewhat lengthy discussion, but before coming to a decision, the Convention adjourned.—Closed with prayer by Mr. Davidson.

Thursday, Sept. 10th, 9 o'clock, A. M.—The Convention met, and was constituted with prayer by the President. Members present as above. The minutes of the last meeting were read and approved. A memorial was read, signed by Messrs. William Wilson, Thomas C. Guthrie and George Scott, ministers, and Gabriel Adams, elder, of the Reformed Presbyterian church. —This memorial was in defence of an alteration of the Westminster Confession of Faith.—It was laid on the table.—The convention resumed the consideration of the business left unfinished last evening; viz., the first recommendation proposed by the committee of business, relative to the alteration of the Westminster Confession of Faith, and the adoption of a standing Testimony against error, as a term of ecclesiastical communion. An amendment to this recommendation was offered, relative to the method of printing the Confession, and expressing an assent to it, which, after considerable discussion, was adopted.—The question was then taken upon the preamble, and first recommendation as amended, which were adopted.—Dr. Black desired that it be recorded that he voted in the negative.—The Convention then adjourned. Prayer by Rev. A. W. Black.

Half past 2 o'clock, P. M.—The Convention met, and was constituted with prayer by the President. Members present as above. The minutes of the former meeting were read and approved.

On motion of Mr. A. Anderson, seconded by Mr. A. W. Black, Resolved, That a committee be appointed to procure the publication of the minutes of the Convention in the periodicals of the different churches represented.—The Rev. James Pressley of the Associate Reformed Church was accordingly requested to attend to this business.—Proceeded to the *second* recommendation in the report of the committee of business, relating to measures to be employed for ascertaining our agreement, or disagreement, on certain points of real, or supposed difference.—This recommendation was adopted without discussion.

Agreeably to the recommendation just adopted, on motion of Dr. Macdill, seconded by Mr. A. W. Black, it was—Resolved, That after ascertaining the points of difference, the delegates of the different churches shall be required to bring in a report of their views on these points.—The members of the Convention were then heard, at some length, on these supposed points of difference.—On motion, the Convention agreed to adjourn till 11 o'clock to-morrow morning, in order to afford time to the delegates of the different churches to prepare the reports required by the preceding resolution.—Closed with prayer by Rev. T. Beveridge.

Friday, Sept. 11th, 11 o'clock, A. M.—The Convention met, and was constituted with prayer by the President. Members present as above. The minutes were read and approved.—The delegates of the Reformed Presbyterian church presented the following paper, which was ordered to be recorded, viz. —“The undersigned, delegates from the Reformed Presbyterian church, request to have it recorded, that they opposed the adoption of the resolution requiring an alteration of the Confession of Faith, in those passages which refer to the power of the civil magistrate in matters of religion.—1. Because they believe the doctrines expressed in the controverted passages, as they understand the language, to be true.—2. Because they consider that the attempt to obtain a union by an alteration of the Confession, has been so far unsuccessful.—3. Especially, because they believe that a union will be more readily effected, if, instead of altering the Confession, the Convention had adopted an

explanatory act, or a disclaimer, or a new testimony, expressing the sentiments of the united church on this subject.

JOHN BLACK,

A. W. BLACK,

T. W. J. WYLIE."—

Pittsburgh, Sept. 11th, 1846.

Mr. Wylie presented a paper from the General Synod of the Reformed Presbyterian church, proposing to the Convention a union of the different churches represented, in foreign missionary operations. This paper was laid on the table for future consideration.—The delegates were then called upon, agreeably to the resolution passed at the last meeting, for their Reports. The delegates of the Reformed Presbyterian church reported an expression of their views on the supposed points of difference, by referring to their standards, the parts of which relating to these subjects were read.—The report of the delegates of the General Synod of the Associate Reformed church of the West, was handed in in writing; and read.—Also, the report of the Associate Reformed synod of New York.—The Convention adjourned. Closed with prayer by Mr. J. B. Scouller.

Half past 2 o'clock, P. M.—The Convention met, and was opened with prayer by the President. Members present as above. The minutes were read and approved. Resumed the business left unfinished in the forenoon.—The delegates of the Associate church presented a written report, on supposed points of difference, which was read.—The delegate of the Reformed Dissenting Presbytery also presented a written report, which was read.—After some remarks on these reports, on motion of Mr. M'Elwee, seconded by Mr. M'Laren, it was resolved, that these reports be referred to two committees, consisting of delegates from the different churches, to prepare propositions on the subjects embraced in these reports, and that these committees be instructed to report in part, if practicable, to-morrow morning.—The President accordingly appointed, as the first committee, Messrs. Anderson, Black, D. D., M'Laren, Macdill, D. D., and Davidson.

As the second committee, Messrs. M'Elwee, Wylie, Scouller, and Wallace.—On motion, the *third* recommendation, proposing the reconsideration of the alterations of the Westminster Confession of Faith, was referred to the second of the above named committees.—The Convention then adjourned to meet at 10 o'clock to-morrow morning. Concluding prayer by Mr. William Wallace.

Saturday, Sept. 12th, 10 o'clock, A. M.—The Convention met, and was constituted with prayer by the president. Members present as above. The minutes of the last meeting were read and approved.—The first of the committees appointed last evening, reported in part on the subjects referred to them. This report embraced propositions on Psalmody, Slavery, and Communion. On motion, proceeded to the consideration of these propositions.—The first, relating to Psalmody, was read, and after some amendments was adopted. From this decision, Mr. T. W. J. Wylie asked and obtained leave to enter his dissent.—The Convention then adjourned. Concluding prayer by Mr. Wylie.

Half past 2 o'clock, P. M.—The Convention met, and was constituted with prayer. Members present as above. The minutes of the last meeting were read and approved.—Proceeded to the next proposition reported by the committee, viz., the proposition on Slavery. After some discussion and amendment, it was adopted unanimously.—On motion, adjourned to meet on Monday morning, at 10 o'clock.—Closing prayer by Dr. Macdill.

Monday, Sept. 14th, 10 o'clock, A. M.—The Convention met, and was constituted with prayer by the president. Members present as above. The minutes were read and approved.—Proceeded to the third proposition, viz., the article on communion.—A division of the question was called for. The first and second sections, after a brief discussion, were adopted unanimously. The same committee which had reported the preceding, reported further, a proposition on testimony-bearing. The question was taken on the two sections of this proposition, and carried unanimously.—The same committee also reported a proposition on the Headship of Christ.—While this proposition was under consideration, the Convention adjourned. Closed with prayer by Mr. Anderson.

Half past 2 o'clock, P. M.—The Convention met, and was constituted with prayer by the president. Members present as above. The minutes of the last meeting were read and approved.—Resumed the business left unfinished in the forenoon, viz., the proposition on the Headship of Christ. After some discussion and amendments, the four sections of this proposition were adopted unanimously.—The second committee, to whom the recommendations of the committee of business were referred, reported on the alteration of the Westminster Confession of Faith. This report was laid on the table.

On motion, the papers and memorials laid on the table were referred to appropriate committees—The memorials on union, to the committee on business; those which relate to union in missionary efforts, to the second committee.—Adjourned to meet at 7 o'clock this evening.—Concluding prayer by Dr. Black.

7 o'clock, P. M.—The Convention met, and was constituted with prayer by the president. Members present as above. The minutes were read and approved.—The first committee, to which was referred the report of the delegates, reported a proposition on Covenanting. After some remarks by members, the following substitute for this report was offered by Dr. Black.

On Covenanting. Proposition 1. A religious covenant or vow, is of the like nature with a promissory oath, and consists in a solemn engagement with God to discharge all known duty, the divine law being the rule. Covenants may be either personal or social. And their obligation continues until the ends of them be effected.

Proposition 2. A personal covenant is the solemn engagement of the individual, recognising the claims of the true religion upon him, either to discharge his whole duty, or to perform certain specific duties to which he is especially called in the providence of God. Every individual believer is in covenant with God.

Proposition 3. A social covenant is the solemn engagement of men in society, with one another and with God, recognising the obligation of the divine law upon them in their associated character, and binding themselves to perform either the entire duties of their associated state, or more specific and extraordinary duties to which the providence of God may call them. Society is a moral person, and, as such, subject to the law of God. Social covenants may be either ecclesiastical or national.

Proposition 4. An ecclesiastical covenant is a solemn engagement of the church of God, to perform all such present duty as divine Providence may point out, and especially to arise and meet those great emergencies which may occur in her own condition, and that of the world around her. When the church is called to peculiar and extraordinary duty, she is bound to enter

upon its discharge in the use of God's ordinance of public social covenanting, engaging herself anew to Almighty God, and vowing to Him, in the strength of promised grace, to be valiant for his cause and interest in the world.

Proposition 5. National covenanting is the solemn engagement of the Nation, or state, whatever be the form of its government and administration, to take Jehovah as its God, to submit itself to the mediatorial rule of Jesus Christ as he is the prince of the Kings of the earth, to take his law as its rule, and to discharge its duties, both ordinary and extraordinary, as called thereto in the providence of God. If civil government be an ordinance of God, its administrators are bound to acknowledge Him whose ministers for good to man they are. If civil government be among the all things committed by the Father to the Son, to be controlled and directed for the divine glory and the good of the church, its administrators are bound to acknowledge Him as their Lord. If the divine law, where it is revealed, is the rule of magistral administration, civil society is under obligation to engage itself to discharge the duties it requires. "Blessed is the nation whose God is the Lord."

After some consideration, the Convention refused to accept of this substitute. Against this decision, Dr. Black, and Messrs. A. W. Black, and T. W. J. Wylie entered their dissent.—The Convention adjourned. Closing prayer by Mr. Davidson.

Tuesday, Sept. 15th, 9 o'clock, A. M.—The Convention met, and was constituted with prayer by the president. Members present as above. The minutes were read and approved.—Resumed the consideration of the proposition on Covenanting, which, after discussion, was adopted unanimously, the delegates from the Reformed Presbyterian church declining to vote.—The Convention then adjourned. Closed with prayer by Mr. McLaren.

Half past 2 o'clock, P. M.—The Convention met, and was constituted with prayer by the president.—Members present as above. The minutes were read and approved.—The first committee on the reports of delegates, proceeded to report a proposition on fasting, which, after a few remarks, was adopted unanimously.—The committee next reported a proposition on faith, which was unanimously adopted.—The committee next reported a proposition on the purchase of Christ.—A minority report, on the same subject, was presented by Dr. Black.—After some discussion and amendment, the report of the majority was adopted.—Dr. Black, and Messrs. A. W. Black and Wylie desired that their dissent should be recorded.

The minority report is as follows:—"The right to all blessings, both spiritual and temporal, being forfeited by the fall, the right to both is restored to the elect by the redemption of Christ. All blessings to the believer are covenant blessings, and all covenant blessings are purchased by Christ. For the reprobate, Christ purchased nothing. JOHN BLACK."

The Convention then proceeded to consider the Report on the alterations of the Westminster Confession of Faith.—On motion, agreed to adopt the alterations of the 20th, 23d, and 31st chapters of the Westminster Confession already made in the Constitution of the Associate Reformed church.—The delegates of the Reformed Presbyterian church declined voting.—The alteration of the 5th section of the 3d chapter of the Confession, proposed by the committee, was adopted. This alteration is as follows:—"Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth, except by maintaining a pointed and faithful testimony against political im-

moralties, and passing decrees for the preservation of the purity of the church, according to the law of Christ, whatever may be the laws of the nation; or by way of advice, for the satisfaction of conscience, if they be thereunto requested by the civil magistrate." On this question also, the delegates of the Reformed Presbyterian church declined voting.—On motion, Resolved, That the second committee on the reports of delegates, be instructed to report this evening, on the power of the civil magistrate in religious things.—Convention adjourned to half past 7 o'clock. Prayer by Mr. Wallace.

Half past 7 o'clock, P. M.—The convention met, and was constituted with prayer by the president. The members present as above, except that Rev. J. N. McLeod, D. D., principal, attended in the place of his alternate, Mr. A. W. Black.—The minutes were read and approved.—The second committee on propositions, or on the report of delegates, reported as follows: namely,—“The second committee on propositions, having before them the recommendations of the Reformed Synod, and the memorial of Mr. Graham and others, on the subject of missionary union and co-operation, report, That while the union of the churches represented in this convention in labours of love in behalf of the heathen, is much to be desired, said union can better be effected when the churches themselves shall unite; and as an attempt is being made to unite them, which it is to be hoped will be successful, it will, in the opinion of the committee, be wisest and best to wait the issue. Having submitted these views, the committee beg leave to be discharged from the further consideration of the subject.”

This report was accepted and adopted.

The same committee reported a proposition on the power of the civil magistrate, which, after an amendment, was adopted.—The delegates of the Reformed Presbyterian church declined voting.—An amendment was proposed to the 20th chapter, 4th section, of the Westminster Confession, as altered by the Associate Reformed church, “that instead of the words, ‘May be lawfully,’ &c., it should read, ‘Ought to be called to account, and proceeded against by the censures of the church, if they belong to her communion.’” This amendment was adopted.—Proceeded to the fourth recommendation of the committee of business, viz., The settling of “the form of the Testimony.”—On motion of Dr. McLeod, seconded by Dr. Black, Resolved, That the form of the Testimony be a concise declaration of the truth, with a condemnation of the opposite errors.—On motion of Mr. Anderson, seconded by Dr. McLeod, Resolved, that both the declarative and condemnatory part of this Testimony be accompanied by Scripture proofs.—On motion of Mr. Anderson, seconded by Mr. McElwee, Resolved, That this Testimony be accompanied with suitable illustrations where deemed necessary, which illustrations, however, shall form no part of the terms of communion.—A motion was made by Mr. Beveridge, and seconded by Mr. Anderson, that this Testimony be preceded by a brief narrative, not, however, to be considered as a term of communion. This motion was lost by the following vote,

Affirmative.—Dr. Macdill, Dr. Black, Messrs. Anderson, McElwee, and Beveridge.—5.

Negative.—Messrs. Wallace, McLaren, Dales, Scouller, Dr. McLeod, Wylie, Davidson and Findley.—8.

Proceeded to the fifth recommendation of the Committee of business. Agreeably to this recommendation, Mr. McLaren, Mr. Findley, Dr. Black, Mr. Anderson and Mr. Davidson, were appointed a committee to draft docu-

ments for a basis of union. The Committee to choose their own Chairman. A motion was made and carried, that the doings of the preceding conventions respecting the Catechisms, larger and shorter, the form of government, Directory for Worship, and book of Discipline, be re-affirmed; it being understood that the Catechisms, larger and shorter, being founded on the word of God, shall form a constituent part of the subordinate standards of the United church, and shall be of authority, and for use, as a comprehensive system of religious and catechetical instruction.—On motion of Mr. Anderson, seconded by Dr. McLeod, Resolved, that the above Committee prepare the draft of a covenant adapted to the existing circumstances of the United church.—On motion, agreed to meet at Pittsburgh, at 7 o'clock, P. M., on the Tuesday preceding the third Wednesday of May, 1847, in the Reformed Presbyterian church.—The minutes of this meeting were read and approved. The convention adjourned to meet as above.—Closed with prayer, singing, and pronouncing the Apostolic benediction.

SAMUEL FINDLEY, President.

T. BEVERIDGE, Secretary.

Resolutions and Proceedings of the Convention, agreeably to the Report of the Committee on Business.

“Whereas the Convention of 1844 reported to the bodies represented, that a union of the churches represented could not be effected, except by an alteration of the Westminster Confession of Faith, and the adoption of a standing Testimony against error, as a term of ecclesiastical communion; and whereas the delegates of the Convention of 1845 reported the consent of the churches to these propositions; therefore,

1. Resolved, that these points be considered as already settled.—Yet, as some diversity of sentiment respecting the most proper mode of effecting this alteration exists, the Convention agrees to the following declaration :

This Convention being fully satisfied that the different bodies here represented, do either entirely or so far agree in their views of the power of the civil magistrate respecting religious things, as to warrant their union so far as relates to the subject; and being desirous, where such an agreement exists in their principles, that no hinderance to union should occur on the ground of the form of expressing these principles, therefore agree, that the alterations of the Confession in the parts relating to the magistrate's power, shall be incorporated in that Confession in the following manner, viz.—

The present text shall be printed in one column, under the caption “The Westminster Confession:” the altered text in a parallel column, under the caption, “The Confession of the United Presbyterian Church.”

And as members of these churches may have their predilections for other forms of exhibiting their views on this subject, and the convention do not wish to interfere with such predilections, it shall be judged sufficient as a ground of union, so far as relates to this subject, that all the members of the United Church agree to the doctrines set forth in the altered text to be adopted; and in Baptism, Ordination, and on all occasions when assent to the standards of the United Church is required, it shall be in the following form, viz.: “You hereby profess your agreement with the doctrines set forth in the Westminster Confession of Faith, as they are received by the United Presbyterian Church.”

The following propositions were adopted by the Convention on the various subjects reported on by their committees on the reports of the delegates :

1. *On Psalmody.*—Singing the praise of God is a solemn act of religious worship; and to be acceptable must be conducted according to Divine appoint-

ment. The book of Psalms contained in the Holy Scriptures, is to be used in the worship of God, to the exclusion of imitations and all other uninspired compositions, among which we include such songs as are employed under the name of Paraphrases.

2. *On Slavery.*—Slaveholding, which is the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, subject to be bought and sold, is condemned by the law of God, and censurable by the church.

In what cases a man may sustain to a slave the relation of a master, in the eye of the civil law, without being involved in the sin of slaveholding, is hereafter to be declared by the United Church.

3. *On Communion.*—1. That the Church cannot in faithfulness receive to her communion, stately or occasionally, those who refuse adherence to her profession, and subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with that profession which she makes.

2. That in the hearing of the word, in worshipping assemblies of the visible Church, we should regard ourselves as engaged in a solemn act of worship, and holding therein communion with God and his people. We should therefore avoid attending on the ministry of such as are known to be erroneous and opposers of evangelical truth.

4. *On Testimony bearing.*—1. Testimony bearing includes both the declaration of the truth and the condemnation of the opposite error.

2. Although the Church should forbear with those in her communion, who have not attained a satisfactory view of every point in her testimony, while they consent to walk according to her profession, do not oppose it, and lie open to instruction; yet, as a witness for Christ, she may not recede from a full and particular testimony which she has attained; but whereto she has already attained, she must walk by the same rule, and mind the same thing.

5. *On the Headship of Christ.*—1. Jesus Christ, besides the sovereignty and dominion belonging to him naturally and necessarily as the Son of God, has as Mediator a twofold kingdom. He stands related to the Church as his proper kingdom given to him by the Father, the subjects of which he makes a willing people by his grace. This kingdom is spiritual, and not of this world, though it exists in it as a visible organized society. Of this kingdom, the Church visible and invisible, he is the alone King and Head.

2. Besides this kingdom, and in subservience to its interests, the Mediator has a dominion given to him over all created persons and things.

3. Among the things subjected to the Mediator, are to be reckoned the nations of the earth, and their constituted authorities, and where his will is revealed, they are bound in all their political relations and administrations, to be subject to his authority as “Governor among the nations, and the Prince of the kings of the earth.”

4. Although the manner of administering his kingdom will be changed, yet Christ will not cease to be the Mediator, but as the Prophet, the Priest, and the King, shall, in full possession of the glory of God, remain through eternity the Head of his body the church.

6. *On Covenanting.*—Covenanting with God is a moral duty under all dispensations of the covenant of grace. We engage in this duty when we lay hold of God’s covenant, and take him as our God in Christ. And this is done in a very public and solemn manner, when we subscribe the Confession of the Church’s faith, and receive the sacraments. Occasions may arise, when it is proper that Christians should conjointly enter into a solemn and explicit engagement, to hold fast the profession of their faith, and walk in

all the commandments and ordinances of the Lord blameless. And as often as God, in his providence, opens the way, and the duty appears seasonable, it shall be regarded as the privilege and the duty of all who may see their way clear to enter into such engagements; while it shall not be required of any as a term of communion, to enter actually into them. And such engagements may be made with the solemnity of an oath, or by subscription with the hand. Such covenant transactions by believers, with God as their own God, and the God of their seed, so far as agreeable to the word of God, bind posterity, and this not only because of their conformity to the word of God, but also in virtue of the public solemn engagement of their ancestors.—In times of danger to the church and to religion, it is consistent with the practice of the faithful in different ages, and with examples in Scripture history, for the maintenance of true religion.—We acknowledge that we are bound to prosecute the great work of the reformation, and to abide in the true Protestant religion as contained in the Confession of Faith and Catechisms, because we believe it is founded on the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. And because our obligation is enforced by various acts of our reforming ancestors, and of our ancestors down to the present day, in entering into covenant with God.

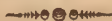
7. *On Fasting.*—Fasting is an extraordinary duty, to be attended to when God ministers special occasion to churches, congregations, or individuals. It cannot therefore be inseparably connected with any stated ordinance; nor can its observance be enjoined as essential to the right administration of any ordinance of grace. Yet *a day of humiliation* preparatory to the administration of the Lord's Supper, is a suitable means of preparation, and should be observed in all ordinary cases.

8. *On Faith.*—Although the believer may not have sensible assurance of his own state of grace, yet saving faith, resting on no other ground than the testimony of God, and consisting not in a belief that we are in a state of grace, but in an appropriation of Christ and his salvation to ourselves on the ground of the free promise and gift of God alone, has, in its very nature, an assurance or persuasion of the truth, grace, and faithfulness of God in the gospel offer, and of our welcome individually to all that is offered. This assurance or persuasion is not suspended on uncertainties, or conditions to be fulfilled, and is strong or weak in proportion to the strength or weakness of faith. Doubt is so far from being an ingredient of faith, that it is of a contrary nature.

9. *On the Purchase of Christ.*—Common benefits being of an earthly and perishing nature, and common to believers and unbelievers, are not to be considered as purchased by Christ, but these benefits being by breach of covenant forfeited to all men, this forfeiture is, to believers, removed, and the sanctified use of them restored by the merit and mediation of Christ.

10. *On the Power of the Civil Magistrate.*—As the kingdom of Christ is spiritual, acknowledging no other laws and no other rulers than those he has appointed in it, the civil magistrate, as such, is no ruler in the Church of Christ, and has no right to interfere in the administration of its government. He is bound to improve every opportunity which his high station and extensive influence may give him for promoting the faith, for opposing the enemies of this faith, for supporting and encouraging true godliness, and for discouraging whatever in principle or practice is contrary to it. But, to accomplish these ends, it is not warrantable for him to use any kind of violence towards either the life, the property, or the consciences of men. He ought not to punish any as heretics or schismatics; nor ought he to grant any privileges to those, whom he judges professors of the true religion, which

may hurt others in their natural rights. It is the duty of the magistrate to protect both the civil and the religious rights of all the members of the community; and while he is bound to do what he can for the promotion of the welfare of the community, and the individuals composing it, he may not assume to himself to control their faith, or manner of worshipping the Father of spirits. The appointed means for promoting the kingdom of Christ are all of a spiritual nature. The weapons of our warfare are not carnal, but spiritual; and mighty, not through the force of human laws, compelling men to that which they dislike; but, through God by his almighty power and grace making the obstinate and rebellious to yield a cheerful obedience. The civil magistrate ought, however, to restrain those vices which are injurious to civil society, and for which none can justly plead as what they are bound in conscience to practise. He ought to be a terror to evil doers, and a praise to those who do well; and so the proper exercise of his office is, in its consequences, beneficial to the Church.



MISSIONARY INTELLIGENCE.

The last steamer brought us no letters from India, but the following communication, to Mr. Joseph Dunn, received some time ago, and which, by an oversight, was not published in the September number, will be found very interesting. We hope that our beloved missionaries will not be forgotten in the prayers of the members of our church. They have much to try their faith, but, we trust, that He who has sent them to the heathen, will ever fulfil his promise—"Lo, I am with you always, even to the end of the world."

Mission-House, Saharanpur, June 3, 1846.

My very dear friend,—

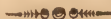
You see the Lord is giving us cause to sing of mercies and of judgments. Of mercies in sparing our own lives, and in raising my dear partner from the mouth of the grave. And of judgments, in removing from our embraces the sweet children he had given us. But our consolation under these chastisements is, that they have been inflicted by a father's hand, who has a right to do with us and ours what seemeth good in his sight. Blessed be his name, he doeth all things well. The time is coming when he will make all plain, and when we will clearly discover infinite wisdom and goodness in all his proceedings. Our dear little boy, who was taken from us in February, was a most interesting and affectionate child.

But God's thoughts and plans are not as ours. Our little Matilda Jane was also a fine child of 7½ months. Hers, also, was a bronchial affliction, which carried her to the tomb from a state of perfect health, in about sixteen days. She died on the 28th April. Mrs. Campbell's health is still very delicate, and I was much afraid that these repeated trials would be too much for her nervous system, and bring on another relapse of her complaint. She has, however, borne all with much resignation; and although it is most trying to her feelings to be left alone on the hills at the present time, where she is residing for her health, yet she seems perfectly willing to bear this also, that the missionary work may not be retarded at this place. I am sorry to say that, so far, the change to the mountains has not as yet been attended with the advantage that was hoped for, and that was so beneficial on former occasions of illness. We begin to fear that nothing less than a sea voyage, and change of climate, will be of essential benefit to her. But we dislike to think of a subject so unpleasant, and are waiting to see what

Providence would have us to do.—My hands and head are quite full of business here at present. Although this is the hottest season in the year, I go four and five afternoons in every week to the bazaar, to preach the gospel. In these labours I am accompanied by Mr. Rudolph Coleman, the catechist, and three of the orphan young men, who are now beginning to open their mouths boldly in the name of the Lord, and to tell the heathen around the only way of salvation. Thus the gospel is proclaimed daily at three or four places in the city. Objections to the truth are much more rare than in former years, and the crowds listen much more attentively. At our Sabbath services, in the Mission Chapel, we frequently have strangers to listen to our discourses. An old Brahman comes four miles, from a village, to hear the gospel, and kneels reverently in the time of prayer. He is a schoolmaster, and likely to do good. Lately, the head man of another village, who for some time past has been studying our scriptures and other books, came to us to say that he is convinced of the truths of Christianity, that he believes Christ to be the only Saviour of sinners, and that he wished us to go to his village and instruct his people. We intend to go next week, and spend a day with him and his friends. May they receive us as Cornelius did Peter, and may the Holy Ghost fall upon them, and accompany our message to their souls. The boys remaining in the orphan school are doing very well. Three of the eldest boys were married to girls from the orphan school at Lodiana, on the last of February. They are now living as families here on the mission premises, and have been employed as monitors in the English school, and as assistants in the bazaars in the afternoons. I am sorry to say that last week we were called upon to perform the unpleasant, but imperative duty of suspending, from the communion of our little church, Francis Shaviel, our scripture reader, and Elisha, one of the married orphan boys. They were detected in one of the besetting sins of the natives of India, falsehood, and we felt it to be a plain duty to bear testimony against it in this way, both for the good of the individuals concerned, and of others who witnessed it. It is difficult to understand native character, and it will be long before a people, sunk in moral principle, and surrounded by so many circumstances adverse to piety and high moral bearing, will rise to that standing which we would like to witness. We must, however, show them, that the gospel requires they should be a peculiar and holy people, and zealous of good works. But we must have patience. It was a long time before the children of Israel, after being brought out of their degraded state in Egypt, and while under the divine guidance, and the instruction of a Moses and Aaron, rose to a high degree of moral principle and purity. We must not, therefore, weary or faint in our labours among these degraded people. The Lord will surely visit them, and set up His spiritual kingdom in the midst of them. The gospel is slowly but surely doing its work. Barriers are being thrown down; materials are being collected; the good seed of the word is being planted. Some have already renounced allegiance to the long established religion of the Shastres, and rallied around the standard of the cross of Christ. Light is gradually spreading, and the pall of darkness and of death that has so long enshrouded the millions of India's sons and daughters, is rising, and must eventually be dispersed. The system of caste is falling to pieces. Idolatry and superstition have received their death wound. Even in Hindostan, many of the very Brahmans, who live on the popular ignorance, laugh at the absurdities taught in their sacred books. The light and science of Christian lands, and the pure truths of the Bible, are silently performing wonders. The progress of light and truth must be onward, and with a rapidity and power which will astonish the most sanguine, and throw into consternation the leaders of idolatry. Many as the trials are that we meet with

in our labours, these considerations cheer me onward to the good cause. Why should we be discouraged or weary in our work? "In due time we shall reap, if we faint not." After all I have witnessed, calculated to try the strongest faith, I feel as much encouraged now as I ever did in my life. Let the church come up to the work in a proper spirit, and with all her energies in the use of prayer to *Him* who has the power all in his own hands, and there is no danger—success is certain. It is secured by the Divine promise, and to be expected by the signs of the times. I am thankful to say I have obtained in Mr. Rudolph, an excellent assistant in missionary work; but I hope that our church will not delay in sending out more than one missionary. The field is wide enough for all that may come, and the call is loud from the perishing *millions* around us. By the time this reaches, it will be an important and exciting time in our church, on the subject of Christian union. I think that union quite practicable, without the compromise of principle, and one strong argument with me, in its favour, that if it were to take place, many of the congregations, in small towns, might join together, and thus a number of ministers might be spared to come to the *perishing* heathen. May the Lord direct his people, and give them a spirit of judgment, and much unity and love among themselves. My own health is good at present, for which I cannot feel sufficiently thankful. I am living in my own house, all alone, and it seems very desolate sometimes, but I am cheered sometimes by the Divine presence. Remember me to all old friends, the Sabbath school teachers, &c., &c. Mrs. Craig will be able to tell you much about India. Now, dear friend, the Lord bless you, and keep you steadfast through faith unto salvation. Ever yours, in Christian bonds,

J. R. CAMPBELL.



THE SCHOLARSHIPS

In the Orphan Institution, Saharanpur, N. India.

It is well known to those who have paid attention to the operations of our missionaries in India, that a great part of their time and labor has been devoted to the instruction of the young. The most important part of their efforts in this respect has been the care of the Orphan Institution. The plan of this seminary was suggested by a similar establishment in Ceylon, under the care of the missionaries of the American Board. Its design was to separate the pupils receiving its instructions, from heathen influences, as far as possible, and to bring them up under the exclusive supervision of the missionaries themselves. Its expense was to be defrayed by subscriptions for each pupil, paid by individuals or societies in America, and extending to the period of *seven* years, the length of time during which it was intended that the course of instruction should be continued. This plan was first presented to the Reformed Presbyterian Church, by the Juv. For. Miss. Society of the Reformed Presbyterian church, Philadelphia, in 1837. It met with great favor, and a large number of persons subscribed, some considering themselves pledged to the Juv. Society, and some to the Board of Missions of our General Synod.

The following list shows the names of the persons who originally subscribed, the time during which the children procured for them, if obtained, have been in the school, and the amount which has been paid for their support to the present date. The first column is the same as in the list published in the *Missionary Advocate* in 1840, which was intended to include all the persons known to have subscribed, whether pledged to Synod's Board or to the Juv. Society.

SCHOLARSHIPS,

In the Orphan Institution, Saharanpur, Northern India.

No.	Names of Subscribers	Proposed names of children.	Time obtained.	Time in Inst.	Amt. paid Oct. 1846.	Remarks.
1	Rev. Dr. Wylie,	E. L. M. Wylie.			\$40 00	Transferred to No. 2.
2	A Friend.	Saml. B. Wylie.	Nov. 8 '38	7 yrs.	\$141 67	Including amt. pd. by No. 1.
3	H. Alexander.	H. Alexander.	" "	7	\$50 00	Trans. after 2 yrs. to No. 40.
4	John Alexander.	J. Alexander.	Oct. '38.	7	\$132 84	
5	"					A Girl: never obtained.
6	S. S. Ass. 1st R.	J. R. Campbell.	Oct. '38.	6½	\$276 12	
7	Pr. Ch. Phila.	M. C. Campbell.				Never obtained.
8	Juv. Miss. Socy.	J. Niel M'Leod.	Nov. '38.	7	\$40 00	Assumed by Aux. Mis. So.
9	R. P. C. N. Y.	Anne Agnew.				N. Y., & pd. Synod's Bd.
10	Henry Sterling.	R. B. Sterling.	Sep. '38.	7	\$100 00	
11	Wm. Henry.	G. W. Henry.	Nov. '38.	5½	\$137 50	
12	Youth of R. Pr.	Hugh Cooper.	Oct. '38.	7	\$250 00	Trans. to Gen. Fund of J.
13	C. Xenia, O.	C. M'Millan.				F. M. S. Aug. '41, \$25.
14	Rev. S. Wylie.	Samuel Wylie.	Nov. '38.	7	\$126 00	\$50 pd. Sy. & 25 by No. 46.
15	Thos. Cummin.	T. Cumming.	Nov. '38.	4½	\$20 00	Assmd. by Mis. So. No. 4.
16	F. B. S. N. Castle	Anna Semple.			\$50 00	{ Trans. to Gen. Fund of
17	Alex. M'Kinley.	T. M'Kinley.			\$25 00	{ J. F. M. S.
18	Robert Orr.	R. C. Orr.				
19	G. H. Stuart.	J. Bunyan.	Oct. '41.	1	\$25 00	
20	J. R. Campbell.	T. W. J. Wylie.	Nov. '38.	7		Paid in India.
21	Wm. Kennedy.	H. M'Millan.			\$46 00	Money pd. by order to Synod's Board.
22	Rev. J. Kell.	Daniel	Nov. '40.	6	\$175 00	
23	Robert Guy.					
24	Salem Miss. So.	Elisha.	Nov. '40.	6	\$167 36	
25	John P. Hall.	L. Richmond.			\$25 00	Trans. to Gen. Fund. of J.
26	5 Ind. Hopewell.	J. Hemphill.	Oct. '38.	4½	\$74 50	F. M. S.
27	Dr. Crawford.	J. A. Crawford.	Nov. '40.	4½	\$25 00	
28	Miss Ferguson.	J. Young.			\$22 00	Trans. to Gen. Fund. of J.
29	S. of 1st R. P. C.	T. Thompson.				F. M. S.
30	W. Alexander.					
31	W. Marshall.	T. M. Marshall.	Nov. '40.	4½	\$75 00	Includ. amt. pd. by No. 32.
32	T. M. Marshall.	K. Marshall.			\$25 00	Transferred to No. 31.
33	S. Church.					
34	Mrs. M'Clelland.	J. B. M'Clelland.				
35	Miss. Soc. R. P.	John Black.	Nov. '38.	4½	\$100 00	Trans. to Gen. Fund of J.
36	C. Pittsburgh.	J. Caldwell.				F. M. S., \$50.
37	J. M'Fann.	J. Hodge.			\$25 00	
38	4th S. Xenia, O.	H. M'Quiston.			\$25 00	
39	J. R. M'Cune.	C. M'Cune.			\$25 00	Tr. to G. Fund of J. F. M. S.
40	R. Millburn.	R. Millburn.		5	\$175 00	Unexpired time of H. Alexander, No. 3.
41	Petoca Mis. So.					
42	Indian Creek So.	J. Clark.			\$25 00	
43	Pigeon Creek.	J. O. Kenney.			\$25 00	
44	South P. Creek.	John Orr.			\$25 00	
45	R. Lowrie & D. J. Patterson.	R. Baxter.			\$12 50	
46	Mr. Gordon's S.	J. R. Gordon.				
47	M. S. Darlington.	G. Scott.	Nov. '40.	6	\$111 39	Including \$13 pd. to Synod's Board.
48	J. N. & S. Ewer.	J. C. Ewer.			\$25 00	
49	F. So. Princeton.	Jane Caldwell.	Nov. '40.	4	\$149 75	
50	Ladies, Mercer.	T. Bower.			\$25 00	
51	Gents. of do.				\$25 00	
52	J. Thompson, do.	J. Thompson.			\$25 00	
53	Pres. Young.	J. C. Young.			\$25 00	
54	Sem. S. Princeton	John Reily.				
55	do. do.	G. M'Master.	Nov. '40.	6	\$50 00	
56	S. Gordon.	S. Gordon.			\$25 00	Transferred to No. 14.
57	Milton So.	J. M'Kinley.	Nov. '40.	4½	\$152 62	
58	Ladies Xenia, O.	R. Armstrong.			\$28 50	
59	Mrs. M. Kell.	Mary J. Kell.			\$25 00	
60	J. Boyce, Ohio.	James Boyce.			\$25 00	Trans. to General Fund.

By this list it appears (1.) That a large number of persons who subscribed, were never provided with pupils. The principal cause of this was that about 30 children, who were designed for Saharanpur, were removed to the station at Futteghur. As it was hoped that children might still be procured for such persons, the money which had been received for their support was retained for this purpose, subject to the directions of the contributors, and until the state of the case should be known, it was lent on interest.

(2.) Payments were made for some scholarships to Synod's Board at one time, and to the Juv. Miss. Society, at another. In both cases the money was duly paid over to the Assembly's Board, and has always stood to the credit of the Institution.

(3.) Finding that children could not be obtained for them, a number of persons authorized the transfer of the money they had contributed, to the general fund of the society, by which it was appropriated to such objects connected with the mission as were deemed most suitable.

(4.) A large number of persons have never given any intimation of their wishes in regard to the disposal of their money. From their silence for so long a time, about seven years, notwithstanding public notices calling their attention to the subject, it has been supposed that they left its disposal to the Society, and accordingly the money lent on interest was taken up, and has been appropriated principally to the support of Native assistants, which was regarded as a congenial object.

The following statement will show the entire liabilities both of Synod's Board and the Juv. Society, for scholarships and the payments made by each on account of them.

LIABILITIES FOR SCHOLARSHIPS.

Liabilities of Synod's Board for scholarships,	\$284 75
“ “ Juvenile Missionary Society, including interest on money lent,	3173 25
Total,	<hr/> \$3457 00

PAYMENTS FOR SCHOLARSHIPS.

By Synod's Board to General Assembly's Board,	\$406 60
“ Juv. Missionary Society, viz. to Assembly's Board,	2067 00
Books sent to India for sale,	248 59
	<hr/> 2315 59
Total,	<hr/> \$2722 19

By this it appears, (1.) That Synod's Board has paid for Scholarships \$122 35, *more* than its liabilities for that object. The entire amount paid has *always* stood to the credit of the Institution. Had such an arrangement been made as would have transferred the interest of Synod in the Institution to the Juvenile Society, that Society would have been bound to repay \$122 35 to Synod's Board, being that much *in debt* to Synod's Board.

(2.) The Juvenile Society has paid for Scholarships \$857 66 less than received for that object. This balance accrued from money paid by persons for whom no children were procured. Part of it has been appropriated by order of contributors to the general fund of the Society, and part to the support of native assistants.

The following statement will show the present financial condition of the Institution:—

EXPENSES OF ORPHAN INSTITUTION.

Amount drawn by Rev. J. R. Campbell for support of Orphan Institution, deducting receipts in India, -	1606 94
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PAYMENTS FOR ORPHAN INSTITUTION.

Paid to General Assembly's Board by Synod's Board, - - - - -	406 60
By Juv. Foreign Missionary Society, 2067 00	

Total.	2473 60
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Balance to credit of Institution on books of As- sembly's Board, - - - - -	\$866 66
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It thus appears that there has been paid over to the Assembly's Board, \$866 66 more than was necessary for the support of the Institution. This amount will not in all probability be needed for the current expenses of the Institution, since it is expected that the pupils who remain will be supported, as heretofore, by the annual contributions of their patrons. The Board of Missions, to whom the Institution has been transferred, have not determined what disposal to make of this surplus, but in their disposition of it they will keep in view the object for which it was contributed, and, as nearly as they can, expend it for the same purpose. As it arose from surplus payments, it is considered to be subject to the disposal of the persons who contributed it. Notice is hereby given to all concerned, that they may express their wishes, and if no specific directions be received before the close of the present year, Synod's Board will appropriate it to such objects, connected with the Mission, as they may consider most suitable.

In connection with this statement, we publish the last Report of the Institution, by which it will be seen what pupils still remain. We have at present no room for any remarks in regard to the future management of the School, a subject in which the Board feel the deepest interest.

Report of the Orphan Boarding-School.

Saharanpur, Oct. 31, 1845.

This institution, which in former years gave so much satisfaction and encouragement, has been a source of much painful anxiety and discouragement during the year that is now past. Shortly after the close of the last report, the three children belonging to the native Christian, whom we had taken under our care, were removed, in consequence of their father having to accompany the gentleman, in whose service he was, to a distant part of the country. Next, a boy who had been brought from Cabool, as a slave, and who had fallen into our hands and been made free, began to manifest the utmost stubbornness, and unwillingness to submit to the rules and discipline of the school. He ran away several times, but finding it difficult to endure the pinchings of hunger and exposure, he returned and begged to be received again under our protection. But the repugnance to control still existing, he finally joined the army as a drummer, and we have since had no accounts of him. It is indeed often true, that "one sinner destroyeth much good." The example of this bad boy was afterwards followed by six others at different times, so that the institution now numbers but ten pupils. The majority of them, we are happy to say, are promising young men, who might now be useful at the *different mission stations*, and as but one missionary is now left at this station, and as it will not be in *his power* to conduct an English school with efficacy

until he obtains a coadjutor, the propriety of distributing the pupils of this school to the respective stations, is now suggested. They could continue to prosecute their studies under the direction of the missionaries where they might be located, and, at the same time, the largest of them be employed as teachers of schools, scripture readers, &c.*—During the past year the studies of the six eldest boys have been, the Old Testament as far as Job; General History; English Grammar reviewed; Geography and Maps; Evidences of Christianity; Euclid, first three books; Algebra and Astronomy, with the use of the globes. In all these subjects their progress was quite respectable. In the native languages, they have been prosecuting their studies in Urdu, Persian, and Hinduee. They have also been preparing theological essays once a month, in Hindustani, and several of them have evinced not only talent and ability in the use of language, but sound information in the doctrines and history of Scripture. With regard to their diligence in study, and their conduct generally, we regret to say that we cannot speak in *such favourable* terms, as in former years. Nothing positively immoral has come to our notice respecting any of those now with us, but some things have occurred which show us a great want of gratitude, on their part, for kindness received, and the slender hold we have on their affections, even after all our efforts to do them good. But this, it appears, is a trait of Hindu character, which to some extent must be overlooked. Great allowance must be made for those who have had their birth in this land, where the standard of moral character is so low, and where indolence and selfishness so manifestly predominate. Time and patience will be necessary to mould their characters, and raise them to a level with those who enjoy, from infancy, the benefits of enlightened Christian society. On the whole, we trust that those of them who have made a profession of the gospel, are growing in grace, and in the knowledge of Christ Jesus.

Names of the youth in the Institution on 31st October, 1845:—

Theodorus W. J. Wylie,†
Daniel Wells,†
Elisha Swift,†
Samuel B. Wylie,
John N. M'Leod,

Gilbert M'Master,
Robert Sterling,
George Scott,
Samuel Wylie.

* Expedient as this plan then seemed to be, none of the brethren, at the annual meeting of the Mission, would consent that any of the boys should be removed from under my care, for at least another year. Having now an assistant who can devote his time to the English school, it is better that they have not been removed. We hope that two or three of them will always remain with us as helpers.

† These three boys were married on the 28th Feb., and are now living in houses by themselves, employed at 6s. per month, to prosecute their studies, and assist in mission work.

In order to present in this No. a full statement of the Scholarships in India, we have been obliged to omit several articles, which had been prepared. We have only room to state, that the delay of the present No., and the non-appearance of the Minutes in the last No., have been owing to the severe illness of Rev. Dr. M'Leod, the Clerk of Synod. Immediately on his recovery the Minutes were prepared for publication, and have been printed as soon as possible. We take this occasion to express our thanks to our friend, Mr. W. R. M'Adam, by whom the last No. was edited.

Banner of the Covenant.

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 NOVEMBER, 1846.  
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PRACTICAL ESSAYS.

(For the Banner of the Covenant.)

“WHO LOVED US.”

How much is contained in these few and simple words. They touch a chord in the heart of every believer.

WHO? THE LORD JESUS CHRIST; “the Faithful and True Witness; the First Begotten from the dead; and the Prince of the kings of the earth.” Whose name is “Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.”

HE loved us. Possessing, in himself, the highest happiness and honour, needing nothing from any of his creatures, in the exercise of that *love*, which is his very nature, *he* loved us. Among equals, among those who are similar in their condition and character, it is not surprising that there should oftentimes be warm affection; but how wonderful is it that the Redeemer, so great and so glorious as he is, would love us.

Who *loved* us, not who *hated* us, which we might naturally have expected, when we consider what we are, what we have all our lives been doing. Not even who *pitied* us, as we would do the guilty criminal whose conduct we abhor, and whose punishment we desire; not even who *bore* with us, as we would wish to do with those who attack us with malice and hatred, whom yet we can hardly bring ourselves to love, though we will not return evil for their evil; not even *who blessed* us, as we may do with the gifts of our bounty those for whom we can entertain no respect, and cherish no affection. No! who *loved* us: who considers us as his *friends*, as his *dear children*, as his *peculiar people*, as his *glorious inheritance*.

Let me think of the *date* of that love! When did it begin? He says, “With an *everlasting* love have I loved thee.” Among men an *early* attachment is valued, how much, then, must this be estimated?

Let me think on the *measure* of this love. *How much* has he loved us? Love is tested by the sacrifices made for its object. What has been given up for this affection? “God so loved the world that he gave his only-begotten Son,” and his Son so loved the world that he endured, for it, the agonizing and degrading death of the cross. What sufferings have ever equalled *His* sufferings! What sorrow has ever been like *His* sorrow! What *love* has ever been like *His* love!

Let me consider again *what this love has procured for me*; this may aid me in forming a proper idea of its character. Has it not procured for me *every* blessing? My *creation*, my *sustentation*, my *preservation*; all my *temporal* mercies, all my *spiritual* privileges? Does it not secure to me eternal life? Well may I say with the Psalmist—“Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered.”

Who loved *us*. This is the most wonderful thing of all. It does not seem strange that the great God should have objects of affection among his intelligent creatures, but that he should select *us* as such. How amazing that he should love *us*! We are *destitute*. We have nothing which we have not received from him. We can only return to him his own, in acknowledgment of his goodness. We are unworthy, unthankful, and undeserving. We mérit not the least of all his mercies. What is more, we are sinful, we have offended him, we have broken his laws, disregarded his mercy, despised his goodness, oftentimes grieved his HOLY SPIRIT,—in short we have been his bitter and malignant enemies. Yet he has had compassion on us in our low estate, and when he wondered that there was no one to deliver, his own arm brought salvation. O how well may God commend his love towards us, in that, while we were yet *sinner*s, CHRIST died for *us*!

He loved us. This certainly should lead us to love him. Hard must be that heart which such affection does not move. *He loved us*. O! let us all reflect often upon it,—let it lead us to yield him the fullest and warmest affection of our souls,—let us love him because he first loved us.



THEOLOGICAL DISCUSSIONS.

(For the Banner of the Covenant.)

THE EXTENT OF CREATION.

The ancients held the idea that there were *four elements*; that is, four distinct substances which could not be resolved into any others—fire, air, earth, and water. Modern science has shown that this opinion is incorrect. Water and air are composed of two gases; earth is formed of a great variety of substances; and fire is probably but an effect resulting from the compression of air. It is now supposed that there are 55 elements, of which 42 are metals, and 13 are other substances. These combined, in various ways, form all material things in our world, whether visible or invisible. When destitute of life they are termed inorganic; when possessing it, organic bodies. Organized bodies, or those which possess life, are divided into vegetable and animal. Of the former there are about 56,000 species, or different kinds, from the almost imperceptible *mould*, which covers decaying substances, to the giant Banian tree, sending forth its shoots till it covers a circumference of 2,000 feet, and shelters 7,000 men beneath its branches. Of animals there are said to be about 50,000 species, some inhabiting the air, some the sea, some the land. The gigantic elephant, and monstrous whale; the tiny mite, and the tribes of animalculæ, invisible to the naked eye, some so small that 30,000, it is said, can be contained in a single drop of water.—But we cannot dwell upon this subject, however interesting. We leave it, exclaiming with the great bard—

“These are thy glorious works, Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair: Thyself how wondrous then!
To us invisible or dimly seen,
In these thy lowest works, yet these declare
Thy goodness beyond thought, and power divine.”—Par. Lost, B. V.

While, however, we suppose, our earth, and perhaps the system to which it belongs, alone referred to in the six days' creation, it may not be improper to consider the extent of the universe, at least so far as it is known to us. While it seems to us absurd to suppose all space filled with material substance, since, in such a case (as might easily be demonstrated,) there could be no such thing as *motion*; yet, so vast is the known extent of creation, as to overwhelm the mind in the effort to conceive of it. Our earth forms one of the eleven

planetary bodies, which, with their 48 secondaries, revolve around the sun. That vast body is one million times larger than our earth, and illuminates a space more than 5000,000,000 miles in circumference; yet probably it, with all the bodies which move around it, would appear but a faint speck of light if seen from some of the fixed stars. Our earth is supposed to be placed in a vast nebula, or cloudy substance, called the milky way. This luminous belt, which appears to us like a fleecy cloud in the blue vault of heaven, is said to contain about 40,000,000 of stars, probably each of them suns, with attendant planets.

—“A broad and ample road, whose dust is gold,
And pavement stars, as stars to us appear.”

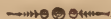
Yet this is but one of 2,500 similar nebulae which have already been observed, and it is almost certain, that with improved instruments, more would be perceived. Supposing each of these nebulae to be as large as the milky way, the number of stars would be 820,000,000,000, or nearly one billion!

Let us advert to the distances of these bodies. The earth is 95,000,000 miles distant from the sun; but this appears small compared with the distance of Herschell, the most remote planet, which is 1800,000,000, a distance so great, that a cannon ball flying at the rate of 480 miles in one hour, or 8 miles in every minute, would not reach it in 410 years; or that of the comets, one of which, (1680,) at its greatest distance, is 11,200 millions of miles from the sun. But what are these distances compared with the space which separates us from the fixed stars, the nearest of which is at least twenty billions of miles from us, a distance through which light, (a substance travelling at the rate of 200,000 miles in a second,) could not pass in 3 years: or a cannon ball, going at the rate of 500 miles an hour, would occupy 4 millions, 500 thousand years. Now all the fixed stars are probably separated from each other by distances as great as this, though to us they appear so close together. How inconceivable is this to our feeble comprehensions. Let us advert to the *velocities* of these bodies, the swiftness with which they move. Our earth revolves upon its axis once in 24 hours, so that each point on the equator moves about 1000 miles every hour. It revolves round the sun once in a year, passing, in that time over a distance of 597,000,000 of miles, moving, therefore, at the rate of 6,800 miles every hour, or more than 1,000 miles every second. But the sun itself, with all the planets, and their moons, is supposed to be moving around some central body at the rate of 60,000 miles an hour.* Some of the fixed stars revolve around each other, and probably all of them have some motions, similar, no doubt, to those impressed on the bodies of our system.

Finally, let us take a brief notice of the extent of the known universe. The nearest fixed star, Sirius, is not less distant than 20 billions of miles; and the most remote, it has been estimated, are nearly 10,000 billions. Suppose we take the circumference of this distance, and we have about 60,000 billions, and this filled with innumerable bodies, of immense sizes, and prodigious velocity. We find some suns of a blue colour, revolving around suns of a white or ruddy colour, illuminating, with contrasted light, their encircling worlds. It has been estimated that there are more than 2 billions such bodies: suppose one to pass before us *every minute*, it would require nearly 4,000,000 of years before we could see them all. Yet this

* This central sun is said by Dr. Madler, a celebrated astronomer of Dorpat, to be the star called *Alyone*, in the constellation of the *Pleiades*. He gives its distance from the boundaries of our system at thirty-four million times the distance of the sun from our earth—a distance which it takes 537 years for light to traverse. Our sun takes 182 million years to accomplish its course round this central body, whose mass is 117 million times larger than the sun.

is not the universe—new discoveries are made with every improvement in the telescope. This is but a part of God's works, perhaps but the "hiding of his power." Our earth, it has been estimated, contains about 30 billions of sentient beings, including men, quadrupeds, birds, fishes, insects; yet it is one of the smallest bodies in the great assemblage. Supposing, however, that an equal number of animated beings exist in the other worlds, we would have the immense amount of more than 60 quartillions. Amid such a number of beings, what a variety of orders may exist, from the archangel and seraph, to the worm or the microscopic animalcule. O! what a thought is the vastness of the universe. What must be the power of that God who has made it, preserves it, governs it! "O, LORD! thou art worthy to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11.



ANTI-SLAVERY.

SLAVERY, AND MISSIONS TO THE HEATHEN.

The following remarks, by our venerable father, Dr. Black, who has been, for so many years, one of the most consistent, ardent, and useful champions of the rights of the oppressed negro, were written a considerable time ago, but, we believe, have never yet been published. At the present time, when the subject has excited so much discussion in the American Board, this article is especially seasonable.

I am fully persuaded that slavery, at present, is the all-absorbing question in these United States, and perhaps in the world. It is closely connected with the interests of religion, and the cause of Jesus Christ in the whole earth. The moral world must undergo an entire regeneration, and the process is already begun. The Bible is being translated into all languages. Efforts are making, by all Christians, to send the missionaries of the cross into every land. The doctrines of salvation are to be presented to those who never before heard the *joyful sound*. The Bible, the law-book of Jehovah's kingdom, is to be offered and received as the rule of all relations among men. Slavery, in some form or other, has found its way almost every where. It is almost as old and as universal as sin, which is incorporated in its very essence. How important, then, to ascertain, with certainty, whether the religion of Jesus Christ, and that sacred book in which it is contained, and which the missionaries are to offer to the heathen world as the standard of moral action, approves of slavery or condemns it—whether the revealed will of God is a sacred guarantee to the rights of all men, without exception, or recognises and establishes the doctrine that some men have no rights, and must, in all things, be regulated by the will of others. This is no light matter. The heathens are accustomed to slavery, and more or less, to all the crimes which the New Testament places by the side of *man-stealing*, and enumerates in the same catalogue. 1 Timothy i. 9, 10. It will be among the first questions put by them to the missionaries, when told that the other sins must be abandoned, must we leave off *men-stealing* too? Suppose the missionary be from a church which excludes slaveholders from their communion, he will promptly answer yes, not only the first act of stealing, but all dealing in slaves, possessing them, or in any way countenancing the sin. But suppose (which, unhappily, is sometimes the case,) the missionary is from a church which embraces slavery, by admitting slaveholders into its communion, and even among its ministers, and the same question is

put to him, what must be his answer? In such a case I cannot but pity him. He attempts an answer—we admit that slavery is wrong in the abstract, but it is not a sin in itself, only its abuses are wrong. Reply.—I do not understand you. What is the difference between being wrong in the abstract, and right in itself? To me they appear the same thing. Answer.—The circumstances make it right or wrong. Question.—Are the circumstances the abstract? A.—No. Q.—You have evaded an answer to my first question, are the circumstances the thing *in itself* that is not wrong? A.—No. A thing *in itself*, may be, in different circumstances, either right or wrong. R.—I am entirely bewildered, I can make nothing of it. Q.—Is slavery, that is, holding unoffensive men in bondage, condemned in the Bible? A.—No. Abraham held slaves, and is not condemned for it. There was slavery of the worst kind among the Romans, and yet neither Christ nor his apostles condemned it. Q.—Why, then, is men-stealing classed with the most abominable crimes? A.—It is wrong to steal unoffending men at first; buying, or holding them afterwards, is not stealing. Our laws in America make it piracy to steal negroes. Q.—How does the law view those that are held in bondage, after they are stolen? A.—The descendants of those that were long ago stolen, are viewed as the property of their owners. Q.—How do they come to be their property? A.—Their masters either bought them, or inherited them by bequest or heirship. Q.—What length of time does it require to make the first theft harmless? A.—No limitation. Q.—Have you the same law in America, in regard to the stealing of horses? A.—No. The receiver of stolen goods, of any kind, if he know they were stolen, is viewed the same as the thief. Q.—Is a horse in America viewed as better than a man? A.—No, slaves in America are considered as property, and, as such, are better than horses, but they have no rights, but what inhere in their masters, and are derived from them. Q.—Does the Bible view the negroes as men of the same blood as the whites? A.—Christians believe so. Q.—And yet it approves of their enslavement? A.—It does not condemn slavery in itself. R.—Still your answers are evasive. Q.—Does the Bible condemn your American ministers for holding slaves? A.—No. They did not steal them. They paid for them, or inherited them. Q.—Who had a right to sell them? Go up, step by step, to the first sale. The first possessor, i.e. the man-stealer, gave his right and no more to the second, the second to the third, &c., and the Bible makes all this theft a sin, and you make it no sin; either you contradict the book, or the book contradicts itself.—Would all this be favourable to making proselytes to the Christian religion from among the heathens?

But, suppose the missionary admits that slavery is a sin in itself, and yet, as many do, opposes its immediate abolition, and contends for gradual emancipation; and suppose he is endeavouring to convince the heathen of the necessity of repentance, some such questions as these would naturally occur. Q.—What do you mean by repentance? A.—A sorrow for sin, and turning from it with a firm resolution to sin no more. Q.—May I not be sorry for my sin, and still live in the practice of it? Will not that do for repentance? A.—Impossible. There must be a complete divorce from your sins. Every sin is a thing that robs your Saviour of his glory. Your body must be a temple, in which he will dwell by his Spirit, and he will not dwell in his temple as in a den of thieves. Q.—But will it not answer the end if I leave off my sins gradually? I have long been in the habit of intoxication, stealing, lying, swearing, and cheating; others are involved with me. The consequences will be very bad if I break off it all at once. Can it not be done gradually? A.—Not at all. God will not divide your ser-

vices between himself and others. You cannot serve God and man. His peremptory order is that you break off your sins by a *speedy* repentance. Q.—What! all of them, without exception? A.—Yes, all of them, without exception. Consequences are not yours, but God's. Do your duty, and God will take care of consequences. Q.—You have convinced me that slavery is sin; I have a great number of slaves, shall I be obliged to emancipate them, or may I continue the sin, and take pains to get rid of it by degrees? A.—I think you may. Q.—And this will not hinder my repentance? A.—No. Q.—Will you allow me the same privilege in any other of my sins? A.—No. Q.—Why? A.—Because living in sin cannot consist with repentance. Q.—Well you have got over the impossibility in one sin, and made it possible, why not in the others? A.—The circumstances are not the same. The consequences in the case of immediate abolition might be bad. Q.—Does the Bible sanction this self-contradiction of doctrine, making sin to become no sin; referring consequences to be a rule of duty, and making things impossible to become possible, by some kind of expediency? A.—I have given you what I believe to be the doctrine of the Bible.—Now what will be the natural inference to a discriminating heathen? “I have nothing to gain by this new religion. There are no greater inconsistencies, or contradictions, in the Shaster, the Vedas, the Zendavesta, or the Koran, than in the Christian Bible.” Slavery, and its advocates, are, therefore, most injurious to the missionary cause; and, in an especial manner, those, who admitting it to be a sin, contend for its gradual abolition.



[For the Banner of the Covenant.]

BIOGRAPHICAL SKETCHES.

MR. JOHN WELWOOD.

Mr. John Welwood was born at Tindergirth, in 1649. Having finished the ordinary course of studies, he was ordained to the ministry, and preached in many places; but it would seem that he was never settled in any parish, on account of it then being a time when the true ministers of God were persecuted with the greatest severity.

Besides his piety and faithfulness in preaching, he was very zealous in the performance of all the duties of a Christian life, and particularly the establishing and continuing fellowship and society meetings for prayer and Christian conference, at which he was frequently present. “One time, among several others, at the new house in Livingston parish, after the night was far spent, he said, ‘Let one pray, and be short, that we may win to our apartments before it be light:’ it was the turn of one who exceeded many in gifts, but before he ended it was daylight within the house. After prayer he said, ‘James, James, your gifts have the start of your graces;’ and to the rest he said, ‘Be advised, all of you, not to follow him at all times and in all things, otherwise there will be many ins and many outs in your tract and walk.’”

“Among his last public days of preaching he preached at Boulterhall, in Fife, upon that text, ‘*Not many noble,*’ &c. Here he wished that all the Lord's people, whom he had placed in stations of distinction, there and every where, would express their thankfulness that the words *not many*, were not *not any*, and that the whole were not excluded. In the end of that sermon he said, pointing to St. Andrew's, ‘If that unhappy prelate, Sharp, die the death of all men, God never spoke by me.’ A servant of the bishop was present, and when the sermon was ended, Mr. Welwood desired him to stand up, for he had somewhat to say to him. ‘I desire you,’ said he, ‘before all

these witnesses, when thou goest home, to tell thy master that his treachery, tyranny, and wicked life are near an end; and his death shall be both sudden, surprising, and bloody; and as he hath thirsted after and shed the blood of the saints, he shall not go to his grave in peace.' The youth went home, and at supper the bishop asked him if he had been at a conventicle. He said he was. He asked what his text was, and what he said. The man told him several things, and particularly the above message from Mr. Welwood. The bishop made sport of it; but his wife said, 'I advise you to take more notice of that, for I hear that these men's words are not vain words.'"

Shortly after this he was seized with a pulmonary affliction, under which he lingered till the beginning of April, 1679. When drawing near his death, in conversation with some friends, he would frequently communicate his own exercises and experience, with the assurance he had obtained of his interest in Christ. He said, "I have no more doubt of my interest in Christ than if I were in heaven already." And at another time he said, "Although I have been for some weeks without sensible comforting presence, yet I have not the least doubt of my interest in Christ; I have oftentimes endeavoured to pick a hole in my interest, but cannot get it done." On the morning before he died, when he observed the light of the day, he said, "Now eternal light, and no more night and darkness to me;" and that night he exchanged a weakly body, a wicked world, and a weary life, for an immortal crown of glory, in that heavenly inheritance which is prepared and reserved for the children of God. A.



[For the Banner of the Covenant.]

SERMONS BY THE OLD COVENANTERS.—NO. III.

This sermon was preached by Rev. John Welwood, at Bankhead, April 7th, 1677.

2 Corinthians xiii. 5: "*Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves: how that Jesus Christ is in you, except ye be reprobates?*"

This people were much employed in judging the apostle; and so he turns them to another work, to judge and examine themselves. They were questioning his estate; he bids them examine their own. His earnest way of pressing this duty imports folks' backwardness to it; and also the importance of it, and what seriousness ought to be in it.

Doct.—*Folk should examine themselves, whether they be believers or not. They should labour to know their state, and to be at a point about it.*

There are two things in it here. And,

I. We would say somewhat for opening up the nature of this duty of self-examination.

II. We would say somewhat to this, how reasonable it is that folk should set about this duty, and labour to know whether they be in a gracious or in a natural estate.

I. What it is that folk are to examine and search out. And that is,

1. Whether they be in the faith; that is, whether they be believers. Now there are two sorts of folk in the world. Some that are in an ill estate; and if they die in it, they perish: and some that are in a good estate; when they die, they go to heaven. Now the folk that are in an ill estate, they are called folk in a natural estate; that is, such an estate as they were born in—unregenerate, unrenewed, ungodly, wicked, unbelievers. Then they that are in a good estate are called converted folk, gracious folk, godly folk, folk in Christ. So that it is all one to search out every one of these. Well then, the thing

that every one of you is to find out is this, whether ye be in the number of the people of God, or of the wicked. And,

2. What is the rule folk must walk by in the search? What is the balance folk must weigh themselves in? What is the touchstone they must try themselves by? For you know that if folk take wrong weights they will go far wrong, and cheat themselves. Some folk take weights from Satan, and their own dreadful, flattering hearts; by which means they go down to the grave with a lie in their right hand. Some weigh themselves with others—and those none of the strictest, neither—and so think themselves good enough. But we must weigh ourselves in the balance of the sanctuary, the word of God, which shows the way of death and life, and describes the godly and the ungodly man, giving marks of both sorts; and folk must try themselves by these marks.

3. What sort of search folk must make. What they are? Whether they are believers or not? Many might, at the first, find out that they are unbelievers; but no man finds that he is a believer without a serious search, and much diligence in prayer, reading, meditation, and other means. Yea, let a man do what in him lies, he will never get a satisfying discovery of his condition without the Spirit of the Lord step in, and clear up to the man his condition. And he does it usually in some exercise of hearing, prayer, meditation, &c.

4. What is the end of this self-examination? It is this; that if a man get it cleared up to him that he is a believer, he may then have peace and comfort, and go to God as his God, and put hand to all the promises as his own: if he sees that he is unconverted, and cannot be at a point, he may get out of that estate, and be restless, until he gets his peace made up with God.

II. We would say somewhat to this, how reasonable it is that folk should set about this duty, and labour to know whether they are in a gracious estate, or in a natural estate. Reason

1. It is a thing that may be known, if folk would be at the pains to know it. Those that are out of Christ, if they were willing, might easily know how it is with them. But they have no will to know it. Yea, they shut out the light. Again: ye that are in Christ, if ye were diligent ye might know it, for the word is clear, and there is a vast difference between the godly and the ungodly man or woman.

2. It is a thing that many are deceived in. If there were much bad money passing in the country, and many deceived, ye would take heed. Satan and folks' hearts deceive many; therefore every one of us has need to try before we trust. "But try the spirits," &c. 1 John iv. 1.

3. To be deceived in this matter is very dangerous. If a man think he is in a good estate while he is not so, he will sit still and perish. Whereas, indeed, if he know his danger, it may put him to his feet. A false peace is that which ruins the world of mankind very much.

Use 1. I would speak to several sorts of folk here. And there are some of you here that know very well that you are not believers; you know that you are going down to the pit, and that not without light, but, as one said, with a candle in your right hand. You have your fears, and would fain be out of them. What is it, then, that hinders folk from coming out of that estate, and from seeking to be godly? It is that,

(1.) They look upon religion to be too strict. They cannot be imprisoned; they would fain have a latitude; they cannot be at the pains to be religious. But, trust me, it is not so strict; and if once ye knew it, you would not for a world be in the case you are in. Pray that God would give you a heart to walk in godliness, otherwise all the terrors of the law will not do it.

(2.) They have a false hope rooted deep in their hearts by Satan; as in the case of Eve, "*Ye shall not die*," said Satan. They hope (for all that God says) they shall not die. But if you remain in that condition you shall die, if the Lord's word be true.

(3.) They hope to do better. They will not convert yet; they will put off conversion from day to day. One well compares many folks' resolutions to the hindermost wheel of a coach, that is still following the fore-wheel, but never overtakes it. Up, if it be possible, and set to this night. Satan and your resolutions have cheated you, and you will be daily more hardened therein.

Use 2. There are some of you, I fear many, that are not only ungodly, and in a natural estate, but that have nothing like godliness. "He that runs may read it;" and yet you deceive yourselves, and sit still, and think all is well, and you are safe. And yet you are

(1.) Grossly ignorant, and know nothing of God, nor His ways, nor His will.

(2.) Ye neglect secret prayer, and all that ye do is to bless yourselves when ye lie down or rise up. And

(3.) Ye are gross sinners. Ye will swear by the devil, by faith, conscience, and bann. Others of you will say foul talk, &c. May be you drink and fall out with one another. Your ordinary talk on the Sabbath day is about your corn and cattle, and yet you come out to meetings. "He that runs may read" that you are in a natural estate, and in that broad way which leads to death. So that it is a wonder how ye get yourselves deceived. But you and Satan get it done together. And

[1.] By your gross ignorance, knowing nothing of the way of God, nor godliness; as it is easy to make an ignorant man think a piece of brass to be gold.

[2.] By your presumptuous hope of a God in Christ. You hope that the Lord will have mercy upon you, and not be so cruel as to cast you into the pit. But he is not merciful to any but to penitent folk, that flee unto Christ and are holy. Ye will say, ye repent day and night. Oh, your folly in this!

[3.] It flows from this that you are unwilling to know your condition, and shut out the light. When ye are marked out, yet ye say that ye shall maintain a false peace, and are unwilling to come out of that estate of sin and ungodliness wherein you are. Oh, flee from the wrath that is coming upon you! Though one should rise from the dead, and tell you that such as you are yet exposed to divine wrath, you would not be persuaded of it. Oh, up and be doing! "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Use 3. There are many among you like the foolish virgins that had lamps, but no oil. You pass for Christians in your own and others' eyes, but are not so. Possibly some of you are not far from the kingdom of God, and yet will never come there if ye come no further; for ye are many hundred miles out of the way. Again, some are nearer it, and come a further length, and yet never come from a natural estate.

(1.) Folk may attain to things that are good in themselves, and yet not be godly.

[1.] Knowledge beyond others, and gifts in prayer and speaking.

[2.] A form of godliness; to pray, read, and hear.

[3.] Reformation as to many things, even so as to escape the pollutions of the world through the knowledge of the truth, and of Christ.

[4.] They may be zealous, and may lay themselves out in a good measure for the right way. And

[5.] They may have some working of the Spirit that is common both to

the godly and the ungodly. But yet they have no grace, such as sorrow for sin, and a delight in the word of God; a desire after Christ; fear of perishing; a desire of salvation; stirring up to diligence, &c., &c.

N. B.—By an alarm of the enemy's approaching, he was obliged to stop before the application was ended.



ECCLESIASTICAL PROCEEDINGS.

FREE IRISH REFORMED PRESBYTERIAN CHURCH.

We have received from a much esteemed friend in Ireland the minutes of the last meeting of this body. We are pleased to find that peace and harmony prevail among our brethren, and that the spirit of enterprise and Christian activity appears to be so great. We hope that the blessing of Zion's Head may rest upon all their efforts. We make the following extracts:—

“Report of the Derry Presbytery.—The Derry Presbytery, in again approaching Synod with their report, take leave to record their gratitude to the church's exalted Head for the measure of peace and prosperity they have enjoyed since last meeting of Synod. During the past year they have held six regular meetings; and they report, with pleasure, that all their meetings were characterized by the greatest harmony and brotherly love. At each meeting of Presbytery during the last year a sermon has been preached; and the members of Presbytery entertain the hope that, by the blessing of God accompanying His word, great good may result from pursuing this course, in inducing the membership of the church to attend upon the meetings of Presbytery, and to take a deeper interest in their proceedings.

“The subject of the *Sustentation Fund* has been brought before the congregations under the care of Presbytery, in accordance with the appointment given at last meeting of Synod. The principle has been received in all our congregations with very general approbation.

“Mr. Robert Henry continues to prosecute his studies with characteristic application and success. During the past year he has presented essays of the most promising character, upon those subjects, philosophical and theological, that were prescribed for him by Presbytery. We also report, that Mr. Alexander Stewart, a student formerly in connexion with the Secession Church of this country, has been received into the fellowship of our church, and has been taken under our care as a candidate for the holy ministry. He has produced tickets and certificates which show that he has gone through the usual classical and philosophical course in the Belfast college, and that he has attended two sessions of Divinity under the Rev. T. M'Crie, and two of Biblical Criticism under the Rev. Dr. Laing, of Edinburgh. Presbytery refer this case to the consideration, and request the advice, of Synod. We have farther to report, that the days of thanksgiving and humiliation appointed by Synod have been observed by the several congregations under our superintendence. Gospel ordinances are regularly administered; and, though we have still reason to lament that there is not more zeal and self-denying effort for the support of the cause and extension of the kingdom of Christ, we have nevertheless some cheering evidences of revival, and we trust that the Lord of the Church will continue to revive and quicken us, that we may glorify His name.

“Rev. W. Henry, D. D., is Moderator, and Rev. S. B. Stevenson, Clerk of Presbytery for the current year.

“Report of the Belfast Presbytery.—The Belfast Eastern Reformed Pres-

bytery, grateful for the perfect unanimity and good feeling which have uniformly prevailed among them, beg leave to state—

“That, on the 13th of August, 1845, they licensed Mr. John Clarke Houston to preach the everlasting gospel.

“That Mr. John Marcus has given in a number of trial discourses, which have been sustained. He has attended Dr. Alexander’s divinity class three sessions, and he purposes to attend Dr. Symington’s theological class the ensuing session. Mr. Matthew Smyth gave an extra-judicial discourse from 1 Tim. ii. 5, at Cullybackey, June 22, 1846, which was approved. Mr. William Anderson, student under the care of the Residuary Reformed Synod, applied, at the meeting held at Cullybackey, for admission to the care of our Presbytery. He presented class tickets and certificates of his attendance to the various branches of a collegiate education, with the exception of Natural History, and expressed his wish to attend college another session. Presbytery approved of this measure, and instructed him to apply to the Residuary Synod for a certificate.

“The state of our vacancies is encouraging. The people of Ballymoney under our care continue to manifest great zeal and public spirit. Forty church members have, during the last year, contributed £45 for the support of the gospel.

“Fourteen members were added to the Eskylene congregation prior to the communion which was held there on last Sabbath. In the meeting-house at Eskylene there is now a large Sabbath-school, which promises to be very useful in that neighbourhood. Punctual attention has been given to the administration of ordinances and the exercise of discipline.

“Rev. Dr. Alexander is Moderator, and Rev. Dr. Paul is Clerk of Presbytery for this year.”

Mission to New Brunswick.—“It is agreed that the Rev. John Nevin should go as a missionary to New Brunswick, join the Rev. Alex. Clarke, and labour in the gospel in conjunction with him in that country for at least twelve months, in whatever localities they may judge most proper, and endeavour to promote the interests of evangelical truth generally, and of a Covenanted testimony in particular. And the Synod engage to furnish Mr. Nevin with £30 towards the expenses of his voyage, &c., in the expectation that he will obtain adequate means of support from the people who shall enjoy his ministerial labours. In connexion with this measure, it is agreed that an appeal be made, without delay, to the congregations, for missionary funds; especially to those congregations that have not sent forward contributions at this meeting of Synod.”

This meeting was held in *Ballymoney*, commencing July 7th. The next meeting is to be held in *Derry*, on the third Tuesday of July, 1847.



IRISH CORRESPONDENCE.

We have great pleasure in laying before our readers another very interesting letter from our Irish correspondent. It contains much valuable information. It is dated Sept. 17, 1846:—

“I need not give you any information respecting the Eastern Synod, as the accompanying minutes will put you in possession of every thing interesting respecting them. The General Assembly’s Bible Schools among the Roman Catholics are continuing to prosper, and ten ministers have been settled, during the last year, in congregations scattered over their Home Mission field, whilst their last report says: ‘We can dwell with cordial and

heartfelt pleasure on the contemplation of a silent, unobtrusive, yet steady and regularly advancing work of the Lord.'

"A friendly communication has been addressed to the Presbytery of Munster, inviting them to co-operate in the work of evangelizing their common country. The Belfast Students' Association are continuing to support their home missionary. The Assembly has proposed a colonial scheme to relieve the spiritual necessities of British emigrants; and especially of those in New Brunswick. A deputation has been sent to government, requesting them to establish and endow a Presbyterian College, which the ministry declined to do. A committee was then appointed to negotiate for aid in the erection of manses. It has also been proposed to found Presbyterian schools in every considerable town in Ulster. The Assembly's Committee on the State of Religion recommend Presbyteries to institute courses of lectures within their respective bounds, and Sabbath observance committees to be formed, having for a special object the suppression of railway travelling on the Lord's day. Mrs. Magee, a pious lady, has bequeathed to the Presbyterian Church in Ireland above £60,000, for the erection and endowment of a college, for their missions in India, and other religious purposes in connexion with this body. In consequence of this bequest, a sixth missionary is preparing to go to India. The Assembly last year forwarded to the Presbyterian Church in America an address, in which they speak of negro slavery as an evil which has long disfigured their civil polity. In reply to this letter it was stated that 'the principal cause of the aggravation of slavery is to be found in the vehemence and fanatical intolerance with which many, in what are called the free states, urge on the South instant abolition.' The Assembly, in their letter of this year to their American brethren, openly and unanimously denounce slavery as 'an accursed system' of 'man stealing,' and say,—'You tell us of your missions to the heathen, and we rejoice in their magnitude and success; but, dear brethren, how inconsistent to seek to bring into the liberty of God's children heathen at a distance, and keep so many in a state of deplorable heathenism at home!' Makgill Crechton, a member of the Free Church, said, 'It was his duty and his delight to state that the Free Church hates slavery with a holy hatred, and that she will admit of no compromise in her earnest endeavour to have it *utterly* and *for ever* abolished.' It is a great and an undoubted fact, that the feeling of the mass of the British people is strong and united against the debasing system of slavery. The Irish Assembly have opened a friendly correspondence with the Swiss Free Church, and sent a letter to the Vaudois Christians, informing them that contributions will be forwarded to assist them in supporting their aged pastors. An address has also been transmitted by them to Czerski. Is not this epistolary intercourse of churches a cheering feature of the times? and does it not indicate a unity of affection which may eventually lead to a unity of faith? It is now generally expected that the existing machinery of ecclesiastical establishments must be broken up in Ireland, or the Irish priesthood endowed. O'Connell says he would never consent to the payment of the Catholic clergy by the state; but, judging from the reception of the Maynooth Grant, and the allusions of present statesmen, I would think the period is not distant when the dissenters of this country will be groaning under the incubus of an established Romish hierarchy. The anomaly of a pampered state-paid church of the minority cannot exist much longer; and if, as it is supposed, the present institutions of this country be not disturbed, we will then have Maynooth versus Trinity College—Protestantism endowed to root out Popery, and Popery supported in its efforts to exterminate Protestantism.

"The political state of society is in some degree unsettled by the distresses consequent upon the total failure of the potato crop, and the inability

of the people to pay their rents. Indian corn and provisions are being extensively imported, and public works commenced to supply the poor with remunerative labour. Still, however, the prospects of the year are very alarming.

Dr. Paul has published an excellent sermon on 'Peace,' and is now preparing for the press new 'Signs of the Times,' strongly advocating the voluntary principle. '*Semper virens*' may be his motto, for he seems to have lost nothing of his youthful vigour.

"I cannot speak very favourably of the state of religion in this country. I think it is in a more languishing condition than in Scotland or America; the spectacle of the 'sleeping church and perishing world' forces itself more upon us. The distinction between Christians and unbelievers is not so discernible in society.

"With kindest regards, I am

"Yours most truly,

R. H."



SECRET SOCIETIES.

THE ODD FELLOWS.

While there is a vein of sarcasm and perhaps even of bitterness, in the following piece, of which we do not approve, yet it exhibits more clearly than any thing we have yet seen, the evils of the system of Odd Fellowship, and we hope will be perused with attention by all our readers.

"It is a notable fact, that the Masonic Fraternity have not dared to exhibit themselves publicly, as of old, until the recent growth of Odd Fellowship. Now they can march through the streets of the city, in full dress, with all their original pride and pomp, in public procession, followed by the Odd Fellows, in the spirit of fraternity, as the head precedes the tail. Whoever knew an Odd Fellow to object to a mason, or *vice versa*? In what Odd Fellow's magazine or newspaper has a single paragraph ever appeared adverse to the institution of Masonry? We have seen a friendly notice of a Masonic publication in one of these magazines, and presume the compliment has been returned. There is no hostility between affinities.

"Let us make a short parallel. Masonry was a secret institution; so is Odd Fellowship. The former had its signs, grips, pass-words, mysteries, solemn obligations, pains and penalties; so has the latter. The former, with childish vanity, covered itself with absurd and costly adornments, and loved to display itself to the public gaze; so does the latter. The former had its lodges, its mysterious rites of initiation, its gorgeous halls, its aspiring and preposterous titles; so has the latter. The former expended but a moiety of its immense revenue in deeds of charity, while it squandered a very large amount in feasting, making public displays, decorating public buildings, &c., &c.; so does the latter. The former claimed to be reverent towards God, benevolent towards man, and governed by the principles of justice, truth and charity; so does the latter. The former enrolled among its members doctors of medicine, lawyers, merchants, men of every rank and station; so does the latter. The former held in subjection the pulpit and press, so that neither priest nor editor dare say aught disparaging to its character; so does the latter, to a surprising degree, considering how recent is its existence. The former had its magazines, newspapers, orators, all joining in fulsome adulation of its "sublime merits," and helping to sustain the stupendous imposture; so has the latter. The former had its "jacks" and

"bats," who, when a revelation of its guilt and folly was made, (though not members of the institution,) cried out against the faithful men who had exposed the plot, were obstinate in their unbelief, and manifested extraordinary bitterness of spirit; so has the latter.

"What are the tendencies of Odd Fellowship?—Necessarily and inevitably such as resulted from Masonry. They are, to corrupt the fountains of justice, to sway by its hidden but powerful instrumentalities, the popular vote of the country, to subvert the liberties of the people. In the palmy days of Masonry, the members who were most fond of frequenting the lodge rooms were not men of sobriety, of solid virtue, of self-respect, (for these, upon discovering the fraud that had been practised upon them, went thither as seldom as possible,) but they were the ambitious, the cunning, the selfish, and the profligate; and this will be the case, more and more, with Odd Fellowship; so that the Order will be under the control of its worst, instead of its best members.

"The very title, '*Odd Fellow*,' indicates the vulgar origin of the institution. It is a burlesque on humanity, and was coined in the mint of folly. If it were a nickname fastened upon a band of very benevolent men by the enemies of goodness, then they might be excused for adopting it as really significant of their excellence, though intended as a badge of infamy; but it is not so. It was voluntarily chosen, in preference to any other name, by those who began the imposture; and it must be confessed that it is quite appropriate.

"Observe how ridiculous are the titles given to its members:—Most Worthy Grand Master; Right Worthy Deputy Grand Master; Right Worthy Grand Warden; Right Worthy Grand Treasurer; Right Worthy Grand Chaplain; Brother Grand Herald of the East, &c. &c. Truly, *such* men are 'children of a larger growth.'"

"In the dedication of an Odd Fellows' Hall, the Grand Master says—"I dedicate this hall to the grand purpose of Odd Fellowship, to disseminate Friendship, Love, and Truth, (!) and to diffuse Benevolence and Charity (!) in its fullest extent to all its worthy members, and by this solemn (nonsensical) act, I hereby declare it dedicated.' Now if this is the 'grand purpose of Odd Fellowship,' what need have 'Friendship, Love, and Truth,' or 'Benevolence and Charity,' of all this mummary—these secret signs and grips—these ridiculous rites of initiation—these splendid regalia—this costly adornment of halls—these foolish titles? The incongruity is so glaring, that it is surprising any rational man can think of reconciling them together. Friendship is not a matter of bargain or contract; Love is unselfish and world-embracing; Truth seeks the light, instead of shunning it; Benevolence is not allied to folly; and Charity is never inclined to be ostentatious or criminally extravagant.

In the Symbol and Odd Fellows' Magazine, for 1845, we find the annual Report of the Grand Corresponding and Recording Secretary of the Right Worthy Grand Lodge of the United States, which gives a bird's eye view of the condition of the Order, in the various sections of the country. At the close is a summary (not entirely complete) of the increase and operations of the Order, from 1840 to 1845 inclusive, in the United States. During these six years, the number of initiations was 62,804; the amount of revenue, \$1,262,858,57; the sum expended for 'relief,' \$333,778,28; the number of contributing members, 185,091; the number of lodges formed, 2105. Deduct the sum of \$333,778,28, expended for 'relief,' from \$1,262,858,57, the amount of revenue, and there remains the enormous sum of \$929,080,29, unaccounted for, nearly all of which, it is probable, was expended in idle show and expensive decorations. The amount put down to the credit of 'relief' is not to be relied on, because no vouchers are given—nothing but the naked statement."

MISSIONARY INTELLIGENCE.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Landour, July 25, 1846.

Reverend and very dear Brother—Your favour of the 13th May has just reached me, and your kind sympathy with us in our affliction is much appreciated. You will also have learned, by this time, that the Lord's hand has been laid heavy upon us once and again, in the removal of two more of our dear children; and now I have to tell you that my dear wife is still a great sufferer, and that her life is in danger. Sometimes I am ready to say that all these things are against me, but again, every disposition to murmur is hushed, from the reflection that *the Lord* has afflicted us much less than our iniquities have deserved, and that He has promised all these things to work together for our good—that whom the Lord loveth He chasteneth, and scourgeth every son and daughter whom He receiveth. That "He *sits* as a refiner and purifier of silver; that He will purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." We believe, also, that in sitting as a refiner, He watches the precious metal, and that, when all the dross and tin are taken away, and He sees his own image reflected in it, He will remove it out of the furnace. Shortly after the death of my little daughter, in April, I returned to Saharanpur, in hopes of being able to remain at my post during the season, but was not down a month when Mrs. Campbell became ill again. Her spleen was so much enlarged that some decided and severe remedies, such as blistering and leeching, became necessary, and the Dr. wrote to say he would not commence this course until I would come up. He also stated, that being left alone here, in her weak state, stood greatly in the way of her recovery, and that I ought to remain with her at least till the close of the rain, or the end of September. This call of Providence was too plain to be disregarded, and it was well I did come up, for the spleen was so congested, that after leeches had been applied over it, it was found impossible, by any pressure that might be used, to stop the bleeding, and as I had no caustic myself at hand, she had almost bled to death before any doctor came. She had bled not less than from forty to fifty ounces, and syncope was coming on when four doctors arrived. They found it almost impossible to stop the wounds by caustic, and were at last about to resort to the actual cautery, when they succeeded. The doctor who ordered the leeches said he had never seen any case like it. It was thought that the great depletion would bring on a slow fever which it would be difficult to manage. For several days she was unable to turn herself on the bed, but, I am thankful to say, that with the exception of great weakness, no other bad symptom followed, and that she has been freer of pain since, than before. We do not know what may be our duty for the future, but the Lord will direct us, and we rejoice that we are in His hands. We need your prayers.

I am happy to say my own health continues good, though I had an attack of ague and fever not many days ago. This climate does not agree with *me* as well as the plains. On account of the elevation, I am troubled with a dizziness in the head. At this time it rains almost constantly, and, even when it is not raining, we are usually enveloped in dense clouds. So damp is the atmosphere I have had to dry my paper at the fire several times since I began this letter. During a few hours, night before last, seven inches of rain fell; and during the three months of the rains, usually 100 inches fall. I hope to go down in September, if Mrs. Campbell's health will allow me to leave her. In the mean time, I hope I am not useless, as I have brought up my books, and spend my time to advantage, both in study, and in doing what I can among

the people here. I also preach every Sabbath in English to some pious people.—I remain, as ever, your sincere and affectionate Brother,

J. R. CAMPBELL.

P. S.—I am happy to say the affairs at the station at Saharanpur, have been carried on admirably since I left by Mr. Rudolph; but we have just heard, I regret to say, that he has had an attack of fever.

J. R. C.



EDITORIAL.

The present number of the Banner contains sixteen pages *less* than usual. This diminution has been made in consequence of a corresponding enlargement of the last number. As all the profits of this publication are paid into the Treasury of the Board of Missions, we do not feel inclined to diminish them by incurring any expense that may not be required by very important reasons. Our friends will be glad to learn that the surplus payments of the last volume amounted to more than Two Hundred Dollars. This year our expenses have been greater, in consequence of some improvements made in the appearance of the work; but may we not hope that the end of the year will show that its publication has been as profitable as before? It has been our design to endeavour to furnish a magazine which might suit the condition, and be adapted to the wants of our whole church. It will be seen, by referring to our past numbers, that full information has been published of the proceedings of our various Ecclesiastical Courts, and of the operations of our missionaries in India, while the interesting subject of Union has been discussed at great length; both the advocates of the Basis, as well as its opponents, having occupied our pages whenever they desired. We hope, in time to come, we may meet the same support as has already been afforded, if from no other reason, because all the aid we receive is so much given to the support of our beloved brethren in India.

The Minutes of Synod have now, no doubt, been generally read by all our subscribers. As we know the anxiety which was generally felt to obtain information in regard to the action of Synod on the proposed Union, we regret much the delay which occurred in their publication, but it was unavoidable. The meeting was large, and was probably the fullest representation of all parts of our church which has ever yet been held. The discussion of the union was protracted, and all had an equal opportunity of expressing their opinions at a reasonable length. The subject, however, was finally settled, not on its own merits, but on the practicability of the plan in existing circumstances, the Basis being declined because it was concluded that the state of sentiment, in the other churches, as well as our own, was such as to render a Union on it impossible. The general condition of our Church appears to be quite prosperous, and, whatever differences of sentiment may exist on some subjects, all, we hope, will be united in the discharge of their appropriate duties. In the language of the apostle, "having gifts differing according to the grace that is given to us; whether prophecy, let us prophesy according to the proportion of faith, or ministry, let us wait on our ministering, or he that teacheth, on teaching, or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity, he that ruleth, with diligence, he that sheweth mercy, with cheerfulness."

By the last steamer we received a letter from Mr. Campbell, which informs us that the health of Mrs. C. is still very precarious, and that Mr. C., himself, is not so well as before. Let us not forget him and his family, for they greatly need our sympathies and prayers. We give some extracts of the letter in another part of this number.

Banner of the Covenant.

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 DECEMBER, 1846.  
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PRACTICAL ESSAYS.

(For the Banner of the Covenant.)

"THE FORMER DAYS."

Mankind have been endowed by their great Creator with such faculties that they may enjoy a kind of threefold existence; they may live in the *past* and the *future*, as well as in the *present*. The mind is capable not only of receiving impressions from objects at the time actually before it, but it has the wonderful power of recalling what has occurred a long time previously, and of anticipating what is yet to come. An event may thus be thrice repeated; it may be the subject of *anticipation*, of *consciousness*, and of *memory*. How greatly does this multiply our means of improvement, and our sources of enjoyment.

The scriptures, whose great design is to make man holy and happy, frequently direct us to exercise the faculty of *memory*; to bring past events before our minds, that we may derive from their consideration some spiritual advantage. "Remember," says the Psalmist, "his marvellous works that he hath done, his wonders, and the judgments of his mouth." The apostle Paul tells us to "call to remembrance the former days." Indeed, any reader of the Bible may have observed how often we find the saints of God reviewing past events either in their own lives, or in the history of the church or of the world, thus "stirring up the mind by way of remembrance." Such an exercise is always proper; but especially is it so when we are approaching the termination of another year, and are thus reminded of the duty of "numbering our days, that we may apply our hearts unto wisdom."

We may "remember the former days" as days of *mercy*. We are sinful beings, who deserve at the hand of a just and holy God nothing but indignation and wrath, tribulation and anguish. Yet it has pleased Him whom we have so deeply offended to arrest for a season the full infliction of the sentence of his violated law, and to give us time and opportunity to repent of our sins, to return to the path of duty, and to obtain the favour of our Maker. He has been sparing our lives, he has been loading us daily with his benefits, he has been warding off the dangers, known or unknown, to which we are every moment exposed, and he has been, in all things, causing "goodness and mercy to follow us." We may call to remembrance many special mercies in our personal history, and we may go over the series of past ages, and see how manifest have been the displays of the divine goodness to the church and to the world.

The former days have also been, in some measure at least, days of *sorrow*. Unmixed good is not the lot of any one in this world; and while we must acknowledge that we have been chastened far less than our iniquities have deserved, yet, if sons, we must learn obedience by the things which we suffer. We have all been more or less afflicted by the various ills which flesh is heir

to—by sickness, bereavement, want, misrepresentation, and the like; and, besides, we have been made to mourn over the sinfulness of our nature, and the many transgressions of the divine law with which we are chargeable. When we remember the former days, we must do it with *sorrow*, that so much mercy as we have experienced has produced so little holiness in our characters—that so many opportunities to do good have been so greatly neglected, or so slightly improved—that we have been to so great a degree unprofitable, unthankful, unholy. Who is there that would not say that he has done many, many actions which he deeply regrets, and which he would most earnestly wish it were possible to obliterate? Such reflections should lead us to humility, to repentance, to earnest prayer that God may wash away all our pollution in that precious blood which cleanseth from all sins.

Let us remember the former days as days of *warning*. The experience of the past may be a most valuable instructor of the future. He who repeats an error is doubly guilty. We should see wherein we have failed, what was the reason, and how we might have avoided it. We should treasure up the lessons of the past, as a guide for the future. It is doubtless with this design that God permits his people to fall into sin. They are too self-confident—they are too self-righteous—they know too little of the deceitfulness of their own hearts, and the constant need they have of restraining and supporting grace. In order that he may teach them these things he allows them to fall into sin, and thus makes them set less value upon themselves, and more on the grace of our LORD JESUS CHRIST. He is indeed unwise who does not remember the former days as days of *warning*.

Yet we may also consider them as days of *encouragement*. How often have we been in danger so great and imminent that there seemed to be no evasion for us, and He has appeared for our deliverance. “Thou drewest near in the day that I called on thee. Thou saidst, Fear not.”

The mount of danger was the place
Where we have seen redeeming grace.

The *past* mercies of God encourage us to expect *future* mercies. He is just as able and as kind now as he was then, and he will not see us in danger and refuse to aid us.

“His love in time past
Forbids us to think
He will leave us at last
To perish or sink.”

“Each sweet Ebenezer
We have in review
Confirms his good pleasure,
He'll help us quite through.”

When David is about to encounter the champion of the Philistines, he remembers his deliverance from the lion and the bear. When Paul is anticipating the dangers to which he is exposed from his persecutors, he recollects that while “all men forsook him, the Lord stood with him, and strengthened him.” We should often call to mind the days of old, and review what God has graciously done for us individually, and for his people generally, and we will find that faith will be strengthened and confirmed, and our hearts will be encouraged to hope still in God, knowing that we shall yet praise him more and more. The past is to be regarded only as an earnest of the future, and all happiness on earth as a foretaste of the happiness of heaven. “All things will work together for our good, if we are of the number of those who love God, and are the called according to his purpose.”

Such reflections as these may enable us to derive increased benefit from the former days. We cannot live over *actually* any part of our lives which has once passed away, but we may make it the means of living *better* that which yet remains. It may diminish our sorrow for the past, if we find it the means

of increased enjoyment in the future. It may cause us to regret less the swift flight of time, if we gather the lessons of wisdom which it scatters in its progress. It may make us anticipate with joyful satisfaction our removal to another world, if we have been faithful in the improvement of the precious time which has been given to us in this. O.



ETERNITY.

O eternity! eternity! How are our boldest, our strongest thoughts, lost and overwhelmed in thee! Who can set landmarks to limit thy dimensions, or find plummets to fathom thy depths? Arithmeticians have figures to compute all the progressions of time; astronomers have instruments to calculate the distances of the planets; but what numbers can state, what lines can gauge, the lengths and breadths of eternity? "It is higher than heaven; what canst thou do?—deeper than hell; what canst thou know? The measure thereof is longer than the earth, broader than the sea."*

Mysterious, mighty existence! A sum not to be lessened by the largest deductions! An extent not to be contracted by all possible diminutions! None can truly say, after the most prodigious waste of ages, "so much of eternity is gone." For, when millions of centuries are elapsed, it is but just commencing; and, when millions more have run their ample round, it will be no nearer ending. Yea, when ages, numerous as the bloom of spring, increased by the herbage of summer, both augmented by the leaves of autumn, and all multiplied by the drops of rain which drown the winter—when these, and ten thousand times ten thousand more—more than can be represented by any similitude, or imagined by any conception—when all these are revolved and finished, eternity—vast, boundless, amazing eternity—will only be beginning!

What a pleasing, yet awful thought is this! Full of delight, and full of dread. O! may it alarm our fears, quicken our hopes, and animate all our endeavours! Since we are so soon to launch into this endless and inconceivable state, let us give all diligence to secure our entrance into bliss. Now let us give all diligence, because there is no alteration in the scenes of futurity; the wheel never returns; all is steadfast and immovable beyond the grave. Whether we are then seated on the throne or stretched on the rack, a seal will be set to our condition by the hand of everlasting mercy or inflexible justice. The saints always rejoice amidst the smiles of Heaven; their harps are perpetually tuned; their triumphs admit of no interruption. The ruin of the wicked is irremediable. The fatal sentence, once passed, is never to be repealed. No hope of exchanging their doleful habitations; but all things bear the same dismal aspect, for ever and ever.—[HERVEY.]



(For the Banner of the Covenant.)

THEOLOGICAL DISCUSSIONS.

REGENERATION, NO. 4.

"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13.

In the articles on this subject which have already been published in this Magazine, we have endeavoured to show that a radical change must take place in the character of every human being before he can be considered a child of God, and that this change is not the necessary consequence of earthly lineage

* Job xi. 8, 9.

or kindred, and that it cannot be effected by external rites or ordinances: in other words, that those who are regenerated, are "born not of *the will of the flesh*, nor of *blood*." The Scriptures also inform us that this new birth is "not of *the will of man*;" that is, that no person has the power to produce it, either in his own case, or in that of others: that no one can change his own heart, or convert his own soul. As this is a doctrine which many doubt or deny, while it is one of the greatest practical importance, it is proper to give it a careful consideration.

In a subject of this kind, the best way to ascertain the truth, is, to examine carefully, prayerfully, and candidly, the oracles of God. If we do this, we are not likely to go astray, and though there may be difficulties in reconciling some passages of the Scriptures with others, or in seeing how a doctrine may be compatible with reason, yet this difficulty, we may be sure, arises from our ignorance. The mind of man has been impaired by his apostacy, and it is always clouded by his sinful disposition; here "we see in a glass darkly"—"we know but in part." Were we able to perceive the *whole* of a subject *distinctly*, our difficulties would vanish. But it is enough for us to know "what saith the LORD." It is not necessary for us, then, to dwell upon *objections* which may be made to a scriptural doctrine, either from the Bible itself or from reason. If only the doctrine be proved to be true, it follows, of course, that all the objections are false.

Now this doctrine may be established by the *direct assertions* of the Scriptures: as by such passages as these—"No man can come unto me, except the Father which hath sent me draw him." John vi. 44. "The carnal mind is enmity against God; for it is not subject to his law, neither indeed can be. So, then, they that are in the flesh cannot please God." Rom. viii. 7, 8. "Can the Ethiopian change his skin, or the leopard his spot? then may ye also do good that are accustomed to do evil." Jeremiah xiii. 23.

The *description* the Scriptures give of *human nature* also establishes this doctrine. They represent it as totally corrupt and depraved, and altogether impotent for good. Man is said to be "*dead* in trespasses and sins." Eph. ii. 1, 5; Col. ii. 13. He is said to be "without strength." Rom. v. 6. He is a child of the devil, of disobedience, of darkness. In his flesh there dwelleth no good thing. "He is wise to do evil, but to do good he has no knowledge." Jeremiah iv. 22. Persons who are in this situation, it must be admitted, are not able to change their own characters: and this is the situation of every unregenerated person.

The fact that God *has provided a way by which man can be regenerated*, shows that he could not regenerate himself. If he had possessed the power to do it, there would have been no necessity that this way should have been provided. Beholding us in our helpless misery, God's time was a time of love. When he saw that there was no arm to help, and no eye to pity them, his own arm brought salvation. The LORD JESUS CHRIST was given to be a Saviour for perishing sinners. His death expiates their guilt, and his righteousness stands to their account at the bar of heaven. When the appointed time has come, his SPIRIT applies to them the redemption which CHRIST has purchased, by regenerating their natures, and enabling them to exercise faith, by which they appropriate it to themselves as their own. It is thus they are made "new creatures in CHRIST JESUS." It is thus that "old things pass away, and all things become new." It is thus that they become the children of God, and are enabled to call him their Father. Now, all this work was unnecessary, if man was able to regenerate himself. CHRIST needed not to have died, the SPIRIT needed not to operate on the heart of the sinner so that he would accept of that salvation. God, however, does not act unnecessarily, and his having provided this way, shows that there was no other way.

The *testimony of all who have* experienced this change, would corroborate what we have been asserting. No saint can say that he has become such by his own power. "Thou, LORD, hast wrought all our works in us," is the language of every believer. "By the grace of God, I am what I am," is the conviction of his soul. He believes that his Saviour spoke truly, when he said, "without me ye can do nothing."

While, as we have already mentioned, the proof of this doctrine must rest on the declarations of the Scriptures, it may not be improper to view it in the light of reason. And here it will be found, as we think, clearly accordant with all sound principles. For instance, is it said that man is a free agent, that his will is perfectly unfettered, and that he can choose or reject just what he pleases? we admit this, and ask if he can choose what he does not please, or if he would really be free if he were able to act against his own will? The change which takes place in regeneration, is a *change of will*, and it is absurd to say that *the will can change itself*, that a man can choose to be or to do what he does not choose to be or to do. The freedom of the will requires that the change effected be from without, and supernatural. But, is it said, that any change in the will effected from without, or supernaturally, interferes with its freedom? we would reply that this cannot be so, because, as the *will* itself is changed, there is no *compulsion*—no one can say he was *compelled* to do what he was *willing* to do. As the HOLY SPIRIT changes the *will*, he does not destroy *free-agency*; but, indeed, his operations rather *establish* and *strengthen* it.

But, as we have already intimated, it is not our design to leave the Bible, to wander into the obscure and intricate labyrinth of metaphysical reasoning. We think what has been presented may serve to establish the doctrine that man cannot convert himself.

Now, if it be admitted that man is "Not born again of the will of the flesh, nor of blood, nor of the will of man," we can hardly fail to come to the conclusion that he is born again "of God." All other agencies fail to accomplish the object, and if accomplished, it must be effected by a divine power. It is "God who worketh in us to will and to do of his own good pleasure." The particular *manner* in which God operates in the regeneration of the sinner, and the *means* he uses, are subjects of great interest, but it is not our design at present to discuss them. Forbearing, then, any remarks in regard to them, let us make the solemn inquiry whether we ourselves are regenerated persons or not. There are but two positions in this subject which we can occupy. We are either the sons of God, or the children of the devil; we are either CHRIST's people or we are not. Now we may ascertain our parentage and our relationship, by our *characters*. If we *resemble* God, we are his children. If we are like Satan, we belong to *his* family. If we are performing acts of spiritual vitality, we are regenerated persons; if not, we are yet dead in trespasses and sins. Let us make sure on this subject, which is one of infinite importance. It is true we cannot regenerate ourselves, but we can ask God to do it, and if we ask him aright, he will do it. Let us, then, always pray, "LORD, renew a right heart, create a clean spirit within us." What reason have we to rejoice that the cruel penances of the heathen, or the papist, are not required from us; that whoever may have been our ancestors, we are not excluded thereby from salvation; that "what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin," has thereby accomplished. "Unto Him, then, that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever. Amen."

EVIDENCES OF CHRISTIANITY.

The following article is an extract from Coleridge's "Biographia Literaria," and presents in a peculiar and striking manner the various sources of evidence which establish the truth of our holy religion. While in many things, no doubt, this brilliant writer is an unsafe guide, yet, he seems to us to be a person who had tasted that the Lord is gracious, and one whose reflections on religious subjects may be read with much profit.

"I shall merely state, what is my belief concerning the true evidences of Christianity.

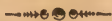
"I. Its *consistency with right reason*, I consider as the outer court of the Temple—the common area within which it stands.

"II. The *miracles*, with and through which the religion was first revealed and attested, I regard as the steps, the vestibule, and the portal of the Temple.

"III. The sense, the inward feeling in the soul of each believer, of its exceeding *desirableness*, the experience that he *needs* something, joined with the strong foretoking, that the redemption and the graces propounded to us in CHRIST are *what* he needs:—this I hold to be the true *foundation* of the spiritual edifice. With the strong *a priori* probability, which flows in from I. and III. on the corresponding historical evidence of II. no man can refuse or neglect to make the experiment without guilt.

"IV. But it is the experience derived from a practical conforming to the conditions of the gospel; it is the opening eyes, the dawning light; the promises and terrors of spiritual growth; the blessedness of God as God: the nascent hatred of sin, hated as sin, and the incapability of attaining to either without Christ; it is the sorrow that still rises up from beneath, and consolation that meets it from above; the bosom treacheries of the principal in the warfare, and the exceeding faithfulness and long-suffering of the disinterested ally; in a word, it is the actual *trial* of the faith in Christ, with all its accompaniments and results, that must form the arched *roof*, and faith itself is the completing *Keystone*. In order to an efficient belief in Christianity, a man must have been a Christian, and this is the seeming *argumentum in circulo* incident to all spiritual truths and to every subject not presentable under the forms of time and space, as long as we attempt to master it by the reflex acts of the understanding, what we can only *know* by *becoming*. 'Do the will of my Father, and ye shall *know* whether I am of God.'

"These four evidences I believe to have been and still to be for the world, for the whole church, all necessary, all equally necessary. But at present, and for the majority of Christians born in Christian countries I believe the third and fourth evidences to be the most operative. Not as superseding but as involving a glad undoubted faith in the two former. *Credidi ideoque intellexi*,* appears to me equally the dictate of philosophy and religion, even as I believe redemption to be the antecedent of sanctification and not its consequent. All spiritual predicates may be construed indifferently as modes of action and as states of being. Thus holiness and blessedness are the same idea, now seen in relation to act, and now to existence."



SCRIPTURE ILLUSTRATIONS.

Matt. xix. 24. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven."

THE EYE OF A NEEDLE.

It is hardly to be supposed that our Saviour here meant *literally* the eye of a needle, but rather something which *figuratively* bore that name. Among

* I have believed, and therefore I have understood.

various eastern customs which we have seen referred to in explanation of the allusion, none appears more probable to be right than one which lately met our attention, as quoted from the Travels of Lord Nugent in Syria. He states, that when about to go out of a certain walled town, a long train of camels was approaching the gate, and the keeper of the gate directed him to "go out of the *eye of the needle*," meaning the smaller passage for travellers on foot, along side of the larger gateway. It appeared that this was the name by which that passage was generally known. It was too small for an animal so large as a camel to get through, and it may, probably, have received its name from its appearance and shape.

SITUATION OF RAHAB'S HOUSE.

Joshua ii. 15. "Then she let them down by a cord through the window, for her house was upon the town wall, and she dwelt upon the wall."

If Rahab dwelt *upon* the wall, her house must certainly have been destroyed when the wall fell down. And yet if she did not dwell in some such a position, how could she let the spies down from her window, on the outside of the city? This difficulty may be met if we translate the passage, as Parkhurst suggests, "her house was by *the flat of the wall*, and she dwelt by the wall," so that her upper windows *overlooked* it. Bates adds, "It is not at all improbable that Rahab might to one or more of her upper chambers have a *kiosk*, that is, a kind of bow-window projecting beyond the rest of the building, through the opening of which she might the more conveniently let down the spies on the wall."

SERMONS BY THE OLD COVENANTERS.—No. 4.

A Preface and Preparation Sermon by Rev. John Welch. "This discourse was delivered at the dispensing of the Lord's Supper at Maybole in Carrick, Aug. 4, 1678. Mr. Archibald Riddel preached the action sermon from Psalm lxxxi, 10; 'Open thy mouth wide, and I will fill it.' The helpers were Messrs. John Welch and Merton, Patrick Warner, George Barclay, &c., with Mr. Richard Cameron, who was then a probationer."

PREFACE.

We are met here this day in the name of our Lord Jesus Christ, the King and Head of his church. These meetings, ye know, are forbidden by authority; but there is one greater than they, who commands the contrary of what they command, and His command must be obeyed. Sirs, ye have very little patience to abide a shower; but I think it were not a bad meditation for you to think, that it is of the Lord's mercy that it is not fire and brimstone that is now falling down upon us, as it once did upon Sodom and Gomorrah. The Lord has called us together this day, and among other things we are to employ our supplications that He would send us seasonable weather; but if the Lord will give us our bit with a buffet, as we commonly say, we must not refuse it; and if ye would be earnest with God, peradventure He would condescend to you in this matter.

Now, we are come here from several quarters, and God has called you together to feast you, and ye are to the utmost of your power to stand and own the banner of the gospel; and we, in our Lord and Master's name, welcome you who are honestly designed in the matter; and your labour of love to Him shall neither be in vain nor forgotten. But take heed, sirs, that all be brought that should be brought; ye have brought hither your bodies, but maybe ye

have left your hearts behind you. O sirs, have your eyes toward God, that He would lay an arrest upon your hearts—that He would guard you against any thing that may provoke a jealous God who is in the midst of us.

THE SERMON.

John xi. 56—"What think ye, that he will not come to the feast?"

You have in these words, a question and the occasion of it. There was a number that came up out of all the country round about Jerusalem to the pass-over; for at this feast there was a gathering out of Israel together; and there was a judgment and wo pronounced against those who stayed away—they were to be cut off and excommunicated. Now, in this great concourse, ye have some meeting together; and what is their conference? Why, their conference is about this business. One of them asks another, 'What thoughts have ye of this time? and what think ye of this occasion? what sort of a day will we have of it?' It may be some will reflect and say, 'I am afraid he will not come unto the feast.' Again, some will, with great confidence, be saying as it were, 'Indeed I have not such fears.' What think ye? Banish such thoughts as these, and let them never come further. "What think ye, that he will not come to the feast?" What will it signify, if he come not unto it? Now, I shall draw what I intend here to say unto these three points, and I shall speak a word briefly unto each of them, and so close this exercise; both because the day is wet and far spent, and also because there is yet much to do after we have done with this exercise. And I shall comprehend all in these three doctrines.

I. The Lord allows His people a feast and feasting times.

II. That it is very much the duty of the people of God to be anxious to have God's presence with them at such a time.

III. That the Lord's presence is very desirable at such a time.

Now, the question imports all these.

I. I say, the Lord allows His people a feast and feasting days. Now, ye know a feast is more than an ordinary meal. An ordinary meal is only for the satisfying and refreshing of nature, but a feast is not only good cheer, but also much of it, and not only a variety of meats, but many varieties. There are some rare dishes or discoveries of God that He allows to His people in this feast here upon earth. Again: a feast is an orderly and costly thing. All the guests that are invited, are invited beforehand, and they come not in their ordinary manner as to their diet at home. The Lord allows His people a feast, even that He may give them an occasion at the feast of making their requests unto Him, as Ahasuerus did Esther. He came to Queen Esther's feast; she takes occasion to be familiar with him there, and to present her suit for herself and people. So the Lord allows His people a feast to show that He is not willing that they should be straitened in Him. He allows people a feast and feasting days, when He hath any great pieces of work or suffering to call them to. There ordinarily He hath some great manifestation to give for strengthening and confirming them. The disciples got (at least eleven of them) the first communion before the great trial came on wherewith they were tried, which was Christ's sufferings. So the Lord is calling us to a feast; and there are these two sorts of persons that our Lord Jesus Christ is calling to feast with Him to-morrow, and ye should see whether ye be of that number or not.

1. He is calling the hungry and thirsty, and He hath promised them a feast. "He filleth the hungry with good things, but the rich," (or full soul,) "He sends empty away."

2. He invites all those who are in necessity, who are like to starve for want,

who have come to themselves out of that distracted condition in which the rest of the world are, having come to Christ, and cast themselves upon his mercy as unworthy to be brought in among his children. Such are in humility desiring to be one of his *hired servants*. He allows a feast for such; he allows a feast for all his friends, as we have it, Cant. v. 1, "Eat, O friends; drink, yea, drink abundantly, O beloved."

Now, what is this feast, or of what is it compounded?

(1.) It is said of this feast in scripture, Matt. xxii. 4, "I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come ye to the marriage." There is no want of any thing that ye can desire, but all is ready; even the wedding garment that ye heard of, is ready; the frame and disposition that a communicant should have, is ready. Therefore, come away, ye that are sensible of your wants, for here is a feast for the needy; a feast for the poor and needy, and those souls that are pained with hunger and thirst for the want of Jesus Christ.

(2.) What is this feast? it is his flesh and his blood; "for my flesh is meat indeed, and my blood is drink indeed." This is the feast that is in the Old Testament called "A feast of fat things full of marrow, of wines on the lees well refined." Isa. xxv. 6. This is the feast wherein the Lord is calling you to delight in fatness. We would have you making sure, that you are such as the Lord is inviting unto this feast, for if ye come uninvited, ye shall sit unserved at His table. He sends out His messengers to invite the blind, and the lame, and all that have any disease. Are there any that have any kind of disease to put into Christ's hand for a cure? You are invited to come to the feast, and it is a great feast. You have heard of great persons, that when they made a feast to great men who invited them much, they have taken their bonds and obligations after dinner, and cast them into the fire, and so have given them a free discharge of all their debts as well as of their dinner. Well, our Lord Jesus Christ is doing so, and he is calling you to-morrow to eat his flesh and drink his blood; and besides all that, he is to cast all your bonds into the fire, and give you a free discharge of all your debts. There will be a stroke drawn through all the accounts that stand between him and you.

II. The second thing I would observe is, that sometimes the Lord's people have much anxiety and many sad impressions upon their spirits, in thinking Christ will not be present. This is very troublesome to them. 'Alas! Christ will not be here; he will not be so foolish, so to speak, as to come here when the Scribes and Pharisees will take his life.' 'What,' says another, 'if he comes not? I had little ado here; it will be the saddest news that ever was, if Christ be not here.' The doctrinal point is,

That even the people of God have great jealousies and great fears that He will not be present with them.

And if ye would ask them the reason of this, they say, the many wrongs and injuries done him, they fear will abide in his mind. And sometimes they fear that the broken vows at former feasts where he was present, may provoke him to withdraw his presence from this feast; and it may be that some of you, sirs, are in great fear that Christ will not come unto this feast, and for strengthening you in it, it should set you upon diligence and importunity in inviting him and wrestling with him, as Moses did, saying "If thou go not with us, take us not hence." Now, I shall give you these grounds why they are afraid that he come not unto the feast, as their fear speaks forth some jealousy.

1. The bad usage that he hath already gotten. Many have come and flattered God with their lips, *and yet have dealt falsely with him in his Covenant*. False vows that have been made at communion-tables by those that are here, may be a ground why he will not come here unto the feast.

2. There is this also, why he will not come; and it is because wherever he comes, he puts people upon being serious and hearty in inviting him. It may be, this day, that you have not been hearty in inviting of him; therefore there is ground to fear that he will not come.

3. There are many that have sat down at the table of the Lord, that have afterwards lifted up the heel against him; many that have been at communions, (I will not say lately,) have taken that black bond.* Such have given it under their hand that they will not receive Christ's messengers hereafter, nor give them the comfort of any outward refreshing. This is also a ground of fear that he will not come unto the feast, because there are so many mountains in the way. It is not the enemies who have made these mountains of separation, that makes him frown upon us, but it is because of the many affronts he hath gotten in Scotland, and the little resenting of these wrongs done unto him. It is because we are not touched with the injuries done him in his offices of a prophet, priest, and king; because there are few that will be concerned for all the breaches made upon the Lord's house, and for breaking down the walls thereof, and for all the affronts and bloodshed: how few are concerned for these things! The Lord sees us unconcerned for these things, and disaffected to Him, and therefore no wonder that he has no mind to come among us. There are few "whose spikenard is sending forth a pleasant smell;" few of us have any lively exercises—yea, few have any distinct knowledge of their necessity. Few of you, I am afraid, can lay your hand upon your heart-sores this day, and say, 'O Lord, my sore is here; my plague is here.'

III. The third doctrinal proposition is, that the people of God are very desirous to have His presence, when He makes a feast unto them. "What think ye, that he will not come to the feast?" They think that all the glory and lustre of it is lost, when our Lord is not at His own table-head.

Now, say ye, 'We have been washing and purifying for the passover; but what if Christ come not to the feast?—what poor, feckless business will we have of it!' Now, such reasoning imports,

1. A great desire. They are desirous to have his presence at the communion; and there is reason for it, since his presence is their life. "In his presence there is fulness of joy;" therefore, says David, "Lift up upon us the light of thy countenance;" the shining of thy countenance makes more glad than "when corn and wine do most abound." So that all lies in God's countenance; and when he is there, that is their feast. They earnestly desire his presence, because his presence is a heart-composing thing. Satan will be touching about the heart, and giving it a pat now and then. What will compose the heart under these circumstances? Even the impressions of a present God.

2. As it composes the heart, so it warms the affections. We will be dead in eating, dead in drinking, dead in hearing and in every part of the worship, without His presence. There is life in His presence, and that gives life to the ordinances. There is as great a difference between that communion where His presence is and that where it is not, as between light and darkness.

Now, there are a few things that, by way of use, I would say unto you.

1. Try the persons who may expect God's presence; and if you are looking to have a present God, I will tell you that he hath promised to "draw near to them that draw near to him," and he will be present with them who humble themselves in his sight. Though He be king, and "the high and lofty One that inhabiteth eternity," and hath a house no less than the heavens, yet

* The "black bond," to which allusion is made, was the *Bond of Indemnity*, by which persons engaged not to harbour ministers, &c.

He will be present with the humble and contrite ones: therefore, if you would have His presence, make conscience of humility.

2. If you would have His presence, then put all other things that are displeasing to Him out of doors, for there is *no communion or concord between light and darkness—between Christ and Belial*. Christ and your sins will not be both present at this ordinance together. If ye would have Christ filling your heart with love to him, ye must separate between your heart and idols. If you would have a present God, the Lord calls you to hate and abhor every evil thing.

Lastly: There is confidence expressed in this question, as well as fear, and it may be there is a contest between faith and unbelief. Unbelief says, 'There is ground to fear that he will not come to the feast, and be present there:' faith says, 'Will he not be present?—will he appoint ordinances, and his people to go about them at all hazards, and not be present? I cannot believe that; I will assure you that Christ will be here at the feast, because he must confirm his disciples for their further suffering for him.' He must also witness to his Church at the feast. It is a very comfortable thing to have God's presence at the communion. O sirs, we could promise a present God to be among you, if there were but conscience made of these two or three things.

(1.) We would promise you a present God to-morrow if there were a hearty inviting of him this day; if there were a taking him by the skirt, and wrestling with him, like Jacob with the angel, saying, "I will not let thee go, except thou bless me;" and, with the spouse, say, I must have thee to thine ordinances, and thy countenance to thine own sanctuary: so, if there were hearty invitations made, then he would be seen. Compare the fourth and fifth chapters of the Song. There is a hearty invitation of him in chap. iv. 16, "Let my beloved come into his garden, and eat his pleasant fruits;" and chap. v. 1, "Eat, O friends; drink, yea, drink abundantly, O beloved."

(2.) If you would be assured of God's presence at the feast, then ye must give him somewhat to prove your love to him. Ye must make a sacrifice of all your idols and beloved sins. If ye be not offering them all up this night, as Abraham did his only beloved son whom he loved, ye cannot expect his presence at the feast; but if ye make this sacrifice, we promise you his presence: "In the mount of the Lord it shall be seen" that there is a present God countenancing his poor, despised, and persecuted ministers and people.

(3.) But I will tell you, that if you would have God's presence with you, let him see that you are concerned for his glory, and are "preferring Jerusalem above your chief joy,"—that is, your idol. Let him see a proof of your love to him, that you may not only say that you love him, but also may give a proof and evidence of it unto him this day. If you be giving over yourselves thus unto him, that is the way, the only way, to obtain his blessed presence.



THE VISION OF AYR'S MOSS.

The following lines are from the pen of a young man of high promise who has been called away to an early grave. The scene is a moor in Ayrshire, Scotland, about half a mile south of the river which gives name to the county, to the moss, and to the town situated on its banks near its junction with the Atlantic Ocean.

During the tyranny and persecutions of Charles II., there dwelt in this shire many pious patriots, who were, of course, obnoxious to the government. A body of one hundred and twenty dragoons, under *Earshal*, discovered the wild glen in which the houseless exiles waited on the ministry of Mr. Cameron. A party of Covenanters, consisting of forty foot, and twenty-six horsemen, were surprised while singing the psalm. After a brave resistance they were all either killed on the spot or wounded and made prisoners. Richard Cameron was among the slain.

In a dream of the night I was wafted away
To the muirlands of mist where the brave martyrs lay;
Where Cameron's sword and his Bible are seen,
Engraved on the stone where the heather grows green.

'Twas a dream of those ages of darkness and blood,
When the minister's home was the mountain and wood;
When in Welwood's dark muirlands the standard of Zion,
All bloody and torn, 'mong the heather was lying.

'Twas morning—and Summer's young sun from the East
Lay in lovely repose on the green mountain's breast.
On Wardlaw and Cairntable the clear shining dew
Glistened sheen 'mong the heath-bells and mountain-flowers blue:

And far up in heaven, near the white sunny cloud,
The song of the lark was melodious and loud;
And in Glenmore's wild solitudes, lengthened and deep,
Were the whistling of plovers and bleating of sheep.

And Welwood's sweet valley breathed music and gladness,
And its fresh meadow-blooms hung in beauty and redness;
Its daughters were happy to hail the returning,
And drink the delights of July's sweet morning.

But, ah! there were hearts cherished far other feelings,
Illumed by the light of prophetic revealings,
Who drank from the scenery of beauty, but sorrow,
For they knew that their blood would bedew it to-morrow.

'Twas the few faithful ones who with Cameron were lying
Concealed 'mong the mist where the heath-fowl was crying;
For the horsemen of Earlshall around them were hovering,
And their bridle-reins rang through the thin misty covering.

Their faces grew pale, and their swords were unsheathed,
But the vengeance that darkened their brow was unbreathed;
With eyes raised to heaven in calm resignation,
They sang their last song to the God of salvation.

The hills with the deep, mournful music were ringing—
The curlew and plover in concert were singing—
But the melody died 'mid derision and laughter,
As the host of th' ungodly rushed on to the slaughter.

Though in mist, and in darkness, and fire they were shrouded,
The souls of the righteous were calm and unclouded;
Their dark eyes flashed lightning, as firm and unbending—
They stood like the rock which the thunder is rending.

The muskets were flashing, the blue swords were gleaming,
The helmets were cleft, and the red blood was streaming;
The heavens grew dark, and the thunder was rolling,
When in Welwood's dark muirlands the mighty were falling.

When the righteous had fallen, and the combat was ended,
A chariot of fire through the dark cloud descended;
Its drivers were angels on horses of whiteness,
And its burning wheels turned upon axles of brightness.

A seraph unfolded its doors bright and shining,
All dazzling like gold of the seventh refining;
And the souls that came forth out of great tribulation
Have mounted the chariots and steeds of salvation.

On the arch of the rainbow the chariot is gliding—
Through the path of the thunder the horsemen are riding.
Glide swiftly, bright spirits! the prize is before ye—
A crown never fading—a kingdom of glory!

ANTI-SLAVERY.

LETTER FROM THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

The following is the letter to the American Assembly, as finally agreed upon, after revision, by the committee in correspondence with Foreign Churches:—

REV. AND DEAR BRETHREN,—Your communication, bearing date May 27, 1845, did not reach our Moderator until some time in the month of October last, and, consequently, was not submitted to our Assembly until its present annual meeting. The events which have occurred in the interval have dispelled many of the fears entertained when your letter was dictated. We praise the Lord that he has delivered us from the apprehension of an international war; and we trust that no circumstance may hereafter arise to disturb those friendly relations which two countries, bound together by so many ties, should assiduously cultivate. What a motive have we, dear brethren, to labour with increasing zeal in the advancement of our common Christianity, when we consider that it is connected with peace on earth, as well as glory to God in the highest! Have we not reason to believe that the friends of true religion here and in America, have had some influence in inducing statesmen to enter into pacific arrangements; and are we not warranted to hope that, as the spirit of the gospel spreads, the spirit of contention will disappear?

We are happy to inform you that, since the date of our last communication, we have been placed in a more comfortable position relative to the law of marriage. The legislature has been pleased to interfere and to recognise, by a positive enactment, the validity of its celebration by a presbyterian minister, when one of the parties belongs to the episcopal establishment. We regard the satisfactory settlement of this question as a matter of special thankfulness.

We learn, with anxiety, that popery is making a desperate struggle to extend her interests in your republic. We do not deem it necessary to express any positive opinion respecting the resolution adopted by your assembly in Ohio, impeaching the validity of her baptism; but we feel called upon to state that the determination which you evince in grappling with the great apostacy, has afforded us the utmost satisfaction. Popery is the deadly enemy of civil liberty, as well as of divine truth, and her progress in the states must detract from the glory of your best institutions. But we cannot entertain the idea that a presbyterian church, which has hitherto exhibited such a spirit of energy and enterprise, will suffer from the inroads of that old and withered heresy. We confidently expect that you will encounter her with the intrepidity of good soldiers of Jesus Christ, and that, girded with the sword of the Word, you will release many souls from her cruel and degrading vassalage. It may be that her present revival is the immediate prelude to her total annihilation; and we doubt not that, in contending against the mystical Babylon, you will remember to “spare no arrows.”

In times past you have acquired an honourable reputation by your noble efforts in behalf of missions, and we rejoice to learn, from your letter, that your recent exertions in this good cause, have been crowned with increasing prosperity. You will be gratified to learn that we also have been adding to our labourers among the Jews and the Gentiles, and that the great Husbandman has encouraged our Indian missionaries by granting to them what we are disposed to regard as the first fruits of a future harvest. We can heartily respond to your statements respecting the spirit of missions, for we have felt it to be a holy and heavenly principle; and we have had occasion to remark that, in proportion as our church has displayed more and more of an evangelical character, a better temper has appeared in all her deliberative proceedings. Our late meetings of Assembly have exhibited a harmony previously unknown.

We have noticed with much pleasure the frankness and good feeling which you manifest when alluding to our remonstrances on the subject of slavery. It is the duty of churches, as well as of individuals, to admonish and advise each other in the spirit of gentleness, and to receive with meekness admonitions which are so tendered. We pretend to no superiority, and assume no authority over our brethren in America, but we feel it to be our duty, on the present occasion, to take the liberty, in all kindness, of expressing more fully our views of the American slave system.

You appear proud of the liberty which the inhabitants of the United States enjoy, and you quote what has been called the golden rule, of doing to others as we would

that, in like circumstances, they should do to us. Permit us, then, to ask, when your own hearts are buoyant with the triumphant feeling of conscious liberty, what must be the bitter experience of the poor slave in America, who is as much the property of his master as his ox or his ass, and who has no liberty, but to submit, suffer, and obey? And how would his master feel were he to be treated as the kindest master treats his slave? "Men-stealers" are classed in the divine word, with murderers of fathers and murderers of mothers; and we cordially adopt the declaration, that "Men-stealers" are "all those who are concerned in bringing any of the human race into slavery, or in retaining them in it."

You say that you would not, "by any means, countenance the traffic in slaves for the sake of gain," and you repudiate the idea that masters may regard their servants as mere property. Does not this acknowledgment imply that you are bound "as far as in you lies" to seek the immediate abolition of slavery in the country of which you boast as the land of unrivalled freedom? You refer to defective and oppressive laws; and it has been asserted by the advocates of those enactments that the teaching of slaves to read, and especially to read the Holy Book of God, or the placing of the institution of marriage among them on the permanent footing on which our Lord places it, would be subversive of the whole American slave system.

You declare that you do not countenance the enormities to which your civil code lends its sanction; but we pray you to consider whether you acknowledge as Christians those who commit them. Is any one admitted to your fellowship who keeps possession of a slave, of whom he has obtained possession, directly or indirectly, by the crime of man-stealing? Is any admitted, who, in obedience to any laws, withholds from his slave or servant the use of the Holy Scriptures or Christian instruction—who does not merely fail to put the Bible into his hands, or to teach him the gospel, but who, in obedience to an unrighteous enactment, interposes between him and the Bible, and those who would instruct him? Is any man recognised as a Christian brother who has separated husbands and wives, parents and children; or who even holds slaves on such a footing, that if God were to remove him by death, the members of families thus intimately related, would be exposed to compulsory separation? We are persuaded that our Lord and his apostles would not have acknowledged as his disciples those who, under any name or pretence, were guilty of such wickedness.

We know that when attempts were made, under the plea of law, to prevent the apostles from preaching the gospel to any individual, they avowed it as their determination to "obey God rather than men." We conceive, therefore, that whatever may be the law of any state or country, no Christian ought to hold in forcible servitude any one of whom he has obtained possession, directly or indirectly, by the crime of man-stealing; that no member of the church ought to interpose his authority to withhold religious instruction and the use of the divine word from any human being; that no consistent professor of the gospel should hold his brother-man in bondage under circumstances in which he might be forcibly separated from his wife and children; and we conceive that no church should hold communion with those who are guilty of such violations, alike of the laws of nature and of revelation.

You say, dear brethren, that you do not approve of such slavery and such laws connected with it as are to be found in your country. We conceive that declarations of this description will be of no avail if you admit to Christian privileges any who support by their practice such cruel and unscriptural enactments, and we would suggest that your duty is to institute an inquiry into the conduct of the slave proprietors at present attached to your denomination, and should it be found that they would withhold from those over whom American law has given them such unwarrantable power, any thing that is just and equal, that you should deal with them as with any other class of habitual sinners.

We are constrained to express our apprehension that, perhaps, in consequence of a measure of imprudence on the part of some who have been advocating the abolition of slavery, you are in much danger of falling into the temptation of espousing the cause of slaveholders. We observe, with regret, that your reprobation of the alleged errors of the abolitionists is much stronger than your condemnation of those who are seeking to perpetuate the accursed system of American bondage. You thus seem inclined to cast the chief blame of the continuance of the acknowledged evils of slavery, as it exists in your country, upon the only persons who are making any vigorous efforts for their extinction. We, who live at a distance, find it very difficult to believe that,

not the slaveholder, but those who are aiming at the extinction of the system, are to be blamed for the continuance of it in its unmitigated severity. We greatly apprehend that your defence of slavery or servitude, in the abstract, accompanied with your feeble reprehension of its admitted enormities, is much more likely to retard its abolition, or mitigation, than any amount of violence or imprudence on the part of those who seek its removal.

You tell us of your missions to the heathens, and we rejoice in their magnitude and success; but, dear brethren, how inconsistent to seek to bring into the liberty of God's children heathen at a distance, and keep so many in a state of deplorable heathenism at home!

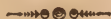
We think it right, in conclusion, to say, dear brethren, that we have ventured to express ourselves to you on this subject with the utmost freedom. We trust, however, that you will receive our observations in the spirit in which they have been dictated. We believe that there are many among you at whose feet we would feel it to be a privilege to sit, and to receive instruction. You have pastors in your assembly whose praise is in all the churches, and whose works have been read with pleasure and profit throughout protestant Christendom. We cannot forget that in many respects you have rendered the most important services to the cause of Christianity, and we are, therefore, the more solicitous that every thing pertaining to you should be lovely and of good report. As you are partakers of the liberty wherewith Christ makes his people free, we are the more anxious that slavery, in every form, should disappear from your borders, and we have, therefore, written to you in the fulness of our hearts. We are desirous that our intercourse should prove a mutual blessing, and should you feel it necessary to expostulate with ourselves as to any thing with respect to which you conceive that we are walking contrary to the gospel, we trust that we shall be ever prepared to give due consideration to your friendly counsel.

Signed in the name, and by the authority, of the Presbyterian Church of Ireland.

JAMES MORGAN, Moderator.

THOMAS MAYNE REID, A. M., Senior Clerk of Assembly.

ROBERT PARK, A. M., Junior Clerk.



MISCELLANEOUS COMMUNICATIONS.

(For the Banner of the Covenant.)

THE LATE CONVENTION OF REFORMED CHURCHES.

The subject of the union of churches is one which, in the present day, is receiving its full share of attention from the Christian public, and it is doubtless proper that this should be the case. The fact that it is so, may be taken as evidence that the Lord will arise and have mercy upon Zion: and that the time to favour her, yea, the set time is come; for do not his servants take pleasure in her stones, and favour the dust thereof? The religious papers have recently been filled with accounts of the proceedings which led to the formation of the Evangelical Alliance in London during the month of August last; and which, by many of the readers of the Banner, have, no doubt, been perused with great interest. Though that Alliance is one not of denominations or branches of the church, but of individual Christians, each acting on his own responsibility, yet very serious obstacles had to be met and overcome, before the Alliance could be constituted even to the extent which has taken place. It should, then, not be thought strange, if in endeavouring to bring together and unite in *one denomination*, distinct branches of the church, obstacles should present themselves, which will take time and good counsel, with patience and prayer, to overcome. The Convention of Reformed Churches having again met and acted, and their proceedings having been spread before the public, it will not be considered out of place to subject them to an examination, with the purpose of ascertaining what progress has been made towards the union of the churches represented in that body, and also to ascertain whether any obstacles still present themselves which it would be desirable to have removed, in order to the effecting a permanent and happy union.

The first thing to which attention is invited is, the alterations made upon the 20th, 23d, and 31st chapters of the Confession. The changes in this document, proposed at a former Convention, are now thrown aside, and, instead, those made in the Constitution of the Associate Reformed Church are adopted, with two other alterations, one of which is in the 20th, the other in the 31st chapter. If the choice were simply between the alterations now proposed and those formerly presented, we would not hesitate in taking the present ones; but if the choice be between these and the unaltered Confession, we would take leave to compare and consider.

The first alteration is made upon the 20th chap., 4th sect. This change is made, chiefly, by transposing and re-constructing differently the latter sentence of the Section. In comparing, it is not perceived that any thing is gained, nor, on the other hand, do we see that there is change of doctrine effected by the alteration. We would, therefore, give the preference to the old reading, because it is the original, and because the change made is no improvement. One of the two other alterations adopted by the Convention is in this Section. It proposes, that instead of, "*They may lawfully be called to account,*" it read "*They ought to be called to account, &c.*" This alteration is objected to, because it shuts up to one certain course, while the original does not. They may call offenders to account, if necessary; but if they can be reclaimed without this, it will not be necessary to proceed against them. The alteration declares they *ought* to be called to account, having no discretion in the case.

The next alteration is in the 23d chap., 3d sec. The alteration here is greater than in either of the other chapters, and also of more importance. We consider this change objectionable, because that whilst the Westminster Confession designates the way by which the magistrate is to "*take order, &c.,*" viz., "*by calling Synods, &c.,*" the alteration made in the Constitution of the Associate Reformed Church omits this, although such power is granted him in the 30th chapter. It is farther objected to, because it is evidently implied, and by fair construction, that the magistrate, by means inconsistent with civil rights, and by interfering with the policy of the church, *might promote the Christian religion*. It is, however, utterly refused that the Christian religion can be promoted by any unhallowed means of this description. Again, it is objected to as furnishing an apology for the slaveholder, and one actually employed by them—that the holding of slaves being a civil right, secured to them by the state as a vested right; thus secured, neither church nor state has any right to interfere in the matter.

The third alteration which we find in the Constitution of the Associate Reformed Church, is in the 31st chap., 2d sect. This alteration is effected much in the same manner as that of the 20th chap., by the re-construction of the sentence, with the alteration and addition of a few words, with the design of affirming more strongly the right of the church to appoint the meetings of Synod and other courts. As we believe the Westminster Confession secures this right, we do not, therefore, see the necessity for change. The second of the additional alterations proposed, is in the 5th section of this chapter. The doctrine introduced is not objectionable, but we do not like the new cloth put into the old garment. If it be considered of sufficient importance, as it appears there is to be a testimony prepared and published, let it have a place in that document, and in the Confession let there be as little as possible of patching. And, moreover, both as to this and the other alteration of the 20th chap., as none of the churches have, heretofore, found any difficulties with those parts of the Confession now proposed to be altered, we would be disposed to let well enough alone.

It appears from the proceedings of the Convention, that the Westminster

Confession, in the sections altered, is to be presented in one column, and the altered text in a parallel column; and that it will be allowable for any one, personally, to hold by the old, whilst assent will be required to the altered text alone. This would remove some, but not all the difficulties which arise from the alteration of the Confession; for some part of these changes could not be assented to without explanation; and if explanation be necessary and admissible, then let the old Confession have the advantage of it, and thus do away with the necessity of an alteration of an old and venerable document, which expressed the faith of our fathers, and, we think, might satisfy their sons, if properly understood.

On a few of the *propositions* adopted by the Convention, we would offer some remarks. With the greater part of them we are content, and would refer to those on the Headship of Christ as being more satisfactory than any thing further to be presented to the churches on this subject.

Respecting the proposition on Psalmody, by the proceedings it appears to have been adopted with but one dissenting vote; yet, we think, in this matter it would have been sufficient not to have removed the ancient landmark which our fathers set up. There is a stringency in the proposition, as adopted, that does not exist in any of the books of authority in the churches represented in the Convention. A scripture psalmody we contend for, as opposed to the *imitation or hymn*; yet, we would beg leave to say, that the question of the versification and singing of other portions of scripture, beyond the book of Psalms, has not, as yet, been definitely settled by the churches, unless this is to be taken as a decision of the question.

With the propositions adopted on the subject of Covenanting, we are not by any means content. Covenanting is, indeed, admitted to be a *moral duty* under all dispensations of the covenant of grace—exemplified when individuals subscribe the Confession of the church's faith, and receive the Sacraments. Further, it is admitted that circumstances may arise when it would be the privilege and duty of Christians who might see their way clear, to enter into engagements which may be made with the solemnity of an oath, or by subscription with the hand. And, again, it is consistent with the practice of the faithful, &c., for the people of God to associate by solemn compact or covenant, for the maintenance of true religion. To us, it appears, as if there had been a studied effort to avoid the recognition of *public social covenanting as an ordinance of God*, upon proper occasions to be observed *by the Church, and by the State*. Individuals, as belonging to either, may find it their duty to enter into covenant; but the duty of *churches or nations, as such*, to do so, is not recognized. And, as respects the descending obligation of covenants, the language employed will not fairly cover more than the baptismal covenant. We think it would not be out of place to inquire, supposing the United Presbyterian church in existence, would it be admissible to hold and to teach "That public social covenanting is, upon proper occasions, an ordinance of God; and that such moral deeds, whether ecclesiastical or civil, are of continued obligation, as well upon those represented in the taking of them, as upon those who actually covenant, until the ends of these be effected;" or would such teaching be considered erroneous, and, as such, expose to church censure? The answers that would be given to these and such like questions, are of some importance.

With respect to the subject of Christ's purchase, we cannot bring ourselves to believe the difference is more than verbal; yet, if the Convention actually desired to present a proposition which would be acceptable to those who have taken different sides on this subject, they ought as well to have rejected the proposition they have adopted, as that presented by the minority of the commit-

tee. If it was too much to expect the Seceder to say, in so many words, that temporal blessings were purchased by Christ; was it supposed that the conscience of the Covenanter was more pliable, and that, though he believed differently, he would subscribe the declaration "*that common benefits being of an earthly and perishing nature, are not to be considered as purchased by Christ.*" We cannot see how, even if all other things were right, any person who has subscribed, understandingly, the standards of the Reformed Presbyterian Church, and believed them, can be expected to subscribe this proposition as adopted by the Convention. Should any do so, it must be with some mental reservation, or some explanation must be given.

On the power of the civil magistrate we would have been much better pleased had no declaration been made, unless the Convention could have taken a higher ground than that which they actually occupy. It is, perhaps, too much to expect of the present age a proper decision on this subject, as the whole tendency is to view civil government simply as an *ordinance of man*, dependent for its power over the conscience upon what is termed the social compact, whilst the great ends for which it exists are held to be the protection of property and person. We place property first, inasmuch as in the administration of the laws it is evidently, in this utilitarian age, guarded with more care, proportionably, than life itself. It seems to have been forgotten, even by the great majority of professed Christians, that civil government is also an ordinance of God, and, as such, is put under the power of the Mediator; whilst it has to do with the morals of the people, and as without religion there can be no morality, it must have something to do with religion and the church. To us it seems as if the proposition adopted by the Convention had been penned with the design of prohibiting the magistrate, as such, whatever he might do indirectly and as an individual, from exerting any power to promote the great interests of religion. We are assured, however, let the doctrines now held on this subject be as they may, that the time will come, for the mouth of the Lord hath spoken it, when to the church "kings shall be her nursing fathers, and their queens her nursing mothers; they shall bow down to her with their faces toward the earth and lick up the dust of her feet." Then, too, shall "the kingdoms of this world become the kingdoms of our Lord and of his Christ," which they are not now, and have never yet been, in the full import of the text. On this subject, it would, perhaps, have been as well had the Convention allowed the matter to rest without attempting to settle what has been, and still is, a vexed question. When "the light of the moon shall become as the light of the sun, and the light of the sun as the light of seven days," perhaps the line may be precisely drawn; but in the meantime, if touched at all, in addition to what is in the Confession, something very general in its character would be most satisfactory.

The action of the Convention in affirming the Catechisms, larger and shorter, to be founded upon the word of God, and a constituent part of the subordinate standards of the United church, will meet, no doubt, with general approbation, and was expected from them. It was also looked for that they should re-affirm the action of the preceding Conventions, in regard to the form of government, directory for worship, and book of discipline. It is not to be overlooked, however, that the churches have never actually considered these documents; that the chief attention has been given to the doctrinal basis as of paramount importance. These documents are, very probably, all of them, as they should be; but they ought to be examined before they are approved, and the different churches should give some attention to them.

We learn from the Scriptures that David, the man after God's own heart, purposed the building of a temple for the worship of the God of Israel, yet he

was not permitted to accomplish his design. God accepted him that it was in his heart, but the work was reserved for Solomon, the peaceful prince, and his successor; this, however, did not hinder David from making the most extensive and costly preparations for the work. We are persuaded that to have at heart the union of the divided churches, will be acceptable to God; but we are not so sure that it will be allowed to these conventions to accomplish the work. They may, however, prepare materials which will be found of use when the work is accomplished; and their labours, though not effecting all that might be desired, will not be in vain—some valleys will be filled up, some mountains will be levelled. In the meantime, though the union should not immediately take place, there is no necessity, neither is there any danger of the churches resuming, as has been said, their former hostile attitude towards each other. It is so contrary to the spirit of the age, that it is impossible. *Union and action* are now the watchwords, and as these pass from mouth to mouth, and all hurry on amidst noise and excitement, few will stand still, buckle on their armour, and contend for doctrines which, in the present *enlightened* age, are considered as getting out of date, becoming old and antiquated. The sneer of the poet, “For modes of faith let zealous bigots fight,” will, with many, outweigh the injunction of an apostle, “*Earnestly contend for the faith which was once delivered unto the saints.*” M.

October 11, 1846.



PATRICK HENRY AND LIBERTY OF CONSCIENCE.

The following article has been handed to us by a friend, and it gives us much pleasure to insert it in the Banner. That “God alone is the Lord of the conscience, and has left it free from the commandments of men,” is, and always has been, the doctrine of our church; and it was for advocating this, that so many of her martyrs counted not their lives dear unto them. The principles of true religion and genuine liberty always correspond with each other.

We find the following in the Baptist Register, and to us it is new. It appears that soon after Henry’s noted case of “tobacco and preserves,” as it was sometimes called, he heard of a case of oppression for conscience sake. The English church, having been established by law in Virginia, became, as all establishments are wont to do, exceedingly intolerant towards other sects. In prosecution of this system of conversion, three Baptist clergymen had been indicted at Fredericksburg for preaching the gospel of the Son of God, contrary to the statute. Henry, hearing of this, rode some fifty miles to volunteer his services in defence of the oppressed. He entered the court, being unknown to all save the bench and the bar, while the indictment was being read by the clerk. He sat within the bar until the reading was finished, and the king’s attorney had concluded some remarks in defence of the prosecution, when he arose, reached out his hand for the paper, and, without more ceremony, proceeded as follows:—

“May it please your worships, I think I heard read by the prosecutor, as I entered this house, the paper that I now hold in my hand. If I have rightly understood the king’s attorney of the colony, he has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for mis-

demeanor, are charged with—what?” and continuing in a low, solemn, heavy tone, “preaching the gospel of the Son of God!” Pausing, amidst the most profound silence, and breathless, he slowly waved the paper three times around his head, when, lifting his hands and eyes to heaven, he, with peculiar and expressive energy, exclaimed, “Great God!” The exclamation—the burst of feeling from the audience, were overpowering. Mr. Henry resumed:—

“May it please your worships, in a day like this, when truth is about to burst her fetters—when mankind is about to be aroused to claim natural and inalienable rights—when the yoke of oppression, that has reached the wilderness of America, and the unnatural union of ecclesiastical and civil power, is about to be dissevered—at such a period, when liberty—liberty of conscience—is about to awake from her slumbers, and inquire into the reason of such charges as I find exhibited here to-day in this indictment!” Another fearful pause, when the speaker alternately cast his sharp, piercing eyes on the court and prisoners, and resumed:—“If I am not mistaken, according to the contents of this paper I now hold in my hand, these men are accused of preaching the gospel of the Son of God? Great God!” Another long pause, while he again waved the indictment around his head—while a deeper impression was made on the auditory. Resuming his speech: “May it please your worships, there are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor’s hand—becomes his servile, his abject, slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot; and, in this state of servility, he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity for a settlement in these American wilds—for liberty, for civil and religious liberty—for liberty of conscience to worship their Creator according to their own conceptions of Heaven’s revealed will—from the moment they placed their feet upon the American continent, and in the deeply imbedded forest sought an asylum from persecution and tyranny, from that moment despotism was crushed, the fetters of darkness were broken, and Heaven decreed that men should be free—free to worship God according to the dictates of their own consciences.

“Were it not for this, in vain were all their sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more, for what are these men to be tried? ‘This paper says, for preaching the gospel of the Saviour to Adam’s fallen race!’ And, in tones of thunder, he exclaimed, “*What laws have they violated?*” While the third time, in a low, dignified manner, he lifted his eyes to heaven, exclaiming “Great God!” and again he waved the indictment around his head.

The court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pallid and ghastly, and he appeared unconscious that his whole frame was agitated with alarm, while the judge, in a tremulous voice, put an end to the scene, now becoming excessively painful, by the declaration, “Sheriff, discharge those men.”



VOLUNTARY CONTRIBUTIONS UNDER THE JEWISH ECONOMY.

[Compiled from Dick’s Essay on Covetousness.]

1. When the Tabernacle was reared in the wilderness, the offerings were of every species of valuable articles that was needed for the work. See the rich inventory, Ex. xxxv. 21—28. The liberality was so great, it had to be repressed, Ex. xxxvi. 5, 6. The amount in gold and silver alone was 29 talents, and 730

shekels of gold, and 100 talents, and 1,775 shekels of silver, equal nearly to £400,000, or \$1,776,000.

2. At the dedication of the Tabernacle, not long afterwards, the offerings of the twelve princes or heads of the tribes, in gold and silver vessels, amounted to \$18,648, or \$1,554 each. The bullocks, sheep, goats and lambs, offered at the same time, may be estimated at no less than \$3,500 more. Num. vii. 85—88.

3. At the dedication of the Temple, Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep, which were more in value than £460,000, (\$2,042,000,) a sum which is greater in amount than the whole funds of the British and Foreign Bible Society, during the first nine or ten years of its existence. 2 Chron. vii. 5.

4. Read the account of the sacrifices voluntarily brought forward when Hezekiah commenced the work of reform. 2 Chron. xxix. 32;—xxx. 5—7; in value, estimated at £13,000, or \$57,720.

5. Josiah's preparation for the passover offerings, consisted of 30,000 lambs and kids, and 3,000 bullocks. Other chief men at the same time gave 7,600 small cattle and 800 oxen. The estimated value of the whole is not less than \$444,000, of which the king gave \$266,000. 2 Chron. xxxv. 7—10.

6. The gold and silver consecrated by "the king and his lords, and all Israel," after the return from Babylon, was weighed by Ezra, and amounted to "650 talents of silver, 100 talents of silver vessels, gold 100 talents, 20 gold basins of 1,000 drachms, and two vessels of fine copper as precious as gold." Value more than three-fourths of a million of pounds sterling, or \$3,330,000. Ezra viii. 25—27.

7. But the most munificent donation recorded, is that of David, for the purpose of rearing the Temple. See 1 Chr. xxii. 14—"100,000 talents of gold, 1,000,000 talents of silver, and brass and iron without weight." Besides the foregoing there were, "3,000 talents of the gold of Ophir, and 7,000 talents of refined silver to overlay the walls of the houses." 1 Chron. xxix. 3—9. Others of the nobility and chiefs "offered willingly of gold, 5,000 talents and 10,000 drachms—silver 10,000 talents, and of brass 18,000 talents, and 100,000 talents of iron." The whole amounted to 108,000 talents of gold and 1,017,000 talents of silver. The value of this, exclusive of the brass and iron, approaches near to a thousand millions of pounds sterling.

[In the above estimates, Dr. Dick reckons the silver shekel at 5s., and a gold one at £30 of British money at its present standard.]



MISSIONARY INTELLIGENCE.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, August 13th, 1846.

My very dear Christian Brother,* * * * * When I wrote my last, I was in Landour and expected to have to remain till the close of the rainy season or the end of September, but I am thankful to say, that during the last fortnight Mrs. C. has been improving considerably, and as Mr. Rudolph, who had a severe attack of fever here, and Mrs. Rudolph were compelled to go up to the hills for a month or two, and live with Mrs. Campbell, I was not so much required there, so I immediately decided on returning here where my labours were so much called for. I left on the 6th and got here on the 8th, most of the way on horseback, and not without difficulty and exposure as the rivers are now swollen greatly by the rains. I am now all alone, but having much to do, the time does not hang heavy on my hands. I hope my health may be continued at this season when many around are suffering from fevers and other diseases. It is good to know that we are in *His* hands who is the giver of health and life, and who will preserve us as long as He has work for us to do. In three days more it will be a year since our dear Brother Craig left this for a better world. Now his wife and

family are gone, and nothing remains but the white tomb I erected over his dust, and the remembrance of his friendship to remind us of his worth. Thus earthly relations must all be broken up, and the things of earth pass away, but it will only be that relations more pure and permanent may be established on high. There, dear brother, we hope to meet when our days are numbered here. Much as I would like to meet you and other dear friends on earth, I would not wish to be so indulged at the expense of the mission work.* The fact is, I shall soon be too old and antiquated to go home! You would be a little surprised, I think, to find me with a head as gray almost as Dr. Wylie's was when I left Philadelphia! The visits of missionaries may do good, but after all, the excitement is often but temporary, and it is not so much excitement that is wanted, as an enlightened, steady principle of benevolence regulated by a deep sense of duty and obligation to Christ the Head of his Church, and to our perishing fellow-men. When the time comes that the cause of Missions will be sustained in this way, and that all Christian men will consider it an unspeakable privilege to do and to sacrifice and to suffer to the utmost, in the establishment of Christ's kingdom, then the work will go on in earnest and without excitement; then Zion will break forth on the right hand and on the left; then the powers of darkness will be moved from their strongholds; then the Spirit will be poured down from on high, then, "God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him." But this is a digression which I did not intend.

You will find enclosed in this a note for J. N. Gifford, Esq., New York, who so kindly sent a handsome present for my personal use, and also a note of thanks to the young men of the Church who have sent me so handsome and valuable a watch as a token of their affection and esteem. It is indeed highly esteemed by me, and I hope I feel duly grateful for it, and especially for the kind feeling on their part of which it is a pledge. It came to hand, all safe, more than a fortnight ago. The other notes please forward as directed, and excuse all the trouble I give you in this way. I was sorry to hear that you would not enjoy the privilege of meeting in London with so many of the excellent of the earth in August, but you could not with propriety be absent from the meeting of our own Synod, which is over by this time, I suppose, and the important question of a Union of Churches has been decided. I shall feel most anxious to hear what has been done. I should have rejoiced if the churches could have united in Christian love and harmony. But it is probably a less evil to remain separate a little longer, than to unite to quarrel, or to add another to the numerous branches of separation in the church of Christ. Sure I am that it is sinful to throw difficulties in the way of Union by insisting on *trifles*. These should be left to every man's conscience as in the days of primitive Christianity. But probably it is not proper to touch this delicate matter at all, as *practically* it concerns me little while on heathen soil.—I hope you will try and find

* In consequence of the protracted and dangerous illness of Mrs. Campbell, the physicians who attended her, have recommended a visit to America, as the only probable means of saving her life. As both she and her husband are unwilling to leave their field of labour if it can possibly be avoided, they have concluded to remain there for some time longer, with the hope that it may not be necessary to return home. It is to this that Mr. C. alludes in this part of his letter.

an hour or two to tell me more particularly about your travels in the British isles. I feel a deep interest in the cause of religion there. When next you take a trip to England, I have something to propose for your consideration. It is that you take the steamer for Alexandria, cross over the desert, via Cairo to Suez—there take the steamer for Bombay. This will cost you a little over a month's time and about \$750. From Bombay you can come by Palkee-dak to Saharanpur in twelve or fifteen days and nights. On your arrival here, I will assure you of a most hearty welcome. After resting awhile with us, witnessing all the arrangements and plans of our missions and of all its stations, seeing the heathen for yourself and their idolatrous worship, you can go down to the Futteghar and Allahabad missions; sailing down the Ganges, via Mirzapur, Benares, Patna, Monghir, Berhampore, Cutcoa, Chinsurah, Serampour, you will have an opportunity of seeing the operations of the London, Baptist, and Church Missionary establishments; and in Calcutta again you will meet with representatives of all these societies, together with a large number of Scotch missionaries. At Calcutta you can take a steamer for the Red sea. On entering the Gulf of Suez you can land, on the right, travel over to Mount Sinai, Mount Hor, the Dead Sea, Jordan, Jerusalem and all over Palestine. You may then direct your way home by way of Asia Minor, and Greece, and Rome. If you could afford to spare the time and the means, such a trip would be most interesting, and might be turned to good account. If this plan strikes you as it does me, it is possible we may yet have the pleasure of grasping each other by the hand, once more on earth, and taking sweet counsel together about the cause of Missions.—The overland mail has just arrived, and we had hoped to receive letters, but it appears there are none for us this time. We thought it likely that this mail would bring us the news of the arrival of Mrs. Craig, and Mr. Jamieson, &c. We trust they have all landed safely in the United States months ago.—In giving you the news of affairs at our station, I regret to say that we continue to meet with great difficulties from our native Christian community—a quarter from which we, at one time, little anticipated such things. When we see those whom we hoped had clean escaped from the pollutions of heathenism, falling back into sins of which we had supposed them incapable, and by which disgrace is brought on the religion of Christ, our hearts sink within us. Two of the married boys, Elisha and Daniel, we have been compelled to suspend from the church, for using the abominable language of these degraded people, and for falsehood, &c. The case of the first occurred in May last, and now he seems to be humble and penitent. The case of the latter came before me a few days ago. He also professes sorrow, but it is hard to know how much sincerity there is in professions by Hindoos. So we must let works speak for them, and be in no haste restoring them until patience and humiliation have had their perfect work. Daniel at one time seemed like a pillar in the Church, and he has greatly disappointed us. People at home cannot imagine the extent of our trials, arising from the imperfection and instability of native character. The weakness, and carnality, and want of gratitude in those who profess the gospel, are more afflictive to our hearts at some times, than the unbelief and indifference of the blind heathen who have had but little instruction, and

have seen comparatively but little of the benevolence of Christianity. We can now better understand the meaning of Jer. xvii. 9, and of the complaints of Jehovah when he said regarding Israel, "Thou hast wearied me with thine iniquities;" and we can enter more fully into the feelings of the Leader of the Israelites through the wilderness, when they murmured, and rebelled, and committed all kinds of wickedness. But after all, we are not discouraged, or disposed to despair. We believe that the Lord will take a people from among the Hindoos for the glory of his name, and that his kingdom will be permanently established in this as well as in all pagan lands.—Our English and Orphan schools go on as usual, and we continue to preach the gospel to men in the bazaar, whether they will hear or forbear. I ought to feel most thankful for the excellent health I enjoy, and for having a field where, in the end, our labours will not be in vain in the Lord.

You must excuse this very hasty letter. The dák will close immediately, and I have had many things to attend to this morning. I am sorry to hear that the United States are engaged in war at last. The spirit which this will create in the community, must be injurious, and will lead many to desire a war with England. I would rejoice to hear that the Oregon question was amicably settled; and, above all, that slavery, which is bringing a curse upon the land, and is most degrading and shameful in a free and enlightened country, were removed, utterly and for ever. We have peace here at present, but it is expected that there will be more difficulties with the Seiks in the cold weather, and that the remainder of the Punjab must be taken by the British. Pray for us and for those among whom we labour. Remember me affectionately to Mr. S., and accept for yourself, dear brother, the sincere regards of your much attached friend,

J. R. CAMPBELL.



LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, Sept. 4, 1846.

Since the preceding letter was put into the hands of the printer, we have received the following, by which it appears that Mr. Campbell's departure from India, has been rendered inevitable. The cause of it is to be deeply regretted, and, without doubt, his absence from it, even for a season, will be a serious loss to the station; but as his place will be supplied by our respected brother Caldwell, the ordinary operations of the mission will go on as usual, and the effects of his visit to America and the British Isles, will, we are sure, be most beneficial in exciting a deeper interest in the great work, and leading many to consecrate to it their gain, and even their own personal services. The power, wisdom, and goodness of God, are displayed most conspicuously when we find Him

"From seeming evil, still educing good,"

and we feel confident that the present event will be another illustration of this consoling reflection.

Rev. and Dear Brother,—The Overland Mail will leave in an hour, and I have only time to write a short note. During the last few days my mind has been in a state of great anxiety and excitement. Mrs. Campbell's health, instead of improving, as we had hoped it would by this time, has been growing

worse since I last wrote, and there is now no hope of a cure by remaining in the country, or in any means but a sea voyage. The principal seat of the disease is in the colon, which is greatly enlarged and thickened, and, it is to be feared, ulcerated. My own opinion is that she is not to be long in this world, and I greatly fear she has remained too long in this climate to expect a cure. However, the doctors still give us ground to hope that a sea voyage, and a residence at the sea-shore for some time afterwards, may, through the Divine blessing, effect a cure. They had a consultation on her case the day before yesterday, and I have just learned their decision with much grief, which is, that I must take her to sea as soon as possible. I shall not attempt to describe my feelings on this occasion, in prospect of leaving this field of my labours for a time, if not for ever—of leaving the place I had chosen to spend my days, and the people for whose welfare I have been labouring so many years. I am now qualified to preach the gospel to these poor heathen in their own tongue, and I am in a measure disqualified, by having so long given all my attention to the native languages, for usefulness at home. I now feel this to be more of a *home* to me than any other part of the world, and, had I my choice, here I would like to spend my days. The very walls of the houses I had so much trouble in erecting, and where, as a family, we have spent so many happy days, seem to be sanctified. The little church on the premises, where we have often poured out our hearts for the success of the gospel among the heathen, seems to be a Bethel. The very bazars and lanes of the city, where we have so often addressed the multitudes on the way of salvation, the little grave yard in the garden, where sleeps the dust of our five dear children, and other missionary friends, and where I had hoped my own ashes would repose to the resurrection morning, is a place where we have often gone to meditate on death and the unseen world, and to which our thoughts will frequently turn when far away upon the sea, or in other lands. In short, it is only within a few days, when the propriety of using all means to save the life of my dear wife began to press heavily on my mind, that I knew how much I was attached to this place. O! that it would please the Lord to allow us to return and see the glory of the Lord here, in the conversion of many of the heathen. We shall still hope and pray for this, though at present our prospects are very dark. I shall now have to dispose of our little stock of furniture, and to *sacrifice* my large library of books. They will not bring one-third their value, and many will not sell at all. To leave them here would be folly, as the white ants and worms would soon eat them up. All the brethren in the mission, by whose advice I am in a great measure directed, think it is my duty to take Mrs. Campbell home, as she is not in a fit state of health to go alone. The doctors recommend her not to go direct to the United States, as she would arrive there in the hot weather, but to go in an English ship, so as to secure medical attendance, and to remain in Ireland, at least, until the autumn, so as to arrive in America at the commencement of the cold season. This, I suppose, we will be obliged to do. I am alone at this station: Mr. and Mrs. Rudolph were compelled to go to Landour a month ago, as he had a severe attack of fever. As they are living with Mrs. Campbell, I was enabled to come down, as my presence was much required among our native Christians, who are yet but like children, and require constant oversight. The Rudolphys will return in a week or so. I am happy to say that brother Caldwell will come here, and the mission will approve of the measure, so that the station may still be kept in view by our church at home. The propriety of his giving up Merath was talked of at any rate. We will not reach Calcutta before January, and not get away from there, probably, before the beginning or middle of February, so that we will not reach

England before the beginning or middle of June. I hope, on my arrival, to find letters from you all, to the care of Messrs. J. and D. Stuart & Co., Manchester. Still I hope to write several times before leaving India. Dear brother, pray for us, and that the Lord would send out more labourers to India. The struggle has been severe, but I think I can now say, most heartily, "The will of the Lord be done." He has some wise design to be fulfilled, and, probably, he will soon enable us to discover it. I have had too much experience of his love and providential guidance to doubt either. My own health is excellent, but at present my spirit is sad, and my heart much troubled. All the rest in the mission in usual health, and all things going on in the usual way. I wrote by last mail to Mr. Stuart, who will be sorry to hear of the cause that takes me out of India. With sincere regards to all friends, and wishing a continuance of their prayers for us,—as ever, dear brother, your most affectionate,
J. R. CAMPBELL.

POWER OF CONVICTION.

Hoomish was a student in the Institution of Dr. Duff. He read the Evidences of Christianity, and he read its doctrines in the Word of God. His prejudices were overcome, his heart was subdued, and he wished, after silently wrestling two years with the Truth, to inquire into it, and to become a Christian. Before he professed his readiness to embrace those doctrines, he had been active in his own home. His youthful wife he had desired to instruct. Education is forbidden to women in India, and Hoomish could only instruct her by sitting up whole nights, while all the household were asleep. He taught her to read the Bengalee Language, and introduced her by degrees to the Word of God, and thus taught the young companion of his days to read the volume which had so interested him. She began to feel a disbelief of her own superstitions, and an anxiety about the Truth. In this state he conveyed information of his feelings to his instructor, and desired advice. Many difficulties occurred in his way. Should he profess the Gospel, he was sure to be persecuted, sure to be separated from his wife, and he would probably be drugged, stifled, and destroyed. Still, the love of truth prevailed over every difficulty: he resolved to become a Christian, but he must secure, if possible, the emancipation of his wife. There was a vigilant eye on him, and the deepest prejudice prevented her receiving openly any instruction, nor could she leave her dwelling.

At length the providence of God furnished an opportunity for their escape. One Sabbath-day, when her parents were gone to an idol feast, and she and her sister-in-law were visiting a relation, Hoomish and a Christian Friend had an opportunity of preparing a native carriage, in the hope of meeting his wife away from home. They met the palanquin in which she was borne, when she descended from it and entered the native carriage which they had prepared, and they fled together to the house of Dr. Duff. But his agonized parent followed, to entreat the son to return. He threatened him with vengeance, and then turned to the Missionary and menaced him with the proceedings at law, declaring he would be avenged for the part he had taken in the instruction of the son; and at length, when, after many solicitations and menaces, he was unable to prevail, with infuriated gestures he poured out on his son this curse: "The curse of his father, and the curse of his father's fathers for a thousand generations; the curse of all the gods, whether in heaven, or on earth, or in hell. You will be smitten with every disease, and overtaken by every calamity; you will be deaf and dumb, and be blind, and be a leper, you will pass through innumerable brutes to the loathsome, monstrous reptile. Every pain and every misery will come on you, who have brought eternal disgrace and reproach to your kindred; all that hear your name will load it with execration, and the very depths of hell will everlastingly receive you."

His son, though only eighteen, was unmoved by these execrations, and answered, "Father, forgive me, as I forgive you; but my mind is made up: I cannot go with you." The next day a rich Baboo, and a richer Rajah, visited the house of Dr. Duff, declared that they were come to talk with the young inquirer, and used every artifice they could devise to induce him to return with them. At length, as all this

was unavailing, they said, when Dr. Duff alone was in the room, "Come, Hoomish, there is no use in talking more." Each laid hold of him, and were dragging him to their carriage, there being a crowd of servants waiting at the door. Dr. Duff at that moment interposed, and said, "I have allowed you to speak what you would, but I can allow no one to act with violence toward a free agent in my house." However, he might have been overpowered with their violence; and they had previously declared that no person could be found that would dare to give testimony against them. At this moment two missionaries, by the providence of God, presented themselves at the door. They believed it was the police bursting in, and hastily retired, but not before the Rajah said, "I have one hundred servants to do my will: I will waylay you and kill you." The threat was not executed. A few days afterward, Dr. Duff received a notice, stating that he had forcibly detained a minor, and must answer to the charge; however, the youth was in his majority, according to the Hindoo law. The discrepancy between the evidence put the magistrates on their guard, and a summons was not granted. A message was sent to Dr. Duff that the individual was safe, and his own conduct had been commended rather than blamed. Parties of persons had been besieging the door and lurking in the neighbourhood; but, on an early Sunday after this, Dr. Duff had the happiness of baptizing the first couple of rank and of station in India. The youthful Hoomish and his wife, both of them having now given proofs of their conversion to God, the weaker sustaining the stronger when courage faltered, and willingly forsaking friends, fortune, nay, all that the Hindoo holds dear, testified their allegiance to the Saviour of mankind. These instances, multiplied in India, appeal to the consciences of men, and gives us every reason to hope that the word of God will still make more rapid progress than it has hitherto made among that people.

London Missionary Register.

YOUTH'S DEPARTMENT.

POOR JACK.—The following story was told by a clergyman at a recent meeting of the British and Foreign Bible Society.

A drunkard one day was staggering in drink on the brink of the sea. His little son by him three years of age, being very hungry solicited him for something to eat. The miserable father, conscious of his poverty and the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea. A British man-of-war passing by discovered the plank and child, and the sailor, at the risk of his life, plunged into the sea and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of Poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but he could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: 'For the great attention you have shown me, I give you this only treasure that I am possessed of, (presenting him a Bible bearing the stamp of the British and Foreign Bible Society.) It was given to me by a lady—has been the means of my conversion, and has been a great comfort to me. Read it, and it will lead you in the way you should go.' He went on to confess the wickedness and profligacy of his life before the reception of his Bible; and among other enormities, how he cast his little son, three years old, into the sea, because he cried to him for needed food.

The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings, to recognise in the dying old man his father, a dying penitent under his care; and judge of the feelings of the dying penitent, to find that the young stranger was his son, the very son whom he had plunged into the sea; and had no idea but that he had immediately perished. A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service and became a pious preacher of the gospel. On closing his story, the minister in the meeting of the Bible society bowed to the chairman, and said, '*Sir, I am poor Jack.*'

EDITORIAL.

With the present number we close another volume of our periodical. We have, indeed, great reason to be thankful, that while the shafts of death, ever flying thick and fast around us, have pierced so many, our lives have been preserved. This, we are deeply sensible, is not owing to any good we have ever done, or to any ability we have to be of service—for God has no *need* of any of his creatures—but it is to be regarded as an evidence that he is long-suffering, slow to wrath, and plenteous in mercy. It is an admonition to pass the time of our sojourning here, in fear; redeeming the precious opportunities he is affording us, and endeavouring to promote his glory, and advance our own sanctification. Looking back on the past year with regret, for the many deficiencies and errors it has witnessed, let us commence a new one with holy resolutions, depending on his grace, that we make it our constant care to serve him, and with the hope that we may be enabled to walk more worthy of that vocation wherewith he has called us.

During the past month days of thanksgiving have been observed by as many as seventeen different states in our confederacy, and several are to celebrate the same festival during the present month. It is, indeed, a pleasing thought that so many have recognized the good hand of God upon them, and, externally, and, we hope, with the heart, were engaged in rendering to him the tribute of praise and thanksgiving. It is to be regretted that, by so many, the day was regarded as a season of mere relaxation or amusement, while so many pursued their ordinary secular employments. Yet, as the custom becomes more general, and better established, we doubt not, shame, the dislike of singularity, the influence of public opinion, will lead even those who have not God in all their thoughts to observe the day in a becoming manner. It appears to us a gratifying evidence of the fact that we are a Christian nation, and shows how inconsistent is the assertion of foolish men, that the governments of this land are infidel, the ordinance of the devil. Such acknowledgments of the existence and government of the Almighty, and such respectful references to the truths of revealed religion, as are found in the proclamations of the various Executives, would, indeed, be singular in an Atheistical and anti-Christian government.

By the letter from Mr. Campbell, published in this number, it will be seen that our beloved brother expects to leave India about the commencement of next year. The reason of this is the bad health of his wife, which requires a sea voyage to save her life. It is with the deepest regret that Mr. Campbell leaves India, even for a season. We, too, regret that it should be necessary that he should be withdrawn from the field of his usefulness, but, we think, none can censure him for a moment. We hope, also, that his visit to the British Isles, and to America, may be the means of increasing greatly the missionary zeal of our churches, and that the result may be that many may offer themselves to go out to India to labour as missionaries of JESUS, and that they may be liberally sustained. In the meantime, let us pray that our beloved brother, and his wife and children, may be kept in safety from the perils of the deep, and that they may meet us in safety and health.

The Christian Instructor, formerly under the editorial management of the Rev. Dr. Forsyth, has been transferred to this city, and is now conducted by Rev. Mr. Dales. We hope it may be the means of doing much good, and that its amiable and talented editor may receive the support which he deserves.

THE
BANNER OF THE COVENANT

1847.

CONDUCTED BY

THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

"The common cause of religion, liberty, and peace."

Solemn League and Covenant.

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Banner of the Covenant.

JANUARY, 1847.

INTRODUCTION.

THE words of the prophet Daniel, that "many shall run to and fro, and knowledge shall be increased," seem to be more applicable to the present age than to any which has preceded it. There is a tendency to excitement and activity, as well as a wide diffusion of knowledge. The world seems to have wakened up from its long and heavy slumber; the human mind is no more like a frozen or stagnant pool, but resembles the heaving, restless, ever-moving ocean. The times are changed, and men change with them.

The craving of this *reading* age for knowledge should be gratified, and its activity and energy should be properly directed. The great enemy is busy, scattering over the land with the most lavish profusion, the seeds of death, in the demoralizing novel, the trashy and flippant tale, the insidious exhibition of infidelity, or the perverted and misstated history. He beats up his recruits, he marshals his troops, he leads on his willing, though unconscious, soldiers to fight against the LORD and his Anointed. It is true his efforts will all prove futile; for He who sits in heaven, shall laugh at them, the LORD shall have them in derision. But the church, the lovers of truth and godliness, must be active in this holy warfare, they must go up to the help of the LORD, to the help of the LORD against the mighty; and if they do not, they will assuredly suffer for their apathy and indolence. If the enemy sows the tares, or the poison, the church should spread as extensively the good seed. If the devil is directing the powers of the wicked to the promotion of his designs, the church should muster her hosts to the battle, and go out to fight the good fight of faith. If she will not learn her duty from the directions of the word of truth, let her be taught even by the example of her enemy.

It is the design of this publication to do its part to supply the demand which generally exists for reading, and to endeavour to direct the exertions of those whom it can influence, in a proper way, and to a good object. The course which will be pursued, will be substantially the same as that heretofore followed; improved, we hope, however, by increasing experience. As we regard the salvation of the soul as the first and principal thing which every human being should seek for, we will present such exhibitions of divine truth as may be calculated to produce this ef-

fect, through the application of that **DIVINE SPIRIT**, without which all knowledge will be unavailing, and, indeed, would only increase the guilt of its possessor. The duty of Christians to maintain an elevated standard of holiness, will also be asserted, and especially to abstain from the corrupt practices, and renounce the unholy principles, which prevail to so great a degree throughout society. As it is from the church those waters must issue, which will carry fertility and health to a barren and dying world, the duty of missionary efforts, at home and abroad, will not be forgotten. As we think that every one should feel an interest in whatever concerns a fellow-being, it is designed to refer, as far as may be practicable, to all subjects which affect the moral or physical welfare of the human race—popery, slavery, intemperance, Sabbath profanation, and unjust war, will all receive such attention as we can pay to them.

The union of the divided, and often opposing sections of the one, true, Catholic church of the Redeemer, a thing so desirable and so dutiful, and to which there seems, at the present time, to be a most encouraging and pleasing tendency, will often be brought before the notice of our readers. In short, whatever in our narrow limits, and with our feeble efforts and little influence we can do, we desire and will endeavour to do. For ability to perform any thing aright, we depend on Divine grace. May that grace be bestowed on those who conduct this periodical, and on those who peruse its pages, that we all may be faithful to our Master, and diligent in the performance of every good word and work.



PRACTICAL ESSAYS.

(For the Banner of the Covenant.)

“THE ACCEPTABLE YEAR OF THE LORD.”

By the benevolent provisions of their national law, received from God himself, by the hand of Moses, the Jews were required to observe every *fiftieth* year as a year of Jubilee. At that time, on the day of Atone-ment, the trumpet was blown, proclaiming liberty throughout the land to all the inhabitants thereof. Those who had been obliged to sell their inheritances, were to receive them back again. The slave was to be released from bondage, and all things were to be re-adjusted according to the equitable and beneficent arrangements made when the land was first divided. It must have been a joyful sight to behold those who were suffering under want or oppression, receiving their full liberty, and returning again to the possession of the inheritance of their fathers. The year of Jubilee would be regarded by such, as an “acceptable year of the Lord.”

While the Jews were captives in Babylon they endured great suffering from the cruelty of their oppressors. Often they wept when they remembered Zion, and ardently did they long for the time when once more they would dwell in their own beloved land. It had been foretold by inspired men, that after *seventy* years God would turn back the captivity of Zion, and bring his people back to their own country. With what joyful hope would the captives in Babylon anticipate that

time; with what rapture and ecstasy would they hail its arrival; with what thankful gratitude would they look back to it! They would consider the year of their deliverance from Babylon as "the acceptable year of the LORD."

When the LORD JESUS CHRIST appeared in our world, the condition of mankind was most deplorable. "Darkness covered the earth, and gross darkness the people." The heathen nations were sunk in the most gross idolatry, and in the most debasing and destructive vices. The Jews had almost crushed to death the institutions of their religion, by a load of human and corrupt traditions. In all places there were many mourners, many broken-hearted, many captives to sin and Satan, many who felt the misery of their condition and sighed for deliverance, but yet hardly knew when, or how, or where, to expect it. When the LORD JESUS appeared, and proclaimed himself the long promised and much desired Deliverer, those who believed in his Divine mission felt that now the *acceptable year of the LORD* had come.

"The acceptable year of the LORD" is a time like the year of Jubilee, like the end of the Babylonish captivity, like the appearance of CHRIST in our guilty and sin-stricken world. We must not *limit* it to any of these particular events—we may apply to all similar circumstances. We have reason to be thankful that *every* year may, in some sense, be thus regarded.

The year on which we have now entered, may be considered as "the acceptable year of the LORD."

How so?

1. It is an acceptable year of the Lord, in reference to the *conversion of sinners*. Their condition, as such, is beyond expression worse than if they were merely poor, or slaves, or captives. They have risen in rebellion against the government of the Almighty. Though He is their Creator, and Sovereign, they have dared to deny or disown his authority, and by their conduct they say, "Who is the LORD, that we should obey Him?" Nor is the warfare which they are waging, one in which, though unjust, they might have some prospect of being successful. On the contrary, their defeat is as certain as their cause is bad. They are already at the mercy of their offended Sovereign. Their doom has been pronounced, and inexorable justice claims its speedy execution. When they contemplate it, well may they be afraid. Well may surprise seize upon them. Well may they cry out in agony, "Who among us shall dwell with devouring flames? who among us shall dwell with everlasting burnings!"

To persons in such a situation, the annunciation that all their sins may be forgiven, and that the dreadful and endless woe which is denounced against them, may be escaped, must be truly *acceptable*. JESUS pleads with them to come to Him and live. "Turn ye, turn ye, why will ye die," is his tender and pathetic expostulation. "Though your sins be as scarlet, they shall be white as snow; though red as crimson, they shall be as wool." "Come unto me, for I have redeemed you." And he does not require them to wait until they have obtained some valuable gifts to consecrate to him, or some self-wrought righteousness with which to palliate their former transgressions, but he calls upon them to come *now*, just as they are, without the least delay. Let them comply with an invitation so free, so gracious, so suitable to their real condition, and they will find that the time when they come, is the acceptable year of the LORD.

2. *The sanctification of believers* is another subject in regard to which this year may be considered as the acceptable year of the LORD. The LORD JESUS gave himself for us, to redeem us from all iniquity, and to purify us unto himself a peculiar people, zealous of good works. All his disciples are called to be saints. "They must be holy, for without holiness no man shall see the LORD," nor can any be really happy on earth. But it is, indeed, a great work to be "denied to ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world." So hard a work, that none can perform it without divine assistance. This assistance is promised to the believer. JESUS has prayed for his people that God would "sanctify them by his truth; his word is truth." Hence they have encouragement to persevere, and as they find the sinful nature waxing weaker and weaker, and the holy nature waxing stronger and stronger, they regard their deliverance from the bondage of sin, and their gradual possession of the freedom wherewith the truth makes free, as an acceptable year of the LORD.

3. *The extension of the church* is another way in which a year may be an "acceptable year of the LORD." It is several thousands of years since it was promised that all nations of the earth should be blessed in the LORD JESUS CHRIST, the seed of Abraham. His church was, long ago, called upon to lengthen her cords and strengthen her stakes, to break forth on the right hand and on the left, and inherit the Gentiles. But how tardy has she been in obeying the commandment of her Head; how much land yet remaineth to be possessed! How imperfect is the exhibition and development of divine truth at home, and what gross darkness rests on the millions of the heathen world! When will she awake to duty? when will she arise and shine? The destitute at home, the dying abroad, all call upon her to be up and doing. How many Macedonians call upon her to come over and help them? Let her comply, and soon the gathering of the nations will be unto Shiloh; the heathen will flock into the church as the doves to their windows; the world will feel that the acceptable year of the LORD has come.

4. The present may be the acceptable year of the LORD in regard to the *amelioration of the condition of society*. The world teems with evils, all of them the results and effects of sin. Some of these must continue until there shall be the new heavens, and new earth wherein dwelleth righteousness, for some are inseparable from our race as sinful and imperfect beings. The poor shall never entirely cease out of any land. Sickness and bereavement will always be endured to a greater or less degree. We should not expect the tornado, or the earthquake, or the famine, or the pestilence, to be utterly unknown, even in the Millennium. The nature of the elements will not be changed, and though the nature of man will be different, and, no doubt, the improvements of science, the increase of knowledge, and the general observance of the laws which God has ordained for the regulation of physical as well as moral conduct, along with the beneficent arrangements of his Holy Providence, while all these causes will render the evils of human life less numerous and less severe, yet then, as now, there will be in this world tribulation. But there are many evils which arise from moral causes, which the influence of the gospel will entirely remove. Tyranny and slavery, intemperance in any sensual appetite, excessive toil, theft, prodigality, idleness, and many other such things will altogether disappear. The human mind, elevated by true religion, will investigate the mysteries of nature, and science will add to the amount of the happiness of our

race. In proportion as the word of God has free course, and is glorified, will the state of society be improved, and men become more and more happy in their temporal as well as their spiritual condition. To such a degree, then, as the gospel has an influence on the minds of men, will this year be the "acceptable year of the LORD."

Let us all use our exertions that this year on which we now enter, may be an "acceptable year of the LORD." O.



REMEMBER ELI.

A solemn call upon parents to remember the account which they must give for their children's souls.

(BY REV. R. M. M'CHEYNE.)

"His sons made themselves vile, and he restrained them not."—1 SAM. iii. 13.

"And I saw the dead, small and great, stand before God."—REV. xx. 12.

There is a report in heaven, as well as among us, that many of you are guilty of your children's blood. It is believed that many of you allow your children to perish miserably. We wish you to inquire whether or not you be really chargeable with this fearful crime.

You know that every minister and elder has a twofold account to give at the judgment-seat of Christ; and so has every father and mother. One of these accounts is to be regarding *their own souls*; and the other is to be regarding how they attended to *those under their care*. This last account will be as strict as the first; for one of the holy prophets declares that there is an unutterable wo lying upon those who "feed themselves, and do not feed the flock," Ezekiel xxxiv. 2. Now, parents, you "feed yourselves" and fall under this wo, when you are content with getting meat, and drink, and clothing, while you let your children become a prey to wolves, that is, to wicked companions, bad example, temptations to sinful amusements and pleasure, by which their souls are ruined for ever.

Oh! remember you have to give an account for your own souls! and that will be fearful enough, and sad enough! God will open the Great Book of Judgment, and turn to the page wherein your sins are written. His bright light will shine on the page, and you will be forced to come up the steps of the Judgment-seat, and read what is written against you. Your conscience will testify that every word is true; and the devil will be a witness, for he led you into the mire; and holy angels will declare how they saw and shuddered at your sin; and many of your neighbours will be brought up to tell how you and they sinned together; and God himself will speak and declare it to be all true! Oh! how awful is the prospect! You will, on that day, be damned, if all these things are found in the Book! But there is another account even after all this is done, namely, the account you have to give for your children,—for each of your children, and each of their sins! *You* will be reckoned guilty of *their* sins, if you did not check them; *you* will be accounted chargeable with *their* follies and vices, if you agreed to let them go on in what way they pleased, 1 Sam. iii. 13. And who will be the witness against you here? Will it be conscience? and the devil, and your neighbour? and the Holy God? Yes, but in addition, your *own little children*! Your own children will face you at the judgment-seat, and condemn you! Alas, their agonized looks,—their tears,—their cries,—their gnashing of teeth, will *then* awaken your conscience, and you will be proved before the universe to be *murderers of your own children's souls*!

The mother of a little girl used to teach her to pray, but only at times that suited her own convenience. One day this little girl looked in her mother's face, and said, "Mother, when I die and go to heaven, and God Almighty asks me, 'Did your mother teach you to pray?' I will tell him, 'yes, except on washing-days.'" Was not this a case where the child seemed already to be beginning her office as witness against her parent's sin? But there was another girl, whose history was far more awful. She had once cared about her soul, and sought a Saviour, till her father led her away back to the world and its sins. In the course of a year after he had succeeded in making his daughter thoughtless and gay, a rapid fever attacked her. She called for her father in her last moments, fixed her eye on him, and was able to utter, "Father, last year I would have sought Christ, but now, father, your child is ——" She had not time to finish the sentence, death arrested her! but, oh! what a witness she will be when she meets him again, and reproaches him with having ruined her soul! There is a hymn which has often struck us as being very solemn and alarming,—a hymn that represents lost children upbraiding their parents. They are crying from the lowest hell, telling their parents that if they had taken an interest in their souls, they would never have come into that place of torment.

'Father, weep with shame and rueing,
Weep for thy child's undoing,
For the days when I was young,
And no pray'r was taught my tongue—
I ran the world's race well,
And find my portion, *Hell!*

Weep, mother, weep; but know
'Twill not shorten endless wo!—
Weep my lost spirit's fate,
But know thy tears too late!
Had they sooner fallen,—well,
I had not wept in *Hell!*"

O parents! are any of you already stained with this crimson guilt? Have any of you cause to fear that you have sent some of your children to hell by your conduct? Or have you reason to fear lest you have set them on the way, although they are still alive? Up, and flee to the city of refuge! You are like the ancient manslayers, (Numbers xxxv. ;) the avenger of blood is at your heels! there is no remission for your sin, except in the blood of Jesus. And Jesus has made so full and ample an atonement that, on the ground of it, even a *murderer of souls* may be forgiven. Manasseh was a murderer of souls, and he was forgiven through this precious blood. (2 Chron. xxxiii.) You, too, may be forgiven, if your blood-stained conscience be washed in the precious blood of the Lamb. Your souls may now be sore vexed, and ill at ease; your peace may be broken up, and remorse may have well nigh begun that gnawing which shall never end; but hearken to the words that bring you glad tidings: "The chastisement of our peace was laid upon Him." (Isa. liii. 5.)

We know that if you would bathe in the blood of Him who "his ownself bare our sins, in his own body, on the tree," then would your souls be delivered from the oppressive and intolerable thought of the past, and you would be refreshed in the future, by the glorious prospect of bringing those that remain, to the same Saviour that redeemed you. It is true you may feel like the South Sea murderers of their children,

who, on being awakened, and taught the power of the blood of Christ, even then found the consciousness of that sin—the murder of their children—the last which they could bring to his atoning blood. Some lamented in agony over seven, others over seventeen or twenty, whom they had destroyed. Yet even these did at last find their souls cleansed in that full, deep fountain. And you may find the same! You will then be like pardoned Manasseh, who, when justified from all things by bathing in the ocean of Immanuel's blood, could walk at evening round Zion, and look down into the very valley of Hinnom—the black, gloomy valley where he had made so many of his children pass through the fire to Moloch,—and still retain his peace with God, and say, “Who is he that condemneth? It is Christ that died.” (Rom viii. 34.) If you would thus try the power of Christ's sacrifice to purify your guilty conscience, you would soon care for and yearn over your children's souls. You would discover their guilt, and perceive their danger, and you would long to see them saved and made “accepted in the Beloved.” We know, also, in regard to those of you that have sought Christ for yourselves, but have not been sufficiently careful to fulfil your baptismal promise, and comply with the demand of the Lord, by bringing your children to Christ; we know that the cause is to be found in your meagre views and most inadequate feelings of the Saviour's glorious work. Your sense of the heinousness of the sin which it purges away, is so dull, and your apprehension of its infinitely urgent necessity and overwhelming grace, is so dim, that your languid feelings are not stirred, though your offspring are living in the open neglect of the great salvation. Were you to die in your present unfaithfulness to your family, and be saved yourselves, “so as by fire,” you would need to take an *eternal farewell* of your children. Like Eli, you might be saved; but your feelings on reaching glory would be like his. No doubt he learned in heaven what he dreaded to think upon on earth, that his sons, Hophni and Phineas, were cast away as brands for the burning; and now all that he could do, as he stood before the throne—himself saved, but none of his offspring—was first to adore the sovereign grace that had led himself to wash in the blood of the Lamb that removed *even that sin* of crimson and scarlet dye, and next to join the hallelujahs of the company that were praising the righteous wrath of their God against the lost souls of Hophni and Phineas, while they saw the smoke of their torments rising up for ever and ever. (Rev. xix. 3.)

Bearing these solemn truths in mind, hear us when we propose to you that your children should be sent to the SABBATH SCHOOL.

I. *You that care about your own and your children's souls.* We believe you are seeking out the best means of benefiting those under your care. We, therefore, do no more than ask you to consider whether or not it would be useful to send your children to our schools. If other circumstances are suitable, then your example might influence some of your neighbours; and by your attention to your children, in preparing them at home for the Sabbath School, you would have the satisfaction of seeing your children become a pattern to others.

II. *You that care about your children, though you are not yourselves converted.* We know that this is no uncommon case; even infidels have wished their children to know Christ. Now, if you feel that you yourselves have got no change of heart, we entreat you to

send your children to the Sabbath School. There, by the blessing of God, they may be led to Christ. The teacher's whole aim is to bring them to the cross of Christ, to carry them to the Shepherd who gave his life for the sheep, and to bathe them in the fountain open for sin and uncleanness. But if you allow them to spend Sabbath evening, and perhaps all the day too, in whatever manner they please, you may expect soon to hear them uttering oaths, and be grieved by their profanity, their contempt for the ordinances of God, their filthy and foolish deeds, and other signs of a hardened heart. But oh! if they were saved, you would be freed at the Great Day from the reproach of their ruin. And perhaps they might even carry home salvation to you! What if they should lead you by the hand to Jesus? What if your experience should be that of a parent who said, "I was thirty years old before I knew that I had a soul. But one of our boys went out on a Sabbath to play, and was brought in with his ankle-bone out of joint. Next Sabbath another of the boys got himself lamed. I resolved to send them to school to be out of the way. It was there that they learned, and I learned through them, that I had a soul."

III. *You that care neither for your own nor your children's souls.* Whether you care or not, still it is true that there is a Saviour standing with open arms, saying, "Suffer little children to come unto me, and forbid them not." (Mark x. 14.) Will you allow us to be kind to them, and lead them to this Saviour? You would wish them to be obedient, to be well-behaved, to be useful; you would not wish to see them grow up to be thieves, drunkards, and pests to society. Let us, then, try what we can to lead them to Christ. Do not hinder us from showing kindness to your children. We entreat you not to be unmerciful to their souls. Let not your eye be evil toward the children of your own bowels. Would you wish that any of them should yet curse the day that ever they were born in your house, and had you for their parent?

And now that we have ended our few words of expostulation, we must say to those of you who agree to put your children under our care for a few hours on Sabbath, that we do not in any degree free you from the obligations you yourselves are under to attend to their souls. No; *we* cannot take upon us *your* responsibility, which became yours at your children's birth, and was sealed on you at their baptism. We cannot stand in your place at the judgment-day. You must yourselves at home watch over them, pray for them and with them, help them in their lessons for their classes, and speak to them on their returning home, as anxiously as if we had never said a word. We offer only to help you. It will prove your more sure condemnation at last, if it be the case that strangers cared more for your children's souls than you yourselves do,—the father that begat them, and the mother that bore them. But, oh! how blessed, if, led by the Holy Spirit yourselves, you become the means of leading your children to Jesus! We will stand by, rejoicing to hear you say, "Behold, Lord, I and the children whom thou hast given me!"

Suffer me to come to Jesus,
 Mother dear, forbid me not;
 By his blood from hell he frees us,
 Makes us fair, without a spot.

Suffer me, my earthly father,
 At his pierced feet to fall;

Why forbid me? help me rather;
Jesus is my all in all.

Suffer me to run unto him;
Gentle sisters come with me:
Oh that all I love but knew him,
Then my home a heaven would be.

Loving playmates, gay and smiling,
Bid me not forsake the cross;
Hard to bear is your reviling,
Yet for Jesus all is dross.

Yes, though all the world have chid me,
Father, mother, sister, friend—
Jesus never will forbid me!
Jesus loves me to the end!

Gentle Shepherd, on thy shoulder
Carry me, a sinful lamb;
Give me faith, and make me bolder,
Till with Thee in heaven I am.

St. Peters, Dundee, July, 1841.



THEOLOGICAL DISCUSSIONS.

[For the Banner of the Covenant.]

OBJECTIONS TO PREDESTINATION.

Some assert that the doctrine of decrees implies that God is the author of sin: this Calvinists deny to be a necessary consequence. The fact that God is not the author of sin, is a dictate of all true religion; it is clearly taught in the scriptures. The Bible *teaches decrees*, it teaches the *divine holiness*: this is enough for us; the two must be compatible, though we may not see how.

While this is so, it may not be improper to show that it does not follow that because God has decreed all things, even *sinful* things, he is the author of sin: and we observe,

1. That as it is granted that God *permits* sin, by those who deny that he is the *author* of sin, so his *ordaining* it is not inconsistent with his holiness. The fact that *sin* exists, none can deny: the fact that a being of infinite power *might have prevented it*, if he chose, certainly will be admitted: yet does it follow because he did not or does not prevent it, he does not *hate* it? Now we would ask, What is the essential difference between *permitting* and *intending to permit*, or *decreeing*? if any difference, the *permission* of sin is more irreconcilable than the *decreeing* it, as, according to all our ideas, the *performance* of sin is worse than the *intention* of sin. When those who object to the divine decrees as irreconcilable with the holiness of God, have solved this difficulty, a greater than that to which they object, they may call upon us to renounce this doctrine.

2. We have numerous instances mentioned in the Bible where none can deny that sinful actions were certainly predetermined, and yet, notwithstanding, God was not the author of sin in having decreed them. Many different events predicted in prophecy might be referred to: these, being foretold by divine authority, could not but happen: yet, in happening, did not prove God to be sinful. Among other cases which we might mention, we will here allude only to one, but that, one of the most forcible character—the death of the LORD JESUS CHRIST. This

had been foretold ages previously, and with the greatest particularity: it took place in accordance with the divine intention, "by the determinate counsel and foreknowledge of God." The divine Being so arranged things as that it must take place; Christ himself voluntarily exposed himself to it, knowingly submitted himself to it. There is nothing which can be the result of a decree, if this was not. Yet in all that he did concerning it, who can say that God was the author of sin? If, then, he could foreordain and bring to pass this sinful event, and yet not be the author of sin, may we not consider that he can do the same in any other event of a similar kind?

3. We should clearly ascertain what *sin* is, before we pronounce that God, in *decreeing it*, is its author. Sin may be defined, *intentional opposition to the will of God*. Now God can never act or cause others to act in opposition to his will, hence he *never can sin himself*, or *make them sin*. But it may be said, Will not this prove that there can be no such thing as sin, since there can be nothing which is contrary to the will of God? This seems to have been the objection which Paul anticipated in Romans ix., "Why doth he yet find fault, for who hath resisted his will?" We will give to it the reply which he did, "Who art thou, O man, that repliest against God?"

But while it may be said that man never does act contrary to the will of God, yet it must be admitted that he often does act contrary to what he *believes* to be that will. Now we say that *sin* consists not in doing the action God has foreordained, but in doing that action with a sinful feeling, with hatred to God, or disregard of his will. It may sometimes happen that a man intending to do us an *injury*, really does us a *kindness*, but is his act the less sinful? Does not his wrong intention stamp his conduct with *guilt*? We know the outward action is nothing; it is the motive, design, or intention: a man is put to death by an *idiot*, by a magistrate, by one who hated him and thirsted for his blood: is the act a *murder*? is the conduct morally *sinful* in all these cases, or only in the last? Now suppose that God has foreordained that this man shall die at a certain time, and by violence: he is at liberty to use such means as he pleases to accomplish his purpose: in doing the act, the person who does it is doing God's will: but the first does it unconsciously, without the exercise of willingness, his action therefore possesses no moral character, either good or bad: the second does it in obedience, we may suppose, to a righteous law, and, in such a case, his action is *good*: the third does it in the exercise of feelings which God's word prohibits, and which are contrary to the divine nature; his action is *bad*. We see then that God may foreordain a sinful action, and yet not be the author of sin.

But it may be said, Is not God the author of the sinful intention or feeling with which the murderer committed the deed of blood? To this we reply, No: the scriptures teach us that He has left free the *human will*. We know, by our own feelings, that we are not under compulsion. It is true, He presents motives, He brings into operation causes, and these affect the will; but yet, as it is on the *will* he operates, what man does in the exercise of his will, he does *freely*.

Our argument then is briefly this, that though God may foreordain *sinful actions*, He is not the author of sin, because he leaves man *free* to perform these actions with a *good* or *bad* intention. That we may not be misunderstood, we add one more remark; while we consider

that the moral character of an action depends on the intention with which it is done, we do not suppose that every thing done with a good intention, is a good action. Those who persecuted the saints have often thought they were doing God service; the Jews, in crucifying CHRIST, acted ignorantly; "had they known, they would not have crucified the LORD OF GLORY," 1 Cor. ii. 8. But we consider, that if a person does a bad action, when he intended to do a good one, his sin consists not in the action, (which we have already shown has no moral character,) nor in the intention which, it is admitted, was good, but in the error of judgment, the misapprehension of conscience, or whatever other cause it was which led him thus to put evil for good. That this is not a mere imaginary distinction, is clear from what the apostle Paul says of himself: "I obtained mercy because I did it ignorantly, in unbelief," 1 Tim. i. 13. Certainly he implies that the action to which he refers, would not have been regarded in the same way, had he done it *knowingly*, and *believing* it was wrong. The difference, then, arose from *ignorance* and *unbelief*; yet it was a *sinful* action notwithstanding, since it was the object of *mercy*. Its *sinfulness* arose, then, from *ignorance* and *unbelief*. He ought not to have been ignorant or unbelieving. OMICRON.

POPERY.

THE CHURCH OF THE POPE IS NEITHER CATHOLIC NOR APOSTOLIC NOR ROMAN, AND IF IT WERE CATHOLIC, APOSTOLIC, AND ROMAN, STILL IT WOULD NOT BE THE CHURCH OF JESUS CHRIST.

BY N. ROUSSELL.

(Translated from the French for the Banner of the Covenant.)

This is not a paradox, but a simple truth, and to convince any person, it will be sufficient to listen to me.

You know that *catholic* signifies *universal*. To say that the pope's church is catholic, is to say that it fills the universe. But there are, at present, in the world, five hundred millions of pagans; five millions of Jews; one hundred millions of Mahomedans; sixty millions of Greeks; and sixty millions of protestants. Unless, then, one maintains that seven hundred and twenty-five millions count nothing, it cannot be said that the pope's church is *catholic*—that it fills the whole world.

Was it in old times what it is not now? No: for of old, pagans and Jews covered the earth: of old there was no pope at all; probably his church did not exist before himself.

Will this church become, some time or other, what it now is not? A person may *say* so, but *saying* it is not *proving* it, and until we have seen this future time, it must be acknowledged that the pope's church is not *catholic*—that it does not fill the world.

But, perhaps somebody will say that this church, without covering the world with its followers, at least has followers in all parts of the world. In this sense, the Jewish church would be *catholic*, for Jews are found in all parts of the world. At this rate, infidelity would be the catholic church, for infidels are met with in all lands. And we might say the same thing of many other kinds of men. But still, even in this sense, the pope's church is not *catholic*, for it does not extend to every nation. The Chinese empire, which includes in itself alone, the third part of the population of the globe, has no papists in it. In South

Africa there are Protestants; in Central Africa, idolaters; in Western Africa, Mahomedans: a few Europeans are found in the North, in Algeria. India is almost entirely of the religion of Brahma, or Buddha, and the European army which is there, is protestant. Thus, in the most limited sense, it is not true to say that the pope's church is universal. Without doubt, some scattered missionaries and a few converts are found in each continent and in every nation, but this does not make it catholic, any more than the presence of some Germans in France, of some English in Germany, of some Spaniards in Italy, makes these nations German, or English, or Spanish. And if, in fine, one would give the title of universal to that which had the best claims to it, idolaters would receive it, since they are four times as numerous as the Romanists, and then, in the sense the pope means, true catholics would be idolaters. Singular pretension! In the face of more than seven hundred millions of souls, the pope's church, which counts scarcely one hundred millions, cries out, "I am catholic! I am universal! and you, ye five hundred millions of idolaters; you, ye five millions of Jews; you, ye sixty millions of Greeks; you, ye sixty millions of protestants, all together, count nothing in the world! ye are not in the world! ye are not men! *we are the whole world!!* You are ten to one, but your *ten* are equal to nothing! our *one* is every thing! We, few in number, are *all*! you, innumerable, are *nothing*!!"

Must not habit have a most powerful effect on the mind, that one can listen patiently to such pretensions?

But if the religion of the pope is not universal, is it not, at least, *apostolic*? We will consider that point. By apostolic, I think, is meant that which corresponds to the examples and precepts of the apostles. But, was Gregory VII., who required an emperor to stand in attendance at the gate of his palace, during three winter days, with his head and feet bare—was Alexander III., who obliged a monarch to hold his stirrup, and who put his foot upon his neck—was Celestin III., who, after having placed a crown upon the head of a kneeling king, turned it over with a stroke of his foot—were these popes much like the apostles?—like Peter, who wept and humbled himself—like Paul, who called himself one born out of due season—like John, who, having occasion to speak of the one whom JESUS loved, avoided even the mention of his own name?

But John XII., who made his palace a brothel, and was guilty of the most dreadful sins even in the very churches—John XXIV., deposed by a council, as an adulterer and sodomite—Innocent VIII., the father of sixteen children, and surnamed the *father* of Rome—were these popes much like Paul, who was not willing that any thing impure should be even named—like Peter, the lawful husband of one wife—like James, who censured even the least immodesty in dress?

But Paul III., who sold benefices to the highest bidders—Julius II., who purchased the pontifical throne in gross, to sell it out in detail—Leo X., who wrung Europe to enrich his court—did these popes resemble Paul, who laboured with his own hands to obtain his subsistence, rather than be chargeable to the churches? or John, who told the mendicant, "Silver or gold have I none?" or Peter, rejecting, with horror, the money which Simon Magus offered him for the gift of the HOLY GHOST?

But Benedict IX., who, in thirteen months, poisoned six popes—

Boniface VII., who, according to his own account, put to death two others in prison—Alexander VI., the *poisoner, par excellence*, the uncle and the father of a poisoner, and who poisoned himself by the poison he had prepared for another—do these popes resemble much St. John, who sets down even a thought of hatred as murder? Are they like St. Paul, who terms charity the fulfilling of the whole law? like St. James, who gave up his own life for his master?

In fine, those popes who practised astrology, who denied God, and sold themselves to the devil, have they any thing in common with the apostles, the worshippers of God, and humble disciples of JESUS CHRIST?

And if it is said, that in taking the title of *apostolic*, the popes do not refer to the practice, but only to the doctrines of the apostles, I reply then, What correspondence is there between the doctrine of the popes instituting the celibacy of the clergy, and that of the apostles, some of them married themselves, and speaking of the wives of bishops? What correspondence is there between the doctrine of the popes, which proclaims that some drops of water poured on the head of a child, remove sin, and the doctrine of the apostles declaring, “The baptism which saves us is not the putting away the filth of the flesh, but the answer of a good conscience toward God?” 1 Pet. iii. 21. What correspondence is there between the doctrine of the popes, which requires masses and vespers to be chanted in Latin, an unknown language, and that of the apostles who said that “they had rather speak five words with their understanding, than by their voice they might teach others also, than ten thousand words in an unknown tongue?” 1 Cor. xiv. 19. What correspondence is there between the doctrine of the popes attaching salvation to some fasts and penances, and that of the apostles, which says, “Let no man judge you in meat or drink: touch not, taste not, handle not, after the commandments of men?” Col. ii. 16, 22, 23. What correspondence is there between the doctrine of the popes prohibiting food, and that of the apostles, saying, “Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake?” What correspondence is there between the doctrine of the pope, which actually forbids the reading of the scriptures in the vulgar tongue, that is, in a language understood by the people, and that of the apostles who wrote this same Bible, addressing it to the people themselves, and writing it in a language then known over all the world? What correspondence is there between the doctrine of the pope, which pronounces anathemas against every one who denies that man can be saved by his own works, and the doctrine of the apostles declaring that salvation is “not of works, but of the grace of God?” Finally, what correspondence is there between the popish doctrine making men and women saints, and thousands of intercessors, and the apostolic doctrine which affirms that “there is one Mediator between God and man, the man CHRIST JESUS?”

[To be concluded.]



ANTI-SLAVERY.

SLAVERY CONTRARY TO THE BIBLE.

The following article is a part of an address delivered some time since, by Rev. Dr. Black, of Pittsburgh. It is a most able discussion of the subject, and we hope, will be read with attention:—

"Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy."—PROVERBS, xxxi. 8, 9.

"I am a man," said a native African, "and feel an interest in all that concerns humanity." This is the unsophisticated language of nature, spoken by a heathen man, who had himself been a slave, but manumitted by the generous Roman senator who had bought him. The light of Scripture sheds a brightness upon all that the light of nature can discover. If the mere dictates of nature taught the elegant and refined heathen, that every man has an interest in his fellow-man, the Bible urges, as an indispensable duty, to aid and assist, with all our powers and abilities, that fellow-man, when sorely oppressed and unable to deliver himself. The words of Terence shine like a star, but the words of the Divine Spirit, like the sun in the firmament: *Open thy mouth for the dumb—plead the cause of the poor and needy.*

There is a large class of our fellow-men in this condition—about one-sixth part of the population of the United States—who are *dumb*, because they dare not open their mouths in their own cause. They are treated most unrighteously—stripped of all that is dear to man—their liberty, the fruits of their labour, their wives, and their children, and even of themselves. Well may they be said to be *poor and needy*.

In their behalf, in obedience to the divine command, we open our mouth, and shall endeavour to plead the cause of the *poor and needy*.

If it be asked, who is the oppressor? we answer, as Queen Esther did the king: "The adversary and enemy is this wicked Haman"—this wicked and accursed slavery, hated of God and all good men.

In pleading the cause of the poor and needy, we propose to show,

I. WHEREIN THE EVIL OF SLAVERY CONSISTS.

II. THE FALLACY OF ITS DEFENCE, BY ANSWERING THE ARGUMENTS USUALLY URGED IN SUPPORT OF IT.

I. THE EVIL OF SLAVERY. The case before us, is the slavery authorized and practised in the United States—the depriving unoffending men of self-government; making one man the property of another, as goods or chattels. This ought to be understood. We speak not of minors, apprentices, idiots, or criminals. These are not in the same category, and belong to other relations. Destroying free agency and self-government—depriving a human being of liberty, who has committed no crime—and making him a chattel personal—an article of merchandise—this is American slavery. And this we condemn as a great evil—an enormous crime, because,

1. It is a violation of the law of nature written upon the heart of man by his Almighty Maker. This law is unchangeable. It flows from the nature of God, and is adapted to the moral nature of man. In this law are founded all the rights of man. They are all derived from the Creator. The law of nature, which is the moral law more clearly revealed in the Bible, is the foundation and the rule of all relations among men. Among these relations are found those of masters and servants—voluntary servants; but in vain will that law be searched for the relations of master and slave.

In this law is founded the unity and sameness of human nature, wherever men are found, no matter what or how many may be their varieties. There are as many *distinct persons* as there are individuals in the human family, but there is but *one nature* among them all. Human nature is a unit, and all human beings possess it in common.

Acts, xvii. 26. "And hath made of one blood all nations of men, for to dwell on all the face of the earth." Then all men must be born equal, and have equal natural rights. No man, by the law of God, can be born either the lord or the slave of another. The Declaration of Independence, in relation to this fact, proclaims a truth in full accordance with the law of God: "All men are born free and equal," and of course are equally entitled to natural rights—those very rights of which slavery deprives two millions and a half in the United States of America, claiming them as the property of others.

As the article of property is the great cry and ultimate claim of every slaveholder, it may not be amiss to examine it a little. What is property? It must be something, the value of which can be told. But who can tell the value of a human soul? And yet the slaveholder claims the body and soul of the slave. God alone can claim a property in man. The whole creation is his. He is the Maker, and consequently the owner of all things. God's right of ownership is original and underived. But all rights of property belonging to creatures, are subordinate and derived, and are neither more nor less than what God the original owner has been pleased to give them. In Gen. i. 28, we have the law of property clearly laid down, as it was given to Adam. And it is presumed, none of his posterity can have ulterior claims. This proprietorship is exclusive, limited to the inferior creation: "And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." And in Gen. ii. 19, 20, after God had conferred upon Adam this dominion, he brought all the living creatures to him to see what he would call them, and Adam, as their owner, gave them names according to their respective natures. But it is added, there was not found among them, "a help meet for him." And why? Because they possessed not his nature. They were fit to be his servants—his property, for they had a different nature from his; but not fit to be his wife, because they had not his nature. She must be bone of his bone, and flesh of his flesh. And from that bone and from that flesh, all men are descended. And if all that was given to man as property, must possess a nature different from his own—an inferior nature—and as all men possess the same human nature, then no man can have a property in man. The right was not delegated. The claim is a claim upon God's prerogative. Here is the great original sin of slavery. It claims an equality with God. It gives man a property in those of his own nature, and confounds the distinction between a man and a brute.

This crime further partakes of a high aggravation, from the circumstance that it is sinking the divine image to the level of brutality. Of all the creatures which the Almighty Maker formed in our world, he impressed his own image upon none but man alone: "In the image of God he created man." God is jealous of the honours due to his image. It is a part of his glory. And "he will not give his glory to another." This is the reason why no satisfaction is to be taken for the life of a murderer: "By man shall his blood be shed." If it be asked why no satisfaction is to be taken—no commutation of the punishment of death?—the answer is furnished by God himself, Gen. ix. 6, "for in the image of God created he man." Striking at, or attempting to destroy the image of God, is an attack upon the sovereignty of the Creator—an indirect attempt to destroy God himself. How horribly wicked then must it be, to degrade the image of God by sinking a man to a brute!

2. Slavery is contrary to justice. What is justice? It is "suum

cuique attribuens"—giving to every one his own—what is due to him—doing what is right. There is an eternal principle of right, in opposition to wrong. On this ground Abraham made an appeal to God himself, Gen. xviii. 25, and the appeal is sustained; "Shall not the Judge of all the earth do right?" Justice and righteousness are the same thing—an eternal principle emanating from the divine perfections—from the moral nature of God. It is not a conventional agreement, usage, or custom. It is not a matter of opinion. Justice and injustice are not convertible terms; but, like virtue and vice, the one is the opposite of the other. Nor will any thing be gained by giving injustice a legal sanction. Iniquity is nothing the better, but a great deal the worse, that it is decreed by law. The ancient Spartans commended theft, if it was adroitly performed, as right, and even honourable. So modern duellists call murder by an honourable name, and slaveholders call the robbing of a man of all his rights by the name of justice. But it is impossible that that can be right or just which contradicts the moral law, which is the fountain and the rule of justice—a transcript of the moral perfections of God.

3. Slavery contradicts the precepts of the Old and New Testaments. We shall specify a few passages from each.

Levit. xix. 13: "Thou shalt not defraud thy neighbour, neither rob him." And a wo is denounced against the man that useth his neighbour's service without a suitable reward, Jer. xxii. 13: "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbour's service without wages, and giveth him not for his work." Exod. xxi. 19: "And he that stealeth a man and selleth him, or if he be found in his land, he shall surely be put to death." And so strict was the law, and so opposed to slavery, that the servant who had escaped from his master was not to be delivered up, Deut. xxiii. 15: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee." One precept more from the Old Testament shall suffice: Psal. lxxxii. 3, 4: "Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked." It is impossible to reconcile modern slavery with any of the above precepts of the law of God. Nor is the New Testament less explicit in the condemnation of slavery. We shall quote only two or three passages. Indeed the whole spirit and design of the New Testament is opposed to slavery. In Matt. xix. 19, the Saviour commands us to "love our neighbour as ourselves," and in Luke x. 29—37, in the history of the good Samaritan, in relation to the man who fell among thieves, he shows that all men living, to whom we can have access, are our neighbours, to whom love and beneficence are to be extended. Does this consist with enslaving them? Verily no. In Col. iv. 1, masters are commanded to "give unto their servants that which is just and equal." Could a servant thus treated, be a slave? Impossible. No hired servant has a right to ask more than what is just and equal. It will necessarily include voluntary service, and wages for his work. And finally, the golden rule enjoined by the Saviour on every one to whom the gospel comes, Matt. vii. 12: "All things whatsoever ye would that men should do to you, do ye even so to them." And to show that this is the language and the command of the whole book of God, he adds, "for this is the law and the prophets." And how contrary is all this to the spirit of slavery. Would any one who had been himself enslaved, but had escaped from

his master, wish others to deliver him up to his master? This slavery demands. Who would desire that others should steal him and sell him, or detain him in bondage? This is slavery. Who if he were to be made a servant, would wish his master to hold him as his property—as chattels personal—a part of his stock—deprive him for ever of his liberty, give him a peck of corn per week—sell away from him his wife and children and not treat him as a man but as a brute? Yet this is slavery—utterly irreconcilable with the Saviour’s rule, and with every principle of moral justice.

(To be continued.)

[For the Banner of the Covenant.]

SERMONS BY THE OLD COVENANTERS.—No. 5.

A SERMON BY REV. DONALD CARGILL.

“For here we have no continuing city, but we seek one to come.”—HEB. xiii. 14.

In vain would we hope to bring men to a course of godliness, considering how averse the flesh is to it; and in vain would we deal with ourselves for that purpose, if great and real advantage lay not in taking that way. Whatever the flesh objects to as a disadvantage, yet there is no real disadvantage in a religious life; yea, there is more advantage in this course than will make up for all disadvantages. It were good that we were considering what advantages there are in this way, and comparing our advantages with our disadvantages. It would gain our affections to it, considering that our Lord is calling us to leave all that which at last will prove our eternal ruin. As for any thing lawful, He is not calling us to leave that, but we are not to idolize, or make a god, as it were, of it. Consider what He is calling us to pursue—it is that without which we cannot be eternally happy.

Now, this is the scope of the words: the apostle is here pressing that exhortation which he was giving in the 13th verse; says he, “let us therefore go to him without the camp, bearing his reproach.” But this seems heavy, and therefore he puts in this reason in the text, “for here we have no continuing city.” In these words we have,

First, The shortness of man’s life signified. It is here compared to a city. In opposition to the present life, he sets forth the length of eternity, “but we seek one to come.”

Secondly. There is the employment of those who leave it. How are they taken up? They are as travellers going from one place unto another, until they at last come unto their long abode or resting-place, which is heaven.

Now the words hold forth these four things unto us:—

I. That man’s continuance on earth, and enjoyment of earthly things, are but for a short time.

II. That the consideration of this short time on earth, should take our hearts off from earthly things, and set them upon Christ only.

III. That we must all flit and remove from this earth, “For here we have no continuing city.”

IV. That all should be seeking after Christ, and that city or eternal habitation of rest.

Now, we shall speak to some of these.

I. The first thing which we proposed to speak unto was, that man has but a short time or lease on earth. The Spirit of God points it

out by sundry expressions—Psalm xxxix. 4,—“Lord, make me to know mine end, and the measure of my days.” And what is the answer? “Behold, thou hast made my days as a handbreadth,” yea shorter, “and mine age is as nothing before thee.” And afterwards,—Psalm xc. 5,—says Moses, when speaking of man’s life, “They are like a sleep; in the morning they are like grass that groweth up, and in the evening it is cut down, and withereth.” Our days are but as a thought, nay, the Holy Ghost points them out to be shorter,—James iv. 14,—“For what is your life? It is even a vapour that appeareth a little, and then vanisheth away.” It is rather a vapour than a reality. It is but a vapour that continueth a little time. And does not experience prove all this? Are we not here to-day, and away to-morrow? The great thing we ought to consider, is, that our time here is but short—a truth seldom minded, and more seldom laid to heart.

Use 1. If our time here be short, it ought to be the better employed; it should make us early up in the morning, and late up at night, about our main work. It becomes us

(1.) To consider our ways, and what belongs to our peace. It is a good advice that Solomon gives us,—Eccl. xii. 1,—“Remember thy Creator in the days of thy youth, before the evil days come.” And yet the most part of us, for all that is spoken from the word of the Lord concerning the shortness of man’s life, think not that our time is short, but long enough, and so remember not that the evil days are coming upon us.

(2.) We lie down, and know not if ever we shall rise up again. Should we not, then, improve our time? For is there any person so certain of his life that he can say, ‘I shall live so long?’ And is it not of God’s good providence that it is so short and so uncertain to us?

(3.) Consider that it is not only short and uncertain, but also full of trouble and misery. And is it not enough for every person? What is dying and a decaying old age but labour and misery? And should not this be considered and laid to heart, that our life is not only short and uncertain, but full of misery? And should not the time we now have be well employed on that account?

(4.) To incite you to employ your time, consider that the time is short, and the task is great. Are there not many strongholds of sin and corruption to subdue and conquer? Hath not man a little world to subdue in his own heart? Now, lay these two together—that your time is short, and your work great—and this may make us employ and improve it to the best advantage.

(5.) To provoke you to right improving of time, consider, further, that there is nothing of greater moment or concernment than eternity—an eternity of happiness, or an eternity of misery. It were good for us that we were considering this, and laying the preciousness of the soul in the balance with all earthly things, that we might see which of them is of most value; for, as our Lord says, “What is a man profited, if he should gain the whole world, and lose his own soul.” Matt. xvi. 26.

(6.) Consider that eternity is fast approaching, and our Lord Jesus is coming to judgment. His last words are, “Surely I come quickly.” Rev. xxii. 20. And is Christ hastening? Should not every believer then be hastening to meet him? If believers loved Christ as well as he loves them, they would be more hasty to meet him. It is a won-

der to see what we are employed in, and yet never employing our time aright.

Lastly: Consider that the bridegroom is coming, and the bride must be prepared. It ought to be all our work or task here, to be made ready to meet him, that we may not be found unprepared. O! what a dreadful thing will it be to be found unprepared when Christ comes!—when the midnight cry is made, “Behold the Bridegroom cometh, go ye out to meet him.”

Use 2. That we may further incite you to a right employing or improving of time, consider the advantages that those who rightly improve their time have.

(1.) They have this advantage, that it keeps from many challenges of conscience that we otherwise might have. O! but those who employ their time right, have much peace; there is much comfort and good spoken to them. Indeed there are none who have such a peaceable outgate, as that man who is still preparing and looking for it.

(2.) It hath this advantage, that it makes them have a clear and comfortable outgate, when they are about to launch out of time and enter into eternity; ye have nothing, in that case, to do, but to step into your Master’s house. And O! what sad thoughts they will have, who have employed their time otherwise!

(3.) It hath this advantage, also, that all his refreshments are sweet who employs his time aright; his sleep is sweet, his waking is sweet, and all is sweet. The wise man says that “the rest of a labouring man is sweet;” but especially when he has been about his master’s work. Now we shall give you some directions how you may employ your time aright.

[1.] You ought to divide your work into tasks, setting so many hours apart for hearing, so many for reading, praying, meditating, and so many for your ordinary calling. It would be an excellent thing if we were tasking ourselves, and saying, ‘such a thing we resolve to do, and such a thing we must do.’ O! but this would make a Christian’s work sweet unto him!

[2.] You should employ your time well; ye must have much heavenly and sweet prayer; with the Psalmist,—Psalm xxxix. 4,—“Lord, make me to know mine end;” and Psalm cx. 12,—“So teach us to number our days, that we may apply our hearts unto wisdom.” If this were our main care and principal petition, there would not be so much misspent time among us as there is.

[3.] In the morning when we rise, we should be thinking upon our last end; and in the evening we should take an account how we have spent the day, and then be mourning over what we have done amiss therein.

Use 3. We should not be troubling our thoughts with vain prospects. Are there not many who have projected things for twenty years hence? And who knows if they shall live so long? But it were good for us that we were employing our time, and casting off vain and foolish prospects. The apostle James speaks well to this, chap. iv. 13, “Go to now, ye that say, to-day or to-morrow we will go to such a city, and continue there a year; whereas ye know not what shall be on the morrow.” If we would consider the shortness of our time, we would think the care of every day enough for itself. But this is a burdening ourselves with unnecessary cares, adding a load to a burden.

Are not the cares of a day sufficient for itself? Why, then, do we care for to-morrow, or for many days hence? And further, you should consider that these unnecessary cares put the heart out of frame; they indispose the heart, so that we cannot get our time so well spent as we ought. Nor do they only indispose for duty, but duties are jostled out, and those things that are at hand, are put far off, and those things that are afar off, are brought near; and you know that far off thoughts put death and eternity out of mind; and are there not many who, when they put death, judgment and eternity far out of mind, are suddenly surprised by them? Now consider which of these is most necessary, and, having found that which is most necessary, let your thoughts be employed about it.

[To be concluded.]



MISCELLANEOUS COMMUNICATIONS.

[From the Christian Instructor.]

AN INQUIRY.

MR. EDITOR:—We country people are in the habit of thinking that editors know every thing—and if they do, I should like to have from you some light upon a subject which to me involves some mystery. It is gravely asserted by some that, in what is familiarly known as the New School Covenanter Synod, there are two parties: one in favour of, the other opposed to, the contemplated union of reformed churches;—that the management of the affairs of the Synod is in the hands of the latter of these parties;—that the great majority of the “committee of missions,” and the entire delegation to the late Convention belong to this dominant party. The minutes of the Convention at Pittsburgh show that the delegates of this church contended most perseveringly for the whole of the Westminster Confession of Faith, unaltered even in phraseology—I presume on the old ground that altering would be covenant-breaking. And yet it is rumoured, that the Reformed Presbyterian missionaries in India, with the approbation of the committee of missions, use the General Assembly edition of the Westminster Confession of Faith; which differs, it is asserted by members of the committee of missions, in more than phraseology, from the original. Is this rumour true? And do the missionaries hereby break covenant with God? or do circumstances alter cases?

Again; the General Assembly Synods of Pittsburgh and Cincinnati, at their late meeting, overtured the next General Assembly to define more explicitly the grounds of union with other churches: not, as I understand it, contemplating any organic union, but a sacramental and ministerial communion, a kind of confederate union. Now it is said that these overtures were sent up in consequence of certain propositions made to two prominent members of these Synods by the draughter of the “document containing a preamble and resolutions declaratory of the principles and present position of the Reformed Presbyterian Church,” which was adopted by the Reformed Presbyterian Synod, subsequently to the making of the aforesaid propositions. In this document it is asserted that “we find no reason to justify us in any change or modification of phraseology used in these documents,” that is, the Westminster Confession of Faith, and the subordinate standards of the Reformed Presbyterian Church. Again, in reference to church unions, “that they cannot accede to any basis or measure that does not *distinctly secure* the right of *national and social* covenanting,” &c. Are these things so? and does a full knowledge of all the circumstances show them to be consistent with each other? I presume the several churches desire to act openly, so that there can be no delicacy in speaking about these matters; will you then be so good as to give an honest inquirer some **LIGHT.**

We find the preceding article in the Christian Instructor of the present month. Its writer has chosen a strange signature: the want of information which he professes, and evidently discovers, would have

made it more appropriate to sign himself *darkness*, unless, indeed, the term used be taken to signify that the article possesses but little *weight*.

The desire for information which its writer expresses, might have led him to apply to such sources as would be most likely to be able to give it. The editor of the *Instructor* could not be supposed to possess as much information in regard to the operations of the missionaries of the Reformed Presbyterian Church in India, as the members of the board of missions of that church. It appears that "Light" learned from some of them that the Confession of Faith used in India "differs, in more than phraseology, from the original." He might also have learned, from the same persons, whether or not this edition "was used with the approbation of the committee of missions." We are sure that any of the committee would have informed him, if he had thought proper to ask. But it is often the case that a person who wishes to spread abroad misrepresentations, instead of making any *direct* charges, insinuates the calumny in the form of a question: not that he expects or wishes it to be answered, but only that he desires to excite suspicion, or propagate slander. He does not say that such a man told a lie, but he only goes around among his neighbours and friends, and asks them if they think he did. The accuser of the brethren does not say, "Job is a hypocrite," he only inquires "Doth Job serve God for naught?" We do not say that the correspondent of the *Instructor* is acting under the influence of such notions, but *it looks like it*. If he had wished it, he could easily have obtained the information he professes to desire, without taking a course which gives a circulation to *rumours*, which may turn out to be incorrect and injurious. This would have been more Christian-like and more manly, than to take up evil reports, even under the character of "an honest inquirer for some light." We have felt inclined to pay no attention to his questions, but as the editor of the *Instructor* refers to us, we will give the article an attention which its flippant and sarcastic tone does not merit.

Light is in *darkness*, if he supposes, (since he does not say it is *his own opinion*, but only that "it is gravely asserted by some,") that the "*dominant party*" in the Synod of the Reformed Presbyterian Church is "opposed to the contemplated union of the reformed churches." By the *dominant party* we suppose he means the majority of the Synod. We are happy to be able to state our belief, that the majority of the Synod are in favour of a union, if it can be made on proper principles. They were opposed to the rejected Basis, *but not to the union itself*, if it could be made on a proper basis.

Light is also in *darkness* in supposing that "the committee of missions approved of the use of the General Assembly edition of the Westminster Confession" by our missionaries in India. He states, that some assert, that "the great majority of the committee on missions," belong to "the dominant party." How this may be, we really do not know. We have never counted, and, at this moment, could not say. The committee of missions have never had occasion to act on any subject connected with the proposed union, and we are truly thankful to say, that on all points which have come before them, there has been but one feeling, and but *one* party: they have no divisions. In regard to the use of the Confession of Faith by our missionaries in India, that subject has never come before them. One of our missionaries *translated* the Confession into Hindustani, and we believe, (though we must confess we

have not such accurate information as to entitle us to assert it positively,) that it was in the form adopted by the Presbyterian Church, with which all the other missionaries in the region where our brethren labour, are connected. As "some" of the committee have told "Light" that "it differs, in more than phraseology, from the original," we suppose this is so. We do not know enough of Hindustani to examine for ourselves, and we never asked. The Confession was translated just as any tract or other document would be translated, and we see no sin or inconsistency in translating the Confession of Faith of the Presbyterian Church, nor would we ever consider that our brethren were "covenant-breakers" because they did so. The Board of Missions have seen no cause for action on this subject. It never came before them.

Light is again in *darkness* when he "presumes that the delegates of the Reformed Presbyterian Church to the last Convention, contended most perseveringly for the whole of the Westminster Confession of Faith, on the ground that altering it would be "covenant-breaking." As "*Light*" seems to have had the minutes of the Convention before him, it appears surprising that he *supposes* a reason which is not expressed, and pays no regard to the three reasons which are given, and none of which is the one which he *presumes* (the word is very appropriate) to be the right one.

In regard to the origin of the action of the Synods of Pittsburgh and Cincinnati on the subject of union, we are not possessed of sufficient knowledge to make any assertions. But even if we may attach any weight to what "*Light*" says, we do not see any ground for a charge of *inconsistency* or *insincerity*. We do not suppose that a Union formed on the plan alluded to, would require an alteration of the Confession of Faith, or the sacrifice or concealment of any principle of truth.

"*Light*" expresses the belief that "the several churches desire to act openly." We hope so. The Reformed Presbyterian Church has shown that she does, and *we* do not wish to arraign any of the others, or to insinuate that they do not. Let *Light* do the same. His present article, it seems to us, is a covert, (though, indeed, an easily detected,) attack on one of the churches—an attempt to fix upon her the charge of inconsistency and insincerity. Such remarks are not calculated to promote union or friendly feeling, and seem to show no desire for either. The course "*Light*" has pursued, reminds us of the language of the Redeemer: "If the *light* that is in you be *darkness*, how great is that darkness."

We are sorry that the editor of the Instructor opened his pages to the article to which we have been referring. His magazine bears upon its cover the announcement, that it is "*Devoted to the Interests of the Associate Reformed Church.*" We think neither the interests of truth, or union, or religion generally, or of the Associate Reformed Church in particular, are promoted by such articles. For our own part, we also might ask many questions about the Associate Reformed Church, which would imply that it was inconsistent or insincere, but we would be very sorry to do so. We think each church should be left to manage its own internal affairs in its own way, without intermeddling on the part of others. It is far better to think and speak of each other as well as we can, and not assail each other, even by *inuendo*.

We observe, with regret, that the editor of the *Instructor* adopts, and gives currency to the term *New Light*, as applied to our church. We are not disposed to question that he does it "in the kindest feelings," and "merely for the purpose of being understood." But we must say, that the use of it is offensive. It was given by those who seceded from us, and who still attack us with a bitterness which time, instead of diminishing, seems only to increase. It was designed to imply apostacy, and abandonment of principle, and is generally so understood. We are careless as to what name is used to designate our former brethren, though we do not think they are Reformed Presbyterians at all, but only a disorderly, irregular, anomalous faction, which, for want of a better name, we call the *Pro-Re-Nata* church, because their separate standing rests wholly on a (so termed) *Pro-Re-Nata* meeting, at which a number of our ministers were suspended, a suspension which the whole Christian community has treated as a nullity. If they choose to call themselves Reformed Presbyterians, they may do so: we wish they were so. But we cannot allow their unjust claim to it, to deprive us of *our* name. We *are* the Reformed Presbyterian Church, and we consider the term *New Light* as, to say the least, *unfriendly*. If our brother wishes to *distinguish* us from those misguided and straying men, who claim a name which they have no right to, he may use that adopted by our brethren in Scotland, who call us "*The General Synod of the Reformed Presbyterian Church*," and them, "*The Synod of the Reformed Presbyterian Church*."



THE INVISIBLE PREACHER.—There is a preacher, and a voice, and a pulpit which mortal eye and ear perceives not. He is a bold and fearless preacher. He dares to tell every man the truth, and the whole truth concerning himself, whether he likes it or not. He is never mistaken in the truth he utters, nor in his reproofs. Sometimes he speaks in the gentlest whisper, and at other times with intense earnestness, and in a voice so loud and impressive that the guilty listener trembles in every limb, and turns pale with terror, and wrings his hands in anguish of soul. We have seen such a one. We sat beside him. We heard not the voice of the preacher, nor saw his shape, but the effect of his preaching was too visible and memorable ever to be forgotten. This preacher has one pulpit and one hearer only. But he has built his pulpit so near every man's heart that he can and will be heard whenever he attempts to preach in earnest. That preacher is conscience.

When the Spirit of God quickens the preacher, as he often does, there is no preacher like him. He presents truth with great power and eloquence, so that the stoutest hearts sometimes quail before him. He preaches with great constancy and fidelity in times of revival. He never tires nor is weary. Night and day he will follow any one wherever he goes, and give him no rest, but whisper in his ear the most solemn and affecting truths. He can, indeed, be opposed, and resisted, and silenced for a time, like the good old non-conformists, but it will only be to gather fearful strength against some future day when his voice will be heard in the deep tones of wounded friendship and reproach. It is not well nor safe to stifle the voice of this faithful preacher. He seeks only the good of his hearer. He desires to make him better. This preacher said to a man awhile ago, who was intent on gaining this world, and who thought there was no need of so much ado about religion—"You must pray." "I can't pray." "But you must pray." "I can't, for the prayer of the wicked is sin." "But you must pray." Thus a sort of dialogue continued for a long time between his conscience and his wicked heart. It was renewed again the next day, and the day following, and so on for nearly a week, when the impression became so great that he finally gave in that he must retire and make a business of prayer. The next day, or next but one after this point was settled, he was attacked in the same manner by his conscience as distinctly as if some one spoke to him. "You must pray in your family." "Oh, no; that I can't do." "But you must do it." "No,

it is not necessary; it is not commanded.” “But it is your duty, and you must do it.” Thus the dialogue continued for almost another week, and, finally, he was obliged to yield. But not being in heart disposed to comply, and not being accustomed to pray, he became very uneasy, and one kind of guilt and another, from time to time, starting up in his mind, he began to be greatly distressed; yet he determined no one should know it. He used all his art to suppress his feelings, especially before the people. But nothing would answer. He was obliged to own himself a hell-deserving creature, before the face of all; and after a season of powerful conviction, and heavy distress, he found comfort in submitting to God.

GOOD RESOLUTIONS.—Resolutions of Dr. H. Rice, of Virginia, found in his pocket book after his death. Mrs. Rice was ignorant of their existence while he lived.

What I resolve, that I will endeavour to do.

1. To keep under my body, and change my physical constitution. Take food for nourishment and not for pleasure. Take no more than is necessary, and be indifferent as to the quality. Sleep for refreshment, and not for indulgence. Harden and subdue my flesh by labour directed to useful purposes. Endeavour to do as much useful work every day as I can. Dress as cheaply as comports with decency.

2. To use all my property for benevolent purposes. Pay every thing I owe as soon as possible. Save all that I can by simplicity of living, and by practising self-denial. And give all I can in the exercise of sound discretion to objects of benevolence. Never spare person, property, or reputation, if I can do good. Necessary that I should die poor.

3. As to my disposition and conduct towards others. 1. Endeavour to feel kindly towards every one. Never indulge anger, malice, envy, or jealousy, towards any human being. 2. Endeavour to speak as I ought, about every one—aiming, in all that I say, to promote the comfort, improvement, and happiness of every one who lives. 3. Endeavour to act so as to advance—1. the present comfort, 2. the intellectual improvement, 3. the purity and moral good of all my fellow-men.

As to my Creator.—To endeavour to fix more deeply in my mind all the truth that I can possibly discover respecting Him; and to feel, think, and act, in every respect, in correspondence with that truth.

Finally: when I have done all to acknowledge that I am nothing, that I deserve nothing, and that my Creator has a right to do with me as seems good to him.—*N. Y. Evangelist.*

MISSIONARY INTELLIGENCE.

GENERAL SURVEY OF THE MISSIONARY FIELD.

We design, in our present volume, to continue the annual survey of the Missionary field, in the same way as in our last. We commence it by the following tabular view of Protestant Missions, prepared for the Foreign Missionary Chronicle, from the reports, chiefly, of the various Missionary Institutions, for the year 1846.

Indian Tribes.—American Board, 26 missionaries, 11 assistant missionaries, 8 native assistants, 1421 communicants, 1000 scholars; * Oregon, Choctaws, Cherokees, &c. Baptist, 10 miss. 1 as. miss., 9 na. as., 180* com.; Cherokees, Shawanoes, Ojibwas. Episcopal, 3 miss., 1 as. miss., 1 na. as.; Oneidas, Ottawas. Methodist, † 11 miss., 640 com.; Oregon, Oneidas, &c. Presbyterian, 6 miss., 3 as. miss., 45 com., 217 scholars; Ottawas, Iowas, Creeks, Choctaws, Omahaws. United Brethren, 7 miss., 109 com.; Indians in the British N. A. territories.

Africa.—American Board, 7 miss., 5 na. as.; Gaboon Zulus. Baptist, 2 miss., 2 na. as., 36* scholars; Bassas. Episcopal, 4 miss., 1 as. miss., 50 com., 150 scholars; Cape Palmas and vicinity. Methodist, 15 miss., 808 com., 491 scholars; Liberia. Presbyterian, 4 miss., 1 as. miss., 3 na. as., 25 com., 127. English Baptist, 8 miss., 9 na. as., 85 com., 250 scholars. Old Calabar, Cameroons, Bimbia. English Episcopal, Church Miss. So., 17 miss., 4 as. mis., 42 na. as., 1560 com., 4932 scholars; Sierra Leone, Timmanee, Abbekuta. English Independent, London Miss. So., 40 miss., 7 as. miss., 2 na. as., 3867 com., 3096 scholars; South Africa. English Wesleyan, 15 miss., 2 as. miss., 18 na. as., 4415 com., 2826 scholars; Sierra Leone, Gambia, Cape Coast. English Wesleyan, 32 miss., 7 as. miss., 25 na. as., 3531 com., 3526 scholars; South Africa. French Protestant, 13 miss., 3 as. miss., 2 na. as., 571

* Returns Imperfect. † Not including the Indian Missions of the Meth. Epis. Church, South.

com., 1013 scholars; South Africa. Scotch, Free Church, 5 miss., 1 as. miss. 6 na. as.; South Africa. Scotch, Glasgow, 3 miss., 1 as. miss., 5 na. as.; South Africa. United Brethren, 21 miss., 1567 com.; South Africa.

Western Asia, and countries near the Mediterranean.—American Board, 27 miss., 3 as. mis., 31 na. as.; Greece, the Armenians, Syria, the Nestorians. Baptist, 2 miss., 150 scholars; Greece. Episcopal, 4 miss., 600 scholars; Athens, Constantinople. English Episcopal, Church Miss. So., 5 miss., 2 as. miss., 11 na. as., 836 scholars; Greece, Asia Minor, Egypt, East Africa.

India and Ceylon.—American Board, 31 miss., 5 as. miss., 94 na. as., 513* com., 8268* scholars; India, west and south, Ceylon. Baptist, 4 miss., 1 as. miss., 11 na. as., 9 com., 800 scholars; Assam, the Telooagoos. Baptist, Free-will, 3 miss., 139 scholars; India, north. Lutheran, 1 miss., 150 scholars; India, south. Presbyterian, 21 miss., 1 as. miss., 3* na. as., 66* com., 600* scholars; India, northwestern. English Baptist, 39 miss., 96 na. as., 1648 com., 3938 scholars; India, north, Ceylon. English Baptist General, 7 miss., 1 as. miss., 3 na. as., 144 com., 131 scholars; India, north. English Episcopal Church, Miss. So., § 71 miss., 11 as. miss., 769 na. as., 3203 com., 13,320 scholars; India, north, west, and south, Ceylon. English Episcopal Gospel Propagation Society, 44 miss., 254 na. as., 2664 com., 7399* scholars; India, north, west, and south, Ceylon. English Independent, London Miss. Society, 51 miss., 5 as. miss., 18* na. as., 937 com., 13,416 scholars; India, north, west, and south, Ceylon. English Wesleyan, 20 miss., 17 as. mis., 25 na. as., 1661 com., 7103 scholars; India, south, Ceylon. German, 25 miss., 3 as. miss., 35 na. as., 79 com., 1941 scholars; India west and south. Scotch, Established Church, 6 miss., 1 as. miss., 940 scholars; India, north, west, and south. Scotch, Free Church, 17 miss., 5 as. miss., 69 na. as., 20 com., 3200 scholars; India, north, west, and south.

Burmah, Siam, &c.—American Board, 9 miss.; Siam, Borneo. Baptist, 20 miss., 2 as. miss., 90 na. as., 940* com., 519* scholars; Burmah, Siam, Arrakan. English Baptist, 2 miss.; Java, Sumatra. English Independent, London Miss. So., 1 miss.; Singapore.

China.—American Board, 5 miss., 2 as. miss.; Canton, Amoy. Baptist, 2 miss., 1 as. miss., 13 na. as., 41 com.; * Hongkong, Canton, Ningpo. Episcopal, 3 miss.; Shanghai. Presbyterian, 10 miss., 2 as. miss.; Macao, Amoy, Ningpo. English Baptist General, 2 miss.; Ningpo. English Episcopal, Church Miss. Society, 2 miss.; Shanghai. English Independent, London Miss. Society, 9 miss., 2 as. miss.; Hongkong, Shanghai, Amoy.

Islands in the Pacific.—American Board, 25 miss., 12 as. miss., 31* na. as., 22,652 com., 2059* scholars; Sandwich Islands. English Episcopal Church Miss. Society, 17 miss., 14 as. miss., 323 na. as., 3838 com., 15,461 scholars; New Zealand. English Independent, London Miss. Society, 35 miss., 4 as. miss., 39 na. as., 3540* com., 2810* scholars; Georgian, Society, Hervey, Navigators. English Wesleyan, 30 miss., 4 as. miss., 38 na. as., 11,238 com., 7210 scholars; New Zealand, Fejee, Friendly.

West Indies.—English Baptist, 39 miss., 16 na. as., 36,860 com., 5073 scholars; Jamaica, Bahamas, Trinidad, Hayti, Honduras. English Episcopal Church Missionary Society, † 5 miss., 3 as. miss., 2 na. as., 570 com., 1151 scholars; Guiana, Trinidad, Jamaica. English Independent, London Miss. Society, 25 miss., 4 as. miss., 15 na. as., 2124* com., 1392* scholars; Jamaica, Barbice, Demerara. English Wesleyan, 77 miss., 9 as. miss., 7 na. as., 55,947* com., 8974* scholars; Jamaica, Antigua, Bahamas, Hayti, &c. United Brethren, ‡ 159 miss., 1669 com.; Danish and British Islands, Surinam.

The Jews.—American Board, 1 miss.; Constantinople. American Jews' Society, 4 miss.; United States. Presbyterian, 1 miss.; New York. Presbyterian Associate Reformed Synod, 1 miss., 1 as. miss.; Holy Land. English Episcopal, London Jews' Society, 27 miss., 53 as. miss.; Europe, West Asia. Irish Presbyterian Church, 3 miss.; Damascus. Scotch, Free Church, 6 miss., 1 as. mis.; Hungary, Constantinople. Total, missionaries 1147; assistant missionaries 212; native assistants 2140; communicants 184,268; scholars 124,816.

NOTE.—Ministers of the Gospel are classed as missionaries; physicians, printers, and teachers, as assistant missionaries; females not included.

* Returns Imperfect.

† The missionaries of this body of Christians are called "Brethren"—a term which includes laymen.

‡ Report of 1845.

LETTER FROM INDIA.

Mission House, Saharanpur, October 1, 1846.

VERY DEAR BROTHER,—

My last letter would take you somewhat by surprise, and, I doubt not, make you sorry, on account of the temporary interruption of our missionary labours, and of the severe and protracted sufferings to which it has pleased the Lord to subject us. This dark providence will, doubtless, be discouraging to our friends at home, as it is to us. But, at the same time, we must try and look through the cloud, if not by the eye of sense, yet by the eye of faith, and discover, in the calmness and brightness that reign beyond, the ground of better hopes; hopes which, in all probability, without these dark and trying dispensations, could not be made perfect. I have long *tried* to submit, without a murmur, to any and every dispensation of my Father in heaven, however trying to flesh and blood, under the assurance that they are designed for good, and especially, to be calm and patient under those which seem to come directly from *his own hand*, who never afflicts his people for his own pleasure, but for their advantage, and that they may be made partakers of his holiness. I have, therefore, thank the Lord, been enabled, so far, to meet this trying providence, in a great measure unexpected to myself, with a degree of calmness and cheerfulness which would hardly have been expected. Yet, at times, when I look around on these empty walls, where I now write, (for our little furniture is all sold and gone,) which, at the expense of so much anxiety and toil I have erected, where, as a family, we have spent so many happy, happy days, and where, too, we have spent many anxious and trying hours in witnessing the sufferings and deaths of our sweet children;—where we have often knelt as a family, surrounded by heathen and Christian youth, to seek, upon them, and ourselves, and our labours, the divine blessing; and where we have often experienced his gracious presence; when I look out on the pretty grounds around, once an open wheat-field, with the deep-green mango groves in the distance; its church and school-house, catechists' dwellings, and little burying-ground where our five children sleep, with the remains of others dear to us; I cannot, at times, refrain to drop a tear in view of scenes to which we shall often look back with mingled emotions, when far away in other lands, and often pray to be permitted to return. For many years past I have looked upon this as my *home* and my final resting-place, but the wise Disposer of events appears, at present, to direct otherwise. Mrs. Campbell, instead of improving in health, as it was hoped she would on the change of weather in the autumn, appeared to be growing worse. A consultation was held on her case, on the 2d of September, at Landour, and the following is a copy of the statement made by the medical gentlemen, Dr. Guise, who has been attending on Mrs. Campbell the greater part of the last year, and Dr. Murray, a man of great medical skill, who has lately been attending also. "Mrs. Campbell has suffered from repeated attacks of fever, the last of which followed immediately after her confinement in last autumn, and was attended with sub-acute inflammation of the lining membrane of a portion of the large intestines, (colon,) and considerable enlargement of the spleen,—the liver also suffering to some extent, but not being, so far as could be discovered, organically affected. From this attack Mrs. Campbell only rallied partially, and, in the cold season following, experienced a relapse which,

for several days, threatened to prove fatal. From the effects of this attack Mrs. Campbell is still suffering. The spleen is reduced, but there is thickening of the lining membrane of the colon, with great tenderness felt all over the abdomen,—great debility, depression of spirits, and loss of rest at night. And we are of opinion, that Mrs. Campbell could not return to the plains of India this next season, but at the risk of her life. We are further of opinion, that a sea voyage and prolonged residence in a bracing climate—if possible, on the sea-coast—are *essentially* necessary to her recovery: and taking into view the period of the year in which Mrs. Campbell would arrive in America, were she to proceed direct to the United States, as well as the necessity that the state of her health should be closely watched during the voyage, we would also strongly recommend that Mrs. Campbell should proceed in an English ship, and pass the next summer, *at least*, in Ireland, her native land.”

The statement of Mrs. Campbell's case, made by Dr. Butler, who attended her here last cold weather, is, for substance, the same as the above. And after ordering her to the hills, to save her life, in March, last, he says: “And further, should Mrs. Campbell's health not have been materially benefited from the change, by October next, then I would strongly advise her to try a sea voyage, either to the Cape of Good Hope, or to her native land.” Both these statements have been laid before the brethren in the mission, and their advice asked as to what ought to be done, and their opinion is *unanimous* that I should take Mrs. Campbell to the United States, via England, that she may have medical advice during the voyage, and remain in Ireland a few months, so as to avoid the heat of next summer in America, &c. Indeed, some of my missionary brethren have hinted that my anxiety to remain in the mission field may have caused me to postpone this measure too long. At any rate, the path of duty is now too plain to admit any longer of doubt or hesitation, and we are engaged in the painful work of preparing for the long journey. The only thing from which my nature shrinks now, is the great responsibility of appearing, should my life be spared, before the churches at home, who expect so much from missionaries, as the advocate of a cause which will ever lie *near* my heart. But if in this duty the Lord should stand by me, and aid by the Holy Spirit, then he can make a worm to speak with effect, and to convince men of their duty to the heathen who, as yet, have felt and done but little in the cause. Pray, dear brother, that in due time I may come to you in the fulness of the blessings of the gospel of Christ,—that we may have a prosperous voyage, by the will of God, and may with you be refreshed. Pray, also, that this may be the means of a restoration to perfect health, and that we may again be permitted to return to the field of our labours.—I am sorry to say that the doctors give but little hope of such a restoration, but we know that nothing is impossible with God. If the call made last year on our churches for a young man to labour here, was not loud enough, I hope this will be heard and answered without delay. Two are now required at least, if there is any determination to prosecute the work according to original agreement and many promises. Our church is now *pledged* before the heathen. The native Christians here are dependent on her for instruction. Will she prove firm in her promises? I trust she will, and show that she is willing *to be spent*, as well as *to spend* in this good cause. In

the mean time, brother Caldwell is going to give up Meerut; and I expect him here by the middle of the month, so as to give a few days before I leave, to attend to important matters. He will be installed as the pastor of the church, and we expect to have an interesting communion season together. Now that he will, for a time, be left as the only man from our church, do not forget to hold up his hand by frequent communications, and all needed encouragement.

Mr. Rudolph, who is here, is a man of an excellent spirit, and of valuable qualifications. He will be licensed, I suppose, in a month or so, by the Presbytery of Lodiana, and it is not unlikely he will be appointed to go to reside there, as they wish him very much to take charge of the English school at that station. In that case, the English school here would, I suppose, have to be given up for the present. This thing of having to give up stations and schools for the want of hands to keep them going, is a sad business, and speaks badly for the state of missionary feeling at home.

The half of my books are not yet sold, though I offer them at half price. The rest must, in a great measure, be sacrificed, as but few foreigners here care about theological books. I have been collecting them for about twenty-five years, and feel it to be a trial to part with them. But it would never do to take them with us, as it is so uncertain where we are to be in future. To leave them here would be to feed the worms and the white ants. I have written this in great haste, as I do not know what to do first, so many things press upon me. As treasurer of the mission, all accounts have to be adjusted, and handed over to my successor in this office, Mr. Newton. I am just about to go up to Landour to bring Mrs. Campbell and the children down. We hope to leave this about the 25th instant, and by the time of the next monthly mail, to be on our way in a native boat down the Ganges. I hope to write then, or from Calcutta. Should we get off from thence to sea by the 1st of February, we might arrive in England (London) by the 1st of June. There I hope to receive letters from you and others. In the mean time, I trust I shall hear from you more than once before I leave. Give my warmest Christian love to all friends—the same to Mrs. S—— and self, and believe me, as ever, your sincere Christian brother,

J. R. CAMPBELL.

OBITUARY.

(For the Banner of the Covenant.)

OBITUARY OF MR. A. GIFFORD.

“Died, on Saturday, November 28th, 1846, Mr. ANDREW GIFFORD, of New York, in the eighty-fifth year of his age.” Such is the brief statement contained in the public prints of the day, which suffices to announce that one of the excellent of the earth has passed away to the other world. He died in the Lord; and closed, in meekness and peace, a long life of eminent Christian consistency. He was, for nearly forty-nine years, a ruling elder of the Reformed Presbyterian Church in the city of New York, and the last member of its original session.

Mr. Gifford was born at Killrath, Scotland, in the month of May, 1762. His parents, both of whom lived to advanced years, were members of the Reformed Presbyterian Church; and from them he first

learned those religious principles from which he never swerved, during a long life, and in the faith of which he died. Some of his earliest religious recollections were connected with the person and preaching of the elder M'Millans. Of these eminent servants of God he always spoke with profound respect, and it is evident that they had made a strong and salutary impression on his youthful mind. A Christian home education, strengthened and encouraged by the preaching of the gospel, and consistent pastoral example, has saved many a youth from vice and sin, and been blessed of God to the salvation of the soul. Dependent on his own exertions for a livelihood, Mr. Gifford, when yet a youth, left his native country, and repaired to the city of London, where he for some time found employment. Leaving England very soon after the close of the war of the American Revolution, we find him in the United States, where was to be his future home. He arrived in the city of New York on the 17th of October, 1784. In November of the same year, there came to New York another individual, between whom and Mr. Gifford, when they were brought together in the providence of God, there arose a mutual regard and intimate co-operation, which terminated only with the death of the parties. That individual was the late John Agnew, Senior, a man of strong mind, high and generous feeling, great promptness and efficiency in action, and mature and ardent piety. There was work for these men to do together, in advancing the kingdom of Jesus Christ: and, having been brought together in the year 1793, they are found, along with the late Mr. James Donaldson, and two or three others, forming and conducting a praying society, on the principles of the Reformed Presbyterian Church. From these beginnings, arose the Reformed Presbyterian Church in the city of New York. Its founders were eminent Christians, of merited respectability.

In the beginning of the year 1798, Messrs. John Agnew, Andrew Gifford, and David Clark, were ordained to the office of ruling elders, in the society. Mr. Gifford was, at that period, appointed clerk of session, and retained the office for thirty years. He knew the church when it numbered some half a dozen members; and he lived to see more than a thousand individuals introduced to its fellowship. The Reformed Presbyterian Church, New York, has had but two pastors, the father and son, and Mr. Gifford enjoyed to a great degree, the respect and confidence of both. In the year 1801, the late Rev. Dr. Alexander M'Leod was ordained to the ministry, and installed in the congregation. A personal friendship, strong and lasting, sprung up at once between Mr. Gifford and his pastor. It was founded on a mutual discovery of the genuine worth of the parties. It was a source of great enjoyment to both, and it knew no interruption while life remained. If death interrupts the friendships of the saints, whom it separates for a season, it also restores them. Heaven is a place of blessed re-union to believers who have known each other here. Perfect sanctification does not destroy the memory, or obliterate its records. Nor will it so change the human being, as that the heart will forget the objects of its own previous attachments while on earth. So believed both Dr. M'Leod and his friend, of whom we are now speaking. We have listened to conversations between them on this very subject, until our heart has thrilled within us. Said Dr. M'Leod, when on his death-bed, to Mr. Gifford, "I am about to leave you and go before you to the place of

rest. How long God may be pleased to keep you here, He only knows—but we will meet again in the better country, where all is light and love.” And then the friends proceeded to talk of heaven, as of a place to both familiar, and where they had often been already, in holy meditation. It was the sterling excellence of Mr. Gifford’s character that commanded for him so much of the confidence of his discriminating pastor. Having been called to office in the house of God, as we have already seen, Mr. Gifford gave himself to the work with the conscientiousness, which was one of the most marked features of his character. He punctually attended the judicatories of the church; he visited the sick and afflicted, he counselled the young, and habitually manifested a lively interest in whatever concerned the welfare of the church of God. He was always in his place in the sanctuary, and, while there, was an example of Christian propriety and decorum. Having retired from business for more than twenty years before his death our friend improved his leisure in cultivating his mind by reading and reflection. But if he read much, he thought more. The Bible was his habitual companion, and devout meditation on its precious truths one of his favourite employments. Thus he was providing for the evil day. For some years before his death he was afflicted with blindness, which cut him off entirely from books. But he retired upon his own sanctified mental resources, and seemed to realize that “the good man is satisfied from himself.” Mr. Gifford’s piety was not of that description which manifests itself by fits and starts, but calm, satisfactory, humble, and imbuing the whole man. Before his powers began to decline he was active in the discharge of all the social duties of religion; and when he found the infirmities of advanced age surrounding him, he submitted to the will of God, conversed with his Maker in frequent prayer, and “waited all the days of his appointed time, till his change came.” Thus he spent the evening of his days. He lived to see his only son, Mr. James N. Gifford of New York, ordained to the office of a ruling elder in the same session of which he had so long been a member, and the son of his only daughter, the Reverend Andrew Gifford Wylie, the accomplished and efficient pastor of the Reformed Presbyterian Church in Duaneburgh, New York. All the other members of his household he rejoiced to see “walking in the truth.” At length, in the bosom of his own family, beloved by his Christian connexions, and enjoying the respect of the world, he sweetly fell asleep in Jesus—“Precious in the sight of the Lord is the death of his saints.”

Were we to sum up, in a single sentence, the leading features in the character of our deceased friend, we would say they were, a sound judgment, great self-control, Christian humility, a devotional spirit, and an attractive urbanity of manners in all his intercourse with men. These and similar excellencies of character, blended into an harmonious whole, gave him the respect of his associates, the love of his more intimate friends, usefulness in the world, and made him the ornament of the Christian society in which he moved. But he is gone; another of the few links of the chain which binds the present generation to the past is broken, and He who has said already to our venerable father and friend, “Come up higher,” is saying to all of us survivors, “Be ye also ready, for at such an hour as ye know not, the Son of man may come.”

YOUTH'S DEPARTMENT.

OBITUARY NOTICE OF TWO SCHOOL GIRLS IN MRS. WILLING'S SCHOOL, BOMBAY.

The eldest was upward of sixteen; she was taken ill about ten o'clock, and died at five in the afternoon—such a death as should cause me rather joy than grief, feeling assured, as I do, that she was carried from this scene of sin and sorrow to the arms of the Saviour, on whose merits and mediation she so firmly rested her hope of eternal happiness. She seemed aware from the first that she would not recover, for she begged that three boys from the other school, whom she knew, might be sent for. She told them that she was going to die, young, as she was, and begged them not to suppose that because they were then well they had long to live, for they might soon be laid low, as she was. She told them to read their Bibles, to pray to the Saviour, and not to play in Church, which she had seen them do. She then sent for two girls, to sing a piece we always call “Bella Gray’s Hymn,” because that dear little sainted child used constantly to sing it, beginning thus:

Let me, let me, let me go.

Why so wish to keep me here,

In a world of sin and wo,

Pain, and grief, and anxious fear?

She suffered excessive pain from cramp, with great fortitude, and often called to God to have mercy on her. When I told her she had not long to live, and asked if she felt afraid to die, she said, “Oh no!” and repeated the words of David in the 23d Psalm, and seemed comforted and supported by the assurance that her Saviour would be with her in the valley of the shadow of death. On being asked what would be done with a little money which belonged to her, she replied, “Given to the poor,” and, with her dying hand, signed a paper to that effect. She then became quite exhausted, and when I asked if she had any thing else to say, she replied, “Only to pray that I may meet you and my dear school-fellows in heaven.” I believe these were her last articulate words.

Another, snatched away by this fatal disease, was eleven years old, but wonderfully steady and forward for her age: she had had fever some time, and was recovering, when the cholera laid her low. She was naturally reserved, but I have full proof that she was accustomed to secret prayer; for, in her fever, when not able to stand, she tottered out of bed in the night, to kneel down and pray, when she thought every eye was closed. She was very kind to children younger than herself—like a little mother to them; and so industrious in contriving and making things for the poor out of any odd pieces she could get, that she went by the name of Dorcas; and her large bag, always full of work, ready for any she could get to help her, was always called the Dorcas bag. I never saw her idle, and seldom, if ever, at play—generally close to me at work, out of school. She was in the first class, and, in March, had a Bible for a prize; and much did she value it. She had lately lost her mother, who was brought up in the school; and there are two little sisters; but I fear they will never quite fill the place of dear little Kitty.

POETRY.

THE COVENANTERS' SABBATH.

'Twas Sabbath morn, a lovelier never rose,
And nature seemed in holy, calm repose;
No cloud was seen along the azure sky,
And the pure streamlet glided softly by;
From tree to tree the warbling minstrels sang,
And heaven's bright arch with nature's praises rang;
Though all was still, yet persecution's rage,
With awful fury scourged a bleeding age:
Then Scotland groaned beneath a tyrant's yoke,
Till her proud spirit seemed for ever broke;
Her sons were hunted from the abodes of men
To savage wilds, or some sequestered glen:
Justice stood mute, for demons gave the law,
And many a bloody scene her mountains saw.

What though this morning rose so calmly bright,
The eye which saw it, trembled at its light;
On Loudon's braes the bird might find a nest,
On Pentland's hills the wounded deer might rest;
But terror there her gloomy watch did keep,

And homeless man from place to place was driven,
 Bereft of hope, and every stay but heaven.
 No gladsome bell announced the Sabbath-day,
 The solemn temples mouldered with decay;
 God's people met amidst the lonely wild,
 Like wretched outcasts, from the world exiled;
 In a lone cave—the eagle's drear abode—
 They met to worship and to praise their God;
 The fretted rocks around their temple hung,
 And echoed back the praises as they sung;
 Though half suppressed, the thrilling accents rise
 To God who hears and answers in the skies;
 The preacher rose, and every voice grew still,
 Save echoing breezes round the lonely hill;
 With solemn awe he opes the blessed book,
 Earnest in voice, and heavenly in his look;
 While from his lips the soothing accents flow,
 To cheer his flock and mitigate their wo:
 For who could tell how soon the sentinel's breath
 Might give the signal of approaching death!
 For every moment seemed to them the last,
 And days to come, more gloomy than the past.

Within that place, the sacramental board
 Was spread in memory of their risen Lord,
 While the deep thunder rent the thickening cloud,
 And lightning flashed along the mournful crowd;
 And when with lowly hands the bread was broke,
 The sheeted flame fell on the living rock;
 Illumed the table with its symbols spread,
 As if heaven's brightness rested on their head.
 With placid looks they saw the darkening cloud
 Which hid Jehovah in His awful shroud;
 And when the voice fell deafening on the ear,
 No murmuring word proclaimed them men of fear,
 But calm and sweet the heaven-tuned "Martyrs"* rose,
 Like zephyrs sighing at the tempest's close.

Near to this place where mountain-torrents flow
 Through broken rocks, to calmer scenes below,
 How oft was heard the tender infant's sigh,
 Its name pronounced midst breezes passing by;
 While, all unconscious of the holy rite,
 It smiled amidst the dangers of the night.

In caves and glens their Sabbath hours were spent,
 Till the pale moon illumed the firmament;
 And there they wandered at the dead of night,
 When the dim stars withheld their glimmering light;
 And O! how oft their wild retreat's been found
 By those who sought them like the blood-trained hound,
 And made that place—their oft-frequented cave—
 The holy martyr's solitary grave,
 Where naught but winds their weary death-knell rang,
 And the scared bird their mournful requiem sang!
 Yet heaven wept, and bade their spirits rise
 On angel-wings, from sorrow to the skies;
 While all they suffered shall be ne'er forgot,
 Their grave be hallowed, and their dying spot;
 For they to Scotland gave her church, her laws,
 And fell like patriots in their country's cause.

Peace to their memory! let no impious breath
 Soil their fair fame, nor triumph o'er their death;
 Let Scotia's grateful sons their tear-drops shed,
 Where low they lie in honour's gory bed,
 Rich with the spoils their glorious deeds had won,
 And purchased freedom to a land undone—
 A land which owes its glory and its worth
 To those whom tyrants banished from the earth.

THE Banner of the Covenant.

FEBRUARY, 1847.

THE COVENANTERS.

During the persecutions in Scotland, consequent upon the fruitless attempt to root out Presbyterianism and establish Episcopacy by force, there lived one Allan Hamilton, a farmer, at the foot of the Lowther mountains in Lanarkshire. His house was situated in a remote valley which, though of small extent, was beautiful and romantic, being imbosomed on all sides by hills covered to their summits with rich verdure. Around the house was a considerable piece of arable ground, and behind it a well-stocked orchard and garden. A few tall trees grew in front, waving their ample foliage over the roof, while at each side of the door was a little plot planted with the honey-suckle, wall-flower, and various odoriferous shrubs. The owner of this neat mansion was a fortunate man, for the world had hitherto gone well with him, and if he had lost his wife,—an affliction which sixteen years had mellowed over,—he was blessed with an affectionate and virtuous daughter. He had two male and as many female servants to assist him in his farming operations; and so well had his industry been rewarded, that he might be considered one of the most prosperous husbandmen in that part of the country.

Mary Hamilton, his only child, was, at the time we speak of, nineteen years of age. She was an extremely handsome girl, and, though living in so remote a quarter, the whole district of the Lowthers rang with the fame of her beauty. But this was the least of her qualifications, for her mind was even fairer than her person, and on her pure spirit the impress of virtue and affection was stamped in legible characters.

Allan, though a religious man, was not an enthusiast, and, from certain prudent considerations, had forborne to show any of that ardent zeal for the faith which distinguished many of his countrymen. He approved secretly in his heart of the measures adopted by the Covenanters, and inwardly prayed for their success; but these matters he kept in his own mind, reading his Bible with his daughter at home, and not exposing himself or her to the machinations of the persecuting party.

It was on an August evening that he and his daughter were seated together in their little parlour. He had performed all his daily labours, and had permitted his servants to go to a rural meeting some miles off. Being thus left undisturbed, he enjoyed with her that quiet rest so grateful after a day spent in toil. The day had been remarkably beautiful; but towards night-fall, the heavens were overcast with dark clouds, and the sun had that sultry glare which is so often the forerunner of a tempest. When this luminary disappeared beneath the mountains, he left a red and glowing twilight behind him; and over the firmament a

tissue of crimson clouds was extended, mingled here and there with black vapours. The atmosphere was hot, sickening and oppressive, and seemed to teem with some approaching convulsion.

"We shall have a storm to-night," Allan remarked to his daughter. "I wish that I had not let the servants out; they will be overtaken in it to a certainty as they cross the moors."

"There is no fear of them, father," replied Mary; "they know the road well; and at any rate the tempest will be over before they think of stirring from where they are."

Allan did not make any answer, but continued looking through the window opposite to which he was placed. He could see from it the mountain of Lowther, the highest in Lanarkshire; its huge shoulders and top were distinctly visible, standing forth in grand relief from the red clouds above and behind it. The last rays of the sun, bursting from the rim of the horizon, still lingered upon the hill, and casting over its western side a broad and luminous glare, gave to it the appearance of a burnished pyramid towering from the earth. This gorgeous vision, however, did not continue long. In a few minutes the mountain lost its ruddy tint, and the sky around it became obscurer. Shortly afterwards a huge sable cloud was observed hovering over its summit. "Look, Mary," cried Allan to his daughter, "did you ever see any thing grander than this? Look at yon black cloud that hangs over Lowther." Mary did so, and saw the same thing as was remarked by her father. The cloud came down slowly and majestically, enveloped the summit of the mountain, and descended for some distance upon its sides. At last, when it had fairly settled, confirming, as it were, its dismal empire, a flash of fire was seen suddenly to issue from the midst of it. It revealed, for an instant, the summit of Lowther; then vanishing with meteor-like rapidity, left every thing in the former state of gloom. Mary clung with alarm to her father. "Hush, my dear," said Allan, pressing her closely to him, "and you will hear the thunder." He had scarcely pronounced the word when a clap was heard, so loud that the summit of the mountain appeared to be rent in twain. The terrific sound continued some time, for the neighbouring hills caught it up and re-echoed it to each other, till it died away in the distance. A succession of flashes and peals from different quarters succeeded, and in a short time, a deluge of rain poured down with the utmost violence.

The two inmates did not hear this noise without alarm. The rain beat loudly upon the windows, while, every now and then, fearful peals of thunder burst overhead. Without, no object was visible: darkness alone prevailed, varied at intervals with fierce glares of lightning. Thereafter gusts of wind began to sweep with tumult through the glen; and the stream which flowed past the house, was evidently swelled, from the increased noise of its current rushing impetuously on.

The tempest continued to rage with unabated violence, when a knock was heard at the door. Allan opened it, expecting to find his domestics; but to his astonishment and dismay he beheld the Rev. Thomas Hervey, one of the most famous preachers of the Covenant. He was a venerable old man, and seemed overcome with fatigue and want, for he was pale and drooping, while his thin garments were drenched with rain. Now, though Allan Hamilton would yield to no man in benevolence, he never, on any occasion, felt so disposed, as at present, to outrage his own feelings, and cast aside the godlike virtue of charity: Mr. Hervey, like many other good men, was proscribed by the ruling powers; and per-

secution then ran so high, that to grant him a night's lodging amounted to a capital crime. Many persons had already been shot for affording this slight charity to the outlawed Covenanters: Allan himself had been an unwilling witness of this dreadful fact. It was not, therefore, with his usual alacrity that he welcomed in the wayworn stranger. On the contrary, he held the door half shut, and in a tone of embarrassment asked him what he wanted.

"I see, Mr. Hamilton," said the minister, calmly, "that you do not wish I should cross your threshold. You ask me what I want. Is that Christian? What can any one want in a night like this, but lodgement and protection? If you grant it to me, I shall pray for you and yours; if you refuse it, I can only shake the dust off my feet and depart, albeit it be to death."

"Mr. Hervey," said Allan, "you know your situation, and you know mine. I would be loath to treat the meanest thing that breathes, as I have now treated you; but you are an outlawed man, and a lodging for one night under my roof is as much as my life is worth. Was it not last month I saw one of my nearest neighbours cruelly slain for doing a less thing—even for giving a morsel of bread to one of your brethren? Mr. Hervey, I repeat it, and with sorrow, that you know my situation, and that for the sake of my poor daughter and myself I have no alternative."

"Yes, I know your situation," answered the preacher, drawing himself up indignantly. "You are one of those faint-hearted believers who, for the sake of ease and temporal gain, have deserted that glorious cause for which your fathers have struggled. You are one of those who can stand by coolly and see others fight the good fight:—and when they have overcome, you will doubtless enjoy the blessed fruits of their combating. You have held back in the time of need; you have abetted prelacy and persecution, in so far as you have not set your shoulder to the wheel of the covenant. Now, when an humble forwarder of that holy cause craves from you an hour of shelter, you stand with your door well nigh closed, and refuse him admittance. I leave God to judge of your iniquity, and I quit your inhospitable and unchristian mansion."

He was moving off, when Mary Hamilton, who had listened with a beating heart to this colloquy, rushed forward, and caught him by the arm. Her beautiful eyes were wet with tears, and she looked at her parent with an expression in which entreaty and upbraiding were mingled together. "You will not turn out this poor old man, father? indeed you will not. You were only jesting. Come in, Mr. Hervey; my father did not mean what he said;"—and she led him in by the hand, pushing gently back Allan, who still stood by the door. "Now, Mr. Hervey, sit down there and dry yourself; and, father, shut the door."

"Thank you, my fair maiden," said the minister. "The Lord, for this good deed, will aid you in your distresses. You have shown that the old may be taught by the young; and I pray that this lesson of charity which you have given to your father, may not turn out to your scathe or his."

Allan said nothing: he felt that the part he had acted was hardly a generous one, although perhaps excused by the stern necessity of the times. His heart was naturally benevolent, and in the consciousness of self-reproach, every dread of danger was obliterated.

The first attention of him and Mary was directed to their guest. His

garments having been thoroughly dried, food was placed before him, of which he partook, after returning thanks to God in a lengthened grace, for so disposing towards him the hearts of His creatures. When he had finished the repast, he raised his face slightly towards heaven, closed his eyes, and clasping his hands together, fervently implored the blessings of Providence on the father of that mansion and his child. When he had done this, he took a small Bible from his pocket, and read some of the most affecting passages of the Old Testament, descanting upon them as he went along: how God fed Elijah in the wilderness; how He conducted the Israelites through their forty years of sojourn; how Daniel, by faith, remained unhurt in the lions' den; and how Shadrach, Meshech, and Abednego walked through the fiery furnace, and not even their garments were touched by the flames. Allan and Mary listened with the most intense interest to the old man, whose voice became stronger, whose form seemed to dilate, and whose eyes were lit up with a sort of prophetic rapture, as he threw his spirit into those mysteries of Holy Writ.

[To be continued.]



(Selected for the Banner of the Covenant.)

THE CLOSET.

Closet-prayer is the most essential to the maintenance and growth of spiritual life. Our Saviour lays great stress upon this duty, and graciously promises to reward its faithful performance. Taking it for granted that his disciples apprehended the necessity of prayer, he gives them specific directions relative to secret *closet* prayer. "When thou prayest, enter into thy closet, and when thou hast shut the door," (to prevent interruption,) "pray to thy Father who is in secret, and thy Father, who seeth in secret, shall reward thee openly." True, there is no place where we may not pray; we should pray always, and every where, "pray without ceasing." But the most suitable place for solemn, set seasons of devotion, is some retired spot or private apartment, where no one will be likely to interrupt or disturb us, and no eye but that of the all-seeing God is upon us—the Being whose presence and grace we seek.

Those who content themselves with attending public, social, and family prayer, and wholly neglect their closets, show plainly that it is not communion with God they seek, but that they pray to be seen of men. Many think it enough to visit God, morning and evening,—these visits are a mere hurried repetition of an oft-repeated prayer, to satisfy conscience, but not to commune with God. Others think it sufficient to pray in some strait or difficulty, when no one else can help them. They only visit the throne of grace in a season of affliction, and God would not see their faces, if necessity did not drive them to seek deliverance. The communion which God loves and will bless, is that which arises from love to Him; such love as we have for a dear friend, which draws us often into his presence, not because we seek any special favour, but because we delight in his society. Thus, to come to God when not pressed with fears or burdened with cares, but because we love Him and cannot be happy without Him,—this is the communion which God will reward with His special favour. Those who love God, love to be with Him; they will not be satisfied without frequent visits to their

closets, where they may be alone with God, and not suffer ordinary engagements to interfere with their seasons of private devotion. Like a certain good man who, when the hour of religious retirement arrived, broke away from his company, saying, "I have a friend who waits for me;" those who truly love God, will leave all to meet and commune with Him.

The best time to call upon God, is, when we are alone; then it is He draws very near and communicates Himself. Said Scipio, an illustrious heathen, "I have never better company, than when I have no company, for then I can freely entertain my thoughts, and converse with all the learned of former ages." We can have no better company than when alone, if God be with us. So also we are never in greater danger than when alone and not with God, for then Satan comes and plies his most fatal temptations. With a view to overcome Christ, he took him into the mountain *alone*. When alone, our dangers are the greatest, therefore our cries to Heaven should be most vehement and importunate.

The fittest time for secret prayer, is the beginning of the day, the early dawn, for then we need fresh recruits and auxiliaries from Heaven. No sooner do we open our eyes, than we should open our hearts to God. The early morn is the fittest season for closet devotion, for then the mercies of the night are the freshest and sweetest, but which after a while, like flowers, lose their fragrance. God's mercies are renewed every morning, so should be our praises. Further: by entering on business without first calling on God, we virtually declare that we need not the Lord's assistance. The neglect of this hour unfits us for family worship; like an instrument untuned, the heart does not vibrate to the touch of the Spirit.

Reader, *do you pray in secret?* Do you meet God daily in your closet, and hold sweet converse with Him? Alas! that any should be *shy* of God. Men have no good reason to shun God, but every inducement and encouragement to seek His face; He is merciful, and long-suffering, and waiting to be gracious; He invites all to come to Him. And yet many never enter their closets and worship God in secret! No man would treat his best friend so. Is it, that men are ashamed or afraid to meet God alone? What has God done, that any should be ashamed of Him? Why should they be afraid of their greatest benefactor and friend? When we think what a privilege and honour it is, to converse with the High and Mighty Ruler of the universe—the God whom all Heaven worships—we know not how to reconcile such conduct with the dictates of common sense.

Whoever pretends to be a Christian, and yet habitually neglects his closet, is deceived and deluded. What! a Christian and yet desire no privacy with God—a saint, yet have no need to speak with God! The back-sliding and ruin of Christian professors begin always with closet neglects, either by omitting the duty wholly, or attending to it in a careless and formal manner. Some will not visit their closets, lest they should play the hypocrite; some, because they have no convenient time; others consider closet-prayer in the light of a free-will offering, which they may present or not, as they please; they do not consider it a duty. All such excuses are vain and wicked.

Some there are who spiritualize the direction of Christ respecting closet-prayer, and interpret it as intending *mental* prayer only. Christ's own example teaches us the fallacy of such an idea. He chose the still morning and the lonely mountain for prayer. He did not teach us to

bury ourselves in the recesses of our thoughts, but to seek out some solitary place, or retire to the secret chamber, to converse with God.

Reader, let nothing prevent your seeking God in your closet. He may indeed seem to hide Himself, or His aspect may seem severe, and He may, for a time, repulse you. These and other obstacles may present themselves to discourage your approach, and drive you from His presence; but persevere, remembering all the while that you deserve His frowns, because of your sins against Him; and cast not away your confidence. Wait for His smile; though He smite you, trust in him. The Master, whose acquaintance and blessing you seek, has said, "Ask and ye shall receive, that your joy may be full." It has been said, "prayer will make us leave off sinning, and sinning will make us leave off praying."



THEOLOGICAL DISCUSSIONS.

[For the Banner of the Covenant.]

OBJECTIONS TO PREDESTINATION.

A *second* objection to the doctrine of *Predestination* is, that if it be true, "violence is offered to the will of the creatures:" that it is *inconsistent with free agency*. That the human will is free, none can deny; it is essential to its very existence and nature that it be so: it ceases to be the *will*, if it ceases to be *free*. Now, it is said, that because God has foreordained all things, the human will is not free. In order to establish this objection, it would be necessary to prove three things which never can be proved: as

1. That it is *impossible for a person to do what God has fore-ordained*, with the *full exercise and free consent of his will*. Might it not be possible that man would will just what God has determined? For instance, did not the Jews of their own free will crucify Christ; were they in any sense compelled by God to do this? May it not be so, for instance, that a father may be determined that his son shall perform a certain action, and that he will compel him, if it be necessary, while his son, unconscious that such is his father's determination, may do just that action? Now those who assert that the divine decrees and human liberty are irreconcilable, should show that it is impossible that man should choose what God has foreordained. Is it impossible that two persons may choose the same thing? Is it impossible that *man* may choose what God has chosen?

But, as it will be said, and we admit it, that, in consequence of the decree, a positive influence is exerted on the human mind, which is said to be inconsistent with free agency, we remark that those who assert that this destroys liberty, must show,

2. That the *influence which the divine Being exerts is such as may be termed compulsion*. By *compulsion* we mean that a man is obliged to act against his will, and we admit that when this occurs, his *liberty* is destroyed. Now, can it be shown that in any act which a moral agent performs in consequence of the divine decree, he goes against his will, he is under compulsion? If the will acts from the light or knowledge possessed about the subject to which it refers, how can the divine decree, which *as such* is unknown, be a *motive* to influence it? How can God's predetermination influence my will when I do not know what it is? But it may be said that in consequence of his decree God puts into operation such causes

as necessarily influence the mind to act according to his decree. The question then is, does it destroy liberty to *present* these motives, if it be in that way the divine decree act on the mind; is *liberty* gone when these motives are yielded to? Does not the very fact that the *motive* is presented and assented to, imply the existence and exercise of that *liberty*, which it is attempted thus absurdly to disprove? If a father designing that his son shall do a certain action, calmly reason with him on its propriety, and present to him such motives, (independent of the exercise of all force) as may be calculated to lead him to do what he desires, and the son yield to these motives, can any one say that he was *compelled*, that his *liberty* was destroyed, that he acted under *constraint*? If this be *force*, we know not what is *freedom*.

Again, those who say that human liberty is destroyed by Predestination are bound to show

3. *That it is possible to conceive that God would make a creature whose will would not concur with his.* God has made all things, and in making them he had in view some object or other. We cannot possibly conceive that he made any thing to do what he did not design it to do: if he meant it to act against his will, then it *was his will* that it should do this. "He has made all things for himself." Whatever then his creatures do, he meant them to do. If he has made them free agents, yet he has made them so in such a way, as that they will always choose what he designed they should choose. It is absurd to suppose the opposite; to suppose that God designed man to do what he did not design him to do. God never uses compulsion to make man do his will, because he *never needs to do so*: man, from the necessity of his being, always *chooses* what God has *foreordained*.

Until these things be proved, it cannot be asserted with truth that Predestination destroys human liberty. Against all objections of this kind we would at once appeal to the consciousness of the individual: we would ask him if he does not *feel* that his will is free? Those who say they did so and so, because it was so foreordained; we would ask, if they knew before they did the action, what had been predetermined regarding it?

A *third* and last objection to predestination is, that by it "the liberty or contingency of second causes is taken away," or that the *use of means* is rendered *unnecessary*. Some say, since God has determined that such a thing will happen, it will happen whatever they may do or not do: and therefore they affect to consider the use of all second causes or means unnecessary. It is particularly in regard to their eternal salvation, that this language is employed. To any persons who profess seriously to entertain this opinion, we would say, "Be consistent, carry out your principles: God has ordained that you shall live a certain period; do what you will, you must live all that time; eat nothing, drink nothing, throw yourself into the river, jump into the fire: none of these things will kill you, or you would die at any rate at the very same time by some cause or other." Does not common sense, nature itself, revolt at such absurdities? What man who puts in jeopardy his eternal destiny, would act in the same manner in regard to any event in common life? If we wish to get to a certain place, will we sit still, and say if we are to be there, we will be there, do what we will; if not, all our efforts will be unavailing? Do we not instinctively use the necessary means? Those, then, who delude themselves with this excuse for indifference, if they examine, will find that it is hollow, that the real

reason is that they do not desire the object presented, that they are indifferent to the concerns of the eternal world. Are there some who bring this objection as a reply to the arguments for the doctrine we advocate, with the design to show its error, and not as expressing their own belief? it may be enough to say to such, Use all the means in your power, do all that you can, act as if there were no such thing as predestination, as if all depended on your own compliance with the direction of the gospel. "Secret things belong to the LORD our God." Predestination is not meant as the rule by which our conduct is to be regulated.—It may be proper, however, for a moment to meet this objection on general grounds: and it may be sufficient to say that it is founded on a *mistaken view of the whole subject*. Predestination respects second causes: it foreordains the *means* as well as the *ends* they accomplish. If the former be omitted in the consideration of Predestination, a *part* is taken instead of the *whole*. God has not more surely determined the end than the means: the *last* act, than all those which are connected with it as *antecedents*, and which we term its causes. Has he foreordained that a man shall be saved? it is through faith; and if he is to be saved, he is to believe, and it is as certain that he will not be saved, if he will not believe, as that he will be saved if he does believe. We may thus apprehend the full force of the language used in our Confession, that second causes are not taken away, but *rather established*, that is, so far from being rendered unnecessary, the decree of the end they are to accomplish, makes them as certain to occur as that their ends will occur. These remarks may refute the charge of Fatalism oftentimes made against those who hold the doctrine of Predestination. Fatalism implies that a thing will take place without the concurrence of its subjects, perhaps notwithstanding their opposition. This is the doctrine of the Koran, and the followers of Mahommed have exposed themselves, under its influence, to sword and pestilence, and died in thousands; and yet contrary to their own design in not using the means to escape, were actually using the means which caused them to perish. In fact, it is as certain that a man will use the means as that he will be the subject of the end designed; and in both cases he is a free agent. Let men think as they please, the doctrine of Predestination in all its extent is true, and the human will always concurs with it. O.



POPERY.

THE CHURCH OF THE POPE IS NEITHER CATHOLIC NOR APOSTOLIC NOR ROMAN, AND IF IT WERE CATHOLIC, APOSTOLIC, AND ROMAN, STILL IT WOULD NOT BE THE CHURCH OF JESUS CHRIST.

BY N. ROUSSELL.

(Translated from the French for the Banner of the Covenant.)

Concluded from page 15. "

But if you have neither the practice nor the doctrine of the Apostles, what have you then? Is it the name? But all churches claim it as well as you do. Is it their writings, their epistles, their gospels? But all protestant communions also have these books; the difference between Protestants and you is, that they read the Bible, and you do not; that they circulate it, and you do not. Will you be apostolic, because you inhabit some city, where the apostles have lived or died? But in these same cities pagans have lived and died. Are they apostolic as

well as you, or rather are you pagans like them? Acknowledge, then, that you are no more apostolic than catholic. It remains only to show that you are not even *Roman*.

Where does the traveller find the purest water? Is it in the muddy stream, or at the fountain head? Where does the scholar find the most accurate text of the work he is studying? Is it not in the manuscript of the author himself? Well then, where will we find the true Church of Rome? Will it not be at its fountain head? Will it not be in the writings of the person who founded that church, viz: in the Epistle of St. Paul to the Romans? Certainly. Let us then contrast that which the Popes teach the Romans, now-a-days, with that which St. Paul taught them in ancient times, and that no one may suppose that we attribute to St. Paul, or to the Popes, doctrines which do not belong to them, we place on one side the Epistle of St. Paul, and on the other, the decrees of the Council of Trent.

In its fourth session, the Council of Trent places in the Old Testament some books, (the apocrypha, which they term deuterocanonical,) which the Jews never admitted, and yet St. Paul tells us, that to them were committed the oracles of God. The Council of Trent, which the Romans now acknowledge, adds some things to these oracles of God which the Romans of old had.

In the next session, the council declares that the Virgin Mary was free from all sin, while St. Paul declares in the 3rd chapter of Romans, that "*all* have sinned." Here, again, the doctrine of modern Rome differs from that of primitive Rome.

In the Pope's council we read, "If any one say that a man is justified by faith alone, let him be accursed." But St. Paul, in his Epistle, "concludes that a man is justified by faith, without the deeds of the law." According to the Pope, then, St. Paul is accursed. The council adds, "If any one say that righteousness is not increased by good works, let him be accursed." But St. Paul declares, "If it be by grace, then is it no more of works, otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work." According to the Pope, St. Paul is accursed again.

Hear the council further: "If any one say that when the grace of justification is received, the offence of the penitent sinner is so forgiven, that there remains no more punishment either in this world, or in the future state, let him be accursed." But St. Paul says, "There is, therefore, no condemnation for those who are in CHRIST JESUS." Rom. viii. 1. According to the Pope, St. Paul is perpetually accursed.

Finally, when one sees that the two hundred and fifty-five popish bishops, in order to finish their work properly, raise together, and a first and second time, the cry, "Accursed, accursed;" while to close his Epistle to the Romans, St. Paul says, "Bless, and curse not," one may well conclude that there is nothing in common between this saint, and these bishops, and that the church of the Pope is not even *Roman*.

But some one will say, if the Pope's church is neither Catholic, nor Apostolic, nor Roman, what is it then? The reply is easy,—the Pope's church is popish, and nothing more.

Do you suppose that I am about to exult in this conclusion, and to apostrophise the Pope and his followers on this word *Papist*? Oh no! I might do it, but I have so many reasons that I can be generous. I will grant that which is false: that the Church of Rome may be Catholic, Apostolic and Roman, and I maintain, still, that she would not be yet the church of JESUS CHRIST. Listen:—I would have you remark,

that in all the addresses of the Saviour, in all the gospels, in all the epistles, in the whole of the Old Testament and the New, there is nothing said of the *Roman* church, nor the *Apostolic* church, nor the *Catholic* church, and, therefore, it would be surprising that a church, which is not even named in the Bible of JESUS CHRIST, was the church of JESUS CHRIST.

But we pass on, since we have still more to say. We suppose, then, that notwithstanding this, the Papal church may be still Catholic, that it is the religion of the greatest number, and we say, that this is precisely one reason by which we know that it is not the church of CHRIST. When JESUS addressed his disciples, he said, "O fear not, *little flock*." If the church of JESUS is a *little flock*, the church of the *multitude* is not the church of JESUS CHRIST. In another place JESUS said, "Many are called, but few are chosen. Enter in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because, strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." If the church of CHRIST is like a narrow way which few persons travel, that church which resembles a large way, which multitudes are taking, is not the church of CHRIST. JESUS has said, "When the Son of Man cometh, shall he find faith on the earth?" If at the end of the world, believers still be but few, those who now claim to be so numerous as to merit the name of Catholic, cannot be the church which believes on JESUS CHRIST. The Revelation of St. John announces the almost universal reign of Antichrist, and the reduction of Christians to a very small number in the last days; if then we are advancing towards an epoch, when the church of Antichrist will fill the world, that church, which already boasts that it is universal, is not the church of JESUS CHRIST. The more it is Catholic, the less is it like the little flock of the elect; the more it is that of the multitude who perish, the more is it like that of Antichrist. In this sense, the Pope's church has all that belongs to Catholicity.

Will it gain more by calling itself apostolic? No: for nowhere do the apostles speak of *their* church, but every where of that of JESUS CHRIST. To have spoken to St. Paul or St. Peter about the *apostolic* church, they would have considered blasphemy. Peter who would not permit Cornelius to fall down before him, Paul who blamed the Corinthians for taking the names of Cephas, or Apollos, or Paul, if the term *apostolic* church had been mentioned, must doubtless have replied with indignation, that they knew of no other church than the church of JESUS CHRIST. To be called *apostolic*, is nothing; there is need of something more, something above this, it is necessary to be called Christians. The apostles were only the channel, CHRIST is the living water. To be the empty channel, is nothing. The apostles were earthen vessels, CHRIST is the treasure contained in them. Empty vessels are nothing. Give us the living water, and we will go to the channel in which it flows; show us the treasure, and we will take the vessel in which it is contained; but without this, you have only the human, material, worthless part of the apostles—the body, name, form, is not to be considered as being *Christian*.

I am well aware that you take this word apostolic, in another sense and lay claim to it on the ground of having succeeded to the apostles. You have succeeded to them in time and place, as the men of this generation have succeeded to those of the preceding. But of what conse-

quence is such succession? Did not Robespierre in this way succeed Louis XIV? Other churches have as much claim to such a succession as you have. You descend (you say,) in a direct line from the apostles, and for that reason take their name. But the Anglican church who condemn you, say the very same of themselves: the Greek church which is separated from you, makes the same claim. It seems to me, that a better way to prove that you are the legitimate successors of the apostles, would be to preach their doctrines, and to practise their virtues; but we have already seen how much there is of these two things.

I leave you still your title of Roman—yes, you are Romans, in the sense that your throne is in Rome: that your predecessors ruled at Rome: that your subjects are in Italy: that for centuries you have launched from the Vatican, thunders and bulls upon the world. But to recognise the church of JESUS CHRIST, there is need that at least one word about Rome and its claims, should be in the Bible: there is need that, at least once, JESUS, or some one of his apostles, should have said, the church of Rome is the church of CHRIST. But no: nothing, absolutely nothing of the kind: I know very well, that as your Popes and your church were yet to be born when the last page of the Bible was written, JESUS and his apostles could not speak of you as existing; but since you were to come, why were you not predicted, at least named? I am wrong; the Apocalypse, a prophetic book, speaks of your city, on the seven hills, and here is what it says: “The seven heads are seven mountains, on which the woman clothed in purple sitteth, having in her hand a golden cup full of abominations, and of the filthiness of her fornications; on her forehead is the name written, Mystery, Babylon the great, the mother of harlots, which seduceth the people, and sheddeth the blood of the saints and martyrs.” Rev. xiii. and xvii.

Is it from these titles that the church of Rome claims to be the church of CHRIST? But, after all, what importance is it to be Catholic, or not Catholic? Believers, heretics, infidels, pagans, Jews, Mahomedans, have there not been all found, few or many? And why should I call myself apostolic, when Paul, an apostle, blames the Corinthians who took the name of Peter, an apostle? Finally, why should I take the title, or rather the insult of the Roman name, since all cities have both saints and sinners? No! one thing is of importance: it is to be a *Christian*; to believe in CHRIST, to live like CHRIST, being well assured that I can be saved only by JESUS CHRIST. I will then read his book, the Gospel: I will love his family, my brethren: I will pray to his Father, my God: I will invoke his SPIRIT, the HOLY GHOST: and thus without giving myself any trouble about places or men, I will set my whole religion in JESUS CHRIST.

Oh! how much firmer will be my hope, when I support myself not on men, but on God. How much more simple my faith, resting upon a single book. How easily will I thus escape from the feelings of these men who dispute about such and such teachers, and who to justify them, espouse all their vagaries, and embrace all their errors. I will have only one teacher, only one Master: JESUS CHRIST, speaking himself to me in his holy gospel. Yes! I wish to adhere to my Bible: to concentrate on it all my religious studies, without distracting myself with the absurd pretensions of men. A hundred councils—are they worth one Gospel? A hundred Popes—are they worth one JESUS CHRIST?

Reader, believe me: take a Bible, or at least a New Testament: read it with prayer, humility and perseverance, and be assured that you will find in it better than the church of the Pope: you will find that of JESUS CHRIST: better than the fear of purgatory, you will find the assurance of salvation: not penances, but the pardon of sin: and all this not from a priest, but from God!

MISCELLANEOUS COMMUNICATIONS.

[For the Banner of the Covenant.]

A WELL DESERVED TESTIMONIAL.

In the month of August last, as is generally known to our readers, the Rev. Dr. M'Leod of New York, when returning from a meeting of Synod in Xenia, was seized on his journey with a sudden and alarming illness. Arriving with difficulty at the town of Mansfield, Ohio, he was compelled to take a bed at the Hotel, and call in medical aid. On the fifth day, his disease was ascertained to be the varioloid or small pox, with which he had come in contact, in all probability, in one of the public conveyances. The proprietor and occupants of the Hotel took alarm; it spread through the town, and the Dr.'s position was thus rendered exceedingly uncomfortable. In this emergency, the Rev. James Johnson of the Associate Reformed Church of that place stepped forward, and most kindly urged on Dr. M'Leod the hospitalities of his house and family. They were accepted. At the risk of his own health and that of his excellent lady and household, Mr. J. caused the stranger-brother to be removed to the shelter of his hospitable roof, and there he received for nearly three weeks all necessary attentions. The preservation of Dr. M'Leod's life, under Providence, was thus secured by the well directed sympathies of the "good Samaritan" of Mansfield. Dr. Miller, who was the physician, and Mr. J. A. Crawford, a licentiate of the Reformed Presbyterian Church, who remained with Dr. M'Leod during the whole scene, deserve the most honourable mention in the same connexion. The proceedings which we give below, are explained by these introductory remarks, and we give them a place, as most creditable to all the parties concerned. They show what a heart there is in Christianity, and are honourable to our common nature. It is to such persons, the Redeemer will say at the day of judgment, "I was sick, and ye visited me, I was a stranger, and ye took me in."

TESTIMONIAL TO REV. JAMES JOHNSON.

New York, November 17th, 1846.

DEAR SIR,

We annex an extract from the minutes of a meeting of the Board of Trustees of the Reformed Presbyterian Church in this city, held 2d October, 1846.

In their name, and on behalf of the congregation, we thank you for your unremitted kindness and attention to our Pastor during his severe illness in your house, in August last. Your prompt and efficient kind-

ness under the circumstances, have awakened feelings of the deepest gratitude. In accordance with the resolutions adopted by the Board of Trustees, we have the honour to present you with a *silver Pitcher*, as a testimonial of sincere regard for yourself and family.

Signed, Geo. C. Alexander, }
 John T. Agnew, } Committee.
 Samuel Clarke, }

Rev. James Johnson, Pastor of the Associate Reformed Church, Mansfield, Ohio.

Extract from the Minutes.

At a meeting of the Board of Trustees of the Reformed Presbyterian Church, New York, held in the lecture room on the 2d day of October, 1846, attention was called to the kind and hospitable reception given by the Rev. James Johnson of Mansfield, Ohio, to our pastor, Dr. M'Leod, when taken suddenly and severely ill in that place. Whereupon the following resolutions were unanimously adopted:—

Resolved, that the thanks of this Board be tendered in their own name, and in that of the whole congregation, to the Rev. James Johnson, pastor of the Associate Reformed Church, Mansfield, Ohio, for his Christian consideration, and prompt and efficient kindness, in receiving into his family, and ministering to the necessities of our beloved pastor, the Rev. John N. M'Leod, D. D., when labouring under severe and alarming sickness, at a distance from home, and among those to whom he was personally a stranger.

Resolved, that this Board present to the Rev. Mr. Johnson a *silver pitcher* appropriately inscribed, as a testimonial of their gratitude and due appreciation of his conduct.

Resolved, that Messrs. George C. Alexander, John T. Agnew, and Samuel Clarke, be a committee to carry the above resolution into effect.

The Inscription is as follows:—on the one side,—“The Trustees of the Reformed Presbyterian Church, New York, to the Rev. James Johnson, Pastor of the Associate Reformed Church, Mansfield, Ohio. A testimonial of their gratitude for his Christian attentions to their Pastor, the Rev. John N. M'Leod, D. D., during a severe illness in his house.—August, 1846.” On the other side,—*The Good Samaritan.*

Extracts of a letter of Rev. Mr. Johnson, in reply to the above.

Mansfield, 3rd December, 1846.

To the Secretary of the Board, and Chairman of the Select Committee of the Trustees of the Reformed Presbyterian Church in the city of New York, under the pastoral care of the Rev. J. N. M'Leod, D. D.

Gentlemen,—I have the honour to acknowledge the receipt on the 30th ultimo, of an extract of the proceedings of your Board on the 2d of October, with the resolutions appended, so kindly expressive of their own sense and that of the congregation, of the reception which I and my family were happy to extend to their beloved pastor, when afflicted last August, and a stranger in our town. I have also perceived in connexion with this notice, the union of munificence too great and unmerited, with gratitude overcharged, in voting to me unanimously a *silver pitcher*, as a testimonial, in their conception, of my Christian attentions.

In recording the receipt, 30th ult., of this memento so intrinsically rich and morally valuable, permit me to assure you that it gave rise to associations too substantial to become fugitive, and too interesting to be forgotten. For such distinguished liberality and great kindness, my dear Sirs, I beg you to accept for yourselves and those whom you represent, the renewed expressions of my deep gratitude, and every sentiment of fraternal respect.

James Johnson.

To Messrs. John T. Agnew, Secretary of the Board, and George C. Alexander, Chairman of the Committee of the Trustees of the Reformed Presbyterian Church in the city of New York.



ANTI-SLAVERY.

(Continued from p. 19.)

SLAVERY CONTRARY TO THE BIBLE.

4. Slavery is classed, in Scripture, with the most abominable, and the worst of crimes: 1 Tim. i. 9, 10, "Murderers of fathers, murderers of mothers," and crimes the most revolting to human nature. *Menstealers* are placed in a conspicuous position in the black catalogue. Indeed they are entitled to a middle place, for above all other crimes, slavery stands pre-eminent. Can the *manstealer*, or *slavedealer*,* for the word equally applies to both, be approved of God, and yet placed in such company? Surely, if he were a friend of God, he would have said to him, "Friend, go up higher."

5. Slavery directly violates the fifth, sixth, seventh, eighth, and tenth commandments; and indirectly, every precept in the Decalogue. It forbids the child to honour its father and mother; or, which amounts to the same thing, prevents the child from honouring them. It obliges the child to obey another, instead of its own father. It destroys parental instruction and authority. It murders the soul and body of the slave. The violation of the seventh commandment by slavery, beggars description, and is too revolting to be dwelt upon. Slavery is the worst of robbery, for it robs a man not only of his property but of himself. It covets an evil covetousness, which extends to his neighbour's house, his wife, and his children, and all that ought to be his.

6. Time would fail to detail all the demoralizing effects of slavery upon the slave, his children,—the master and his children—the Church of God, and society at large. And what may be expected from the wrath and just judgments of a sin-hating and a sin-avenging God? It is a national sin. The slave states are nations, in so far as their state sovereignty is concerned. Some of them have incorporated the accursed thing into their state constitutions, and all of them into their legal enactments; while, in the District of Columbia, the representatives of the whole United States, authorize, protect, and nurse it, and though they have the constitutional power to abolish it, they yet refuse even to hear the petitions of the people against it. May we not expect one day, to hear in a voice of thunder from the throne of the Eternal, "Shall not my soul be avenged on such a nation as this?"

7. The evil of slavery will further appear, if we consider its danger-

* Ανδραποδισταις. This word signifies literally, one who makes another stand at his foot—one who makes a slave of another. From *ανηρ*, πους, and *ιστημι*.

ous tendency to the nation in which it is sanctioned or tolerated. It encourages robbery and provokes insurrections, and in the time of war raises a dangerous and desperate internal enemy.

It encourages robbery. All the religion which the slaves are taught, justifies their masters in robbing them of their wages, their wives and children, and even of themselves. Church and state conspire together to assert and maintain, that this most atrocious of all robberies is no sin. The ministers of religion which they are permitted to hear, teach them in the name of God, that this robbery is the doctrine of the Bible. And patriarchs, prophets, and Christ, and his apostles, are all made to bear testimony in its favour. Well, and what then? A man must be destitute of rationality, who does not believe the *principle*, that the greater contains the less. The most ignorant and unlettered slave will see, that if the greatest of all robberies—robbing him of himself, be not sinful, smaller robberies must be harmless. The scholar may call this a *fortiori* reasoning. The slave understands it just as well, under the name of common sense, or without any name at all. The principle is interwoven with the constitution of man, and the veriest slave—any thing above idiotism—must understand it. Hence slavery encourages the slave to steal, to rob and plunder, and sets his conscience at rest; for he is taught that robbery, even the worst, is no sin. It does more and worse still. It teaches the slave that murder is no crime. Natural instinct, as well as the moral law of nature, teaches man the propriety and the duty of self-defence. But if the slave defends himself, his wife, or his children, in such a way as to prevent the greatest abuse, or violation, to repel force by force, slavery teaches him, that his master may murder him without sin. For certainly the law never presumes to give a right to sin. What it authorizes is taken for granted to be sinless. If, then, the master has a right to kill the slave for defending himself, his wife, or his children, upon the same principle, and indeed much more, will he think he has a right to kill his master. And how easy the transition from the master to others, whenever the slave is taught that murder is not a sin.

Slavery provokes insurrections. Insurrections, and slavery whenever it is widely extended, are inseparable. The history of our own country furnishes abundant evidence of the truth of this. How can it be otherwise? Slavery is an unnatural state. The love of freedom is a feature of the human constitution. It is, so to speak, concreated with man—a part of himself—and he will cease to be, sooner than he will cease to desire to be free. The slave will, therefore, entertain an undying and ceaseless watchfulness, to seize every opportunity, and improve every prospect of obtaining his liberty. According to what his master has taught him by precept and by example, he is utterly uninformed, or rather misinformed, about the nature of right and wrong. His moral sense is blunted under the searing influence of slavery. He, of course, will avail himself without scruple, of whatever means he can employ for accomplishing his end. Nor will his conscience smite him, while goaded on by the desire of freedom, and the burning spirit of revenge for the injuries he has sustained, however indiscriminate the slaughter and destruction he may scatter around him. The prospect before us is gloomy. Insurrections hitherto may have failed, but the danger is not over. The desire of freedom may slumber and sleep for a time, but it cannot die. A more suitable occasion may offer—a more favourable opportunity may yet occur. The numbers in the slave states are ra-

pidly increasing. And in spite of all the efforts of the masters to keep the slaves in ignorance, unholy and God-provoking as these efforts are, the slaves are increasing in information, in a knowledge of their rights, and of their own powers and capabilities for their own deliverance. It will be impossible to keep them always ignorant of their own strength and resources.

The history of St. Domingo teaches us what black men and slaves can do for obtaining their liberty. No man who reads that history, and considers the military achievements of Toussaint L'Overture, Rigaud, Dessalines, Christophe, Petion, and Boyer, from the commencement of the revolution in 1791, to the acknowledgment of the independence of Hayti by Charles X. king of France, in 1825, will venture to say that negro chiefs are to be despised in war.

Nor is slavery to be less dreaded, should a war break out between a slaveholding nation and another country. The slaves hate their own government, because it robs them of the common rights of humanity. They will naturally desire revenge as well as liberty. They have nothing to lose, should the enemy prevail. But let that enemy promise them emancipation, and furnish them with arms, what would become of such a state as South Carolina, or any slave state liable to be invaded by a foreign foe—especially if that foe were a declared enemy to slavery? And what nation is now to be found that is not, except republican America?

To this it may be objected: the slaves fought for America in the revolutionary war. But why? That was a war for independence of a foreign yoke—a war for liberty—and that liberty declared to be the birthright of every man. The poor negroes thought that they were included when the declaration of independence proclaimed to the world, that it was a self-evident truth “that all men are born free and equal.” The negroes believed that they were men, and they thought that white men believed so too. And should a war take place, and the slave states be invaded, they might yet convince their masters that they are men, and men that can revenge the unspeakable injuries they have long endured. A proclamation of emancipation would soon range them on the enemy's side, and then wo to their enslavers. They might then say, “Our day is come, and shall not be prolonged.”

II. WE SHALL NOW ENDEAVOUR TO SHOW THE FALLACY OF THE ARGUMENTS USED IN THE DEFENCE OF SLAVERY.

1. It is urged by some, that the negroes are a different race from the whites, and therefore, may justly be made slaves, as being by nature inferior.

Ans. (1.) This is the argument of an infidel, and never can be used by a believer in divine Revelation, which asserts, Acts xvii. 26, that God “made of one blood all nations of men for to dwell on all the face of the earth.”

(2.) But, even setting the Bible aside, the infidel begs the question. It remains to be proved that the race is inferior. And mere difference is as easily pleaded on one side as on the other. Because the negroes are black, therefore they should be slaves to the whites, has no more logic in it, than to argue, because the whites are white, therefore they should be slaves to the blacks.

2. It has been gravely asserted, that the negroes are the descendants of Cain, and have his mark, and therefore ought to be enslaved.

Ans. It is a sufficient refutation of this offspring of ignorance and folly, that all the descendants of Cain perished in the Deluge. And even if it were true, the conclusion is a begging the question.

3. It is urged by the advocates of slavery, that the negroes are the descendants of Canaan, who were all cursed, and doomed to perpetual slavery. They were to be servants both to Shem and Japheth, Gen. ix. 25—27.

Ans. Before this threatening can be adduced as a warrant for American slavery, it will be necessary to prove the following things:—

1st. That the negroes in America are really descended from Canaan.

2d. That every slaveholder is really descended from Shem or Japheth.

3d. That each of the descendants of Shem and Japheth has a moral right to reduce to bondage any descendant of Canaan.

4th. That the prediction of a future event is a warrant for the accomplishment of that event. Want of proof in any of these positions, will invalidate the whole argument based upon the above threatening. And yet it is a fact that not one of them can be established.

(1.) There is little doubt but the negroes are descended from Ham; but it is not at all probable that it is by his son Canaan. The boundaries of the Canaanites are described, Gen. x. 10. Now none of the sons of Ham were cursed but Canaan alone. He had three sons besides Canaan, Cush, and Mizraim, and Phut, from some of whom, most likely Mizraim, the African negroes are in all probability descended.

(2.) Do any of the slaveholders certainly know that they are descended from Shem and Japheth? Proof is required to identify their persons, or their legal claim will be refused. This, however, cannot be furnished. But even if this could be legally ascertained, still it would be required to prove,

(3.) That each of the descendants of Shem and Japheth has a moral right to reduce to bondage any individual of Canaan's descendants. The threatening appears not to have been individual, but national. It was executed, when Joshua, divinely directed, took possession with the Israelites, of the land of Canaan.

(4.) That the prediction of a future event is a warrant for the accomplishment of that event, is falsely assumed.

The predictions of God, whether they contemplate advantages to some, or threatenings to others, will be accomplished by his providence, but are not the rule of duty to men. Whatever God may bring to pass in his providence, he may predict beforehand. He may foretell the worst calamities, and the most atrocious crimes. When these come to pass, they prove the truth of the prediction, but do not justify the authors of these calamities, or the perpetrators of the crimes. God foretold to Abram, Gen. xv. 13, that his seed should be servants in a strange land, and should be afflicted four hundred years. This actually took place in Egypt, but did not, in the least, justify Pharaoh. Indeed he was signally punished for enslaving the Israelites. The same might be said of the Babylonish captivity, the crucifixion of our Saviour, and many other predictions recorded in Scripture. Still the perpetrators of the crimes predicted, were wicked, and equally subjects of punishment as if they had not been foretold. Even if it could be proved that the slaves in America are the descendants of Canaan, and suffering under the curse, it would not justify the slaveholder, unless he could produce the warrant of a divine command.

4. Another argument in behalf of American slavery, is brought from the example of Abraham, who is said to have been a slaveholder, and was not blamed for it.

Ans. (1.) It cannot be proved that Abraham held slaves at all, after the manner of American slavery. Try for a parallel. Where shall it be found? When shall we find a southern planter arming his slaves, all trained for war, and putting himself at their head, should there be need to go to war? When will he make one of them steward of his household? Or send a slave on such an embassy as Abraham sent one of his servants? Abraham's slaves must be a precious example to those of a southern slaveholder!

(2.) Abraham was a mighty prince with regal authority. His servants were his subjects. But it is urged, that he had servants *bought with his money*, and he received a present of men-servants and women-servants from Abimelech—were not those slaves who were bought with his money? We answer, it is very likely that those received from Abimelech had been his slaves, but it does not follow that Abraham kept them slaves, nor is it consistent with his character as a just and upright man.

(3.) Those servants that Abraham bought, he no doubt, as an honest man, paid for. To whom did he pay the price? We answer, to themselves, as their own owners. The objector takes it for granted, that the price was paid to a third person, in the character of master, or owner, as in the case of American slaves. Let this be proved. We deny that there is any instance in the Bible, of any unoffending person being sold, with divine approbation, for a servant or slave, by a third person, as master or owner. Indeed, we have an instance of one being sold for a slave, by a third party, but not with God's approbation. It is the case of Joseph. And it is the nearest resemblance to the case of slaves in America, of any in the sacred records. He was sold, not by himself, but by a third party. His consent was not asked. The stipulated sum, as his purchase money, was fairly paid by the Ishmaelites. He was again fairly sold, according to slave-law, to "Potiphar, an officer of Pharaoh, and captain of the guard." Now, was this approved of God? Does God approve of theft, especially the stealing of a man, a crime he afterwards commanded to be punished with death? And Joseph says to the chief butler, "Indeed I was stolen." And what can be pleaded by a southern slaveholder, that could not be pleaded in the case of Joseph? The Ishmaelites honestly paid for him, and so did Potiphar, and yet "he was stolen." The right to sell was never inquired into by either the seller or the buyer. And as neither could have any right, for a *person cannot truly be a chattel*, it was theft all over. And yet slaveholders are grievously offended, if we call their slavery by the name of theft, or charge them with being menstealers. May not every American slave say as Joseph said, "Indeed I was stolen?" From whom was he stolen? It was from himself. And are not they also stolen from themselves?

But, further: If the mere fact of *buying* infers slavery, and of course the right to sell as property whatever is bought, it will prove more, perhaps, than even the slaveholder would wish: for wives too were bought. Were they slaves also? Might Jacob have sold his beloved Rachel, because he had bought her? Is the sacred name of wife synonymous with slave? Did the fifteen pieces of silver, and the homer and half of barley, for which the prophet Hosea bought his wife, authorize

him to make her an article of property and saleable merchandise? If so, he might have made a profitable speculation, for the price he paid was little more than the half of the price of an ordinary maid-servant: Exod. xxi. 32. David's wife cost him two hundred Philistines' lives and the risk of his own. Did this make the royal princess a *chattel personal* in the hand of her master, liable to be sold by him as an ox or an ass? The argument brought from the fact of *buying*, ought to make even a slaveholder blush. Examine the variety of applications in which the words *buy, bought, purchased, &c.* are used in the Bible, and in no instance will you find them, when applied to persons, authorizing the fact, that the persons so bought or purchased, did thereby, with the approbation of Heaven, become "marketable commodities," as other property.

[To be continued.]



THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.*

Venerable and beloved brethren:—We have received, at the commencement of our present sessions in the city of Philadelphia and commonwealth of Pennsylvania, your letter dated at Dublin, on the 7th day of July, 1845; which is a duplicate of your letter of the preceding year, having prefixed to it a notice of your action touching "certain resolutions on the subject of slavery, adopted by the Belfast Auxiliary of the British and Foreign Anti-slavery Society."

The reason you assign for sending to us a duplicate of your letter of last year is, that you had not, at the date of your last letter, "been favoured with an acknowledgment" of the former one. We cannot tell how this has happened; since our Assembly of last year, about the end of the month of May, sent you an answer to that letter, which ought to have reached you before the date of your present letter, and long before it was probably despatched by your Moderator and Clerks, seeing it did not reach this continent before the month of February last. A copy of that answer, which was printed in the Appendix to our Minutes of last year, is now sent to you, and will, we hope, reach you in due season.

Any communications which you may think proper to send us, no matter what may be their original source, will be treated by us with the consideration which your approval of them cannot fail to entitle them to, in our eyes. We are not aware of any other claim that "The British and Foreign Anti-slavery Society," or its Auxiliary at Belfast, has on the notice of this Assembly.

As it regards the general subject of human liberty, it seems to us, that nothing need be said in vindication of the ardent and hereditary devotion of all the people of the United States, and amongst the rest, and perhaps somewhat specially, of the Presbyterian people of this country, to the glorious cause of true and real liberty all over the earth. If our national annals cannot be understood, we should despair of making our

* This letter is the one to which reference is made in the letter of the Irish Presbyterian Church, published in our last volume. We consider it an exposition of the present standing of the American Presbyterian Church in regard to slavery, and would observe merely, that the feebleness which it displays shows the weakness of a cause which the abilities of the most eminent men cannot maintain.

sentiments intelligible. We are not aware, however, that subjects of this description are the most appropriate for a correspondence between churches of the Lord Jesus Christ, since it is their particular mission to give the blessed gospel, and not free institutions to the human race.

As it regards the subject of negro slavery, now tolerated in about one-half of the confederated states of this union, it is, perhaps, due to ourselves and to you, seeing the deep interest you manifest in the subject, and the obviously erroneous opinions you have formed both of it and of our relations to it—that we should make a somewhat more distinct statement than is contained in our former letter.

The relations of negro slavery, as it exists in the states that tolerate it, are two-fold. Chiefly, it is an institution purely civil, depending absolutely upon the will of the civil power in the states respectively in which it exists; secondarily, it has various aspects and relations, purely or mainly moral, in regard to which the several states permit a greater or less degree of intervention. Touching the former aspect of the subject, this General Assembly has no sort of power; any more than we should have, if we met in Great Britain, over the institution of hereditary monarchy, or aristocracy, or a thousand other things which, as republicans, we unanimously condemn, but which you as loyal subjects, cordially approve. Touching the latter aspect of the subject, and especially as regards the conduct of ministers and members of our own church, we are, of course, deeply concerned: and we beg to assure you, that since the foundation of our church on this continent to the present moment, it has always recognized and tried to discharge the duties which God, in his providence, has cast upon it, in this regard. That we have done all we could, much less all we should have done, we will no more venture to assert, than we suppose you would contend that you had fully discharged your duties, during the two past centuries, to the millions of popish idolaters who dwell around you. What we say is, that we think we comprehend our duty in this respect, and that, from the beginning our Church has openly recognized it, and tried to perform it, both to the masters and to their slaves; and we add, that it seems to us wholly impossible for our brethren in foreign parts, to understand what we can do, or should do, better than we do ourselves.

As to the institution of slavery in itself considered, and founding our judgment upon the condition in which it has been exhibited, first and last, in most of the states of this union, the Presbyterian Church in the United States has never failed to manifest a profound interest, nor shrunk from bearing a clear and constant testimony. If we have the misfortune to differ from you in regard to any part of the subject, of course we regret it. But you can hardly expect us to change our ancient, deliberate, and settled testimony on a subject for a long time and very carefully examined; nor does it appear to us to be for edification, that our sister churches in foreign countries should steadily and strenuously condemn us in regard to matters they cannot possibly understand as well as we do, nor possibly feel in regard to them so deep and solemn a responsibility as we do. We have, therefore, only to say that our fathers from the beginning, as we ourselves now, and the church constantly, have held and testified, that slavery as it has long existed, and does still exist in many of the states of this union, cannot scripturally be made a term of Christian or ministerial communion; and that, on the other hand, it is an institution which this church never did, and does not

now, set itself to defend. This is the substance, very briefly, of the testimony borne from generation to generation by the Presbyterian Church in the United States of America, upon this point.

As we have already said, our purpose simply is to make a statement, by which you may understand exactly how this Church has always viewed this subject; you will then act as your sense of duty and propriety shall dictate. We have, of course, no idea of discussing at large a question of this sort with you—much less of defending, in a brief letter to you, our conduct or our faith, our church or our country, against the calumnies of ignorant or corrupt men, either in your country or ours. It is because we love and respect you, that under all the circumstances of the case, we feel constrained to say a word on the subject: and it is because we are fully convinced of the truth of our opinions, the righteousness of our testimony, and the propriety of our conduct, that we have felt it needful to do nothing more than state distinctly our true position. For the rest, one thing is beyond all controversy: notwithstanding our unworthiness, our God has smiled on us and our fathers, ever since our standard was lifted up in this vast continent—and has so blessed and enlarged us, that in about a century and a half he has brought us from a condition, so feeble that we had but a single minister of the gospel, to be, perhaps, the most numerous body of orthodox Presbyterians on the face of the earth; and by his grace, we believe we are more united this day, than we ever were before, and as fully resolved, by the help of God, to go forward in the glorious work to which, as we trust, we have been divinely called.

Praying God to bless you, venerable and beloved, we remain, in the bonds of Christ's gospel, faithfully and cordially your brethren and friends.

Signed by order of the General Assembly of the Presbyterian Church in the United States of America.

CHARLES HODGE, *Moderator.*

ROBT. DAVIDSON, *Per'nent Clk.*

Attest, WILLIS LORD, *Stated Clerk.*

Philadelphia, June, 1846.



ECCLESIASTICAL PROCEEDINGS.

LATE MEETING OF THE REFORMED PRESBYTERIAN SYNOD, IN SCOTLAND.

We have received a copy of the minutes of the last meeting of our sister Synod in Scotland, and make the following extracts. The Reformed Presbyterian Church in that country, appears to be in a very sound and healthy condition, and its various enterprises, both at home and abroad, give evidence of the existence of a spirit of judicious and generous liberality. We look on it, just now, as a kind of *model* church, and would hope that many of its plans may be adopted in our branch of the church. We hope the unity, the discretion, the zeal, and the solid piety which now, may ever, characterize it.

The Synod met in Glasgow, on July 6, 1846. The number of ministerial members in attendance was twenty-seven, and as many elders, making a total of fifty-four. It appears that the Synod consists of six presbyteries, twenty-nine ministers, and thirty-eight congregations. Six

sessions were held, on four different days, each opened with devotional exercises. Rev. T. M'Indoe officiated as moderator, and Rev. A. M. Rogerson, as clerk.

Education of Young Men for the Ministry.—"The Convener of the committee on the overture on the education of young men for the Gospel Ministry, recommending 'that such measures be adopted as may be required for raising a fund to aid young men in prosecuting their studies for the ministry, and for maturing a plan towards the proper and efficient administration of such a fund, in the event of its being obtained,' reports, that the committee have turned their attention to the overture, and have published, in the 'Scottish Presbyterian,' an address to the church on the subject of it; but have not matured any particular plan to submit to the consideration of Synod. The court approve of the diligence of the committee so far as they have proceeded; re-appoint the committee, with the addition of Dr. Bates; and instruct it to mature the plan, and report, if possible, before the close of the present meeting."

Records of Sessions.—"It appears from the statements of clerks of presbyteries, that the records of sessions have, in general, been examined by presbyteries.

Historical Documents.—"The convener of the committee on the records of the church, reports, that no additional documents have been discovered, and that considerable progress has been made in the transcription of those previously obtained. The committee is continued, with instructions to collect copies of all the publications issued by the supreme court."

American Slavery.—"The subject of American slave-holding is brought under consideration of Synod, and the conduct of certain American churches, generally, in regard to slavery. After discussion, the following resolution is proposed and adopted:—

"That it has been the practice of this church to testify against slave-trading and slave-holding, from time to time, for a very long period, as opposed alike to humanity and to true religion—that it is nearly half a century since the Reformed Presbyterian Church in America decided, by a judicial enactment, to have no ecclesiastical fellowship with slave-holders; and although controversy has arisen in that church, and it has been actually divided on other questions, the different sections of it have been of one mind, and their practice uniform on this question; that this church has all along approved of the principles and conduct of the sister church on this subject, and has given expression of her own sentiments in regard to it, at different times, and again in a series of resolutions adopted by Synod at last meeting.

"Inasmuch, however, as, in the controversy that has been more recently carried on in regard to this question, many arguments are employed, leading to an opposite conclusion, which are, in the judgment of this Synod, unsound in principle, dishonouring to religion, unfaithful to the professing Christians in America, who are perpetrating the wrong, and unjust to the millions who are enduring that wrong; this Synod feels constrained once more to record its deliberate and solemn protest against the doctrine, that there may be slave-holding without sin; and that Christian churches in America may be in the position of retaining in their communion a multitude of the very men by whom the atrocious system of American slavery is upheld and defended, without having done any thing, on account of which other Christian churches would be justified in withdrawing from their fellowship. And farther,

for the purpose of counteracting, in so far as the influence of this church can prevail, the effect of such doctrines on the minds of American slaveholders themselves, it is resolved that a brief, but earnest expostulation and remonstrance be addressed, in the name of this church, to all Christians and Christian churches in America, who are directly or indirectly implicated in the enormous wickedness of American slavery—and Mr. M'Indoe, Dr. Bates, and Mr. Graham, are hereby appointed a committee to prepare said remonstrance, and authorized to communicate it to the parties concerned, and to give it as wide circulation as possible:—Mr. M'Indoe, Convener.' ”

Union with the Original Seceders.—After referring to the removal of some obstacles, the committee on this subject proceed to report, that two conferences had been held with a similar committee, appointed by the Synod of Original Seceders.

“On both these occasions a portion of time was spent in devotional exercises, in conducting which several members of the conference were engaged. The subjects in regard to which the conversations were chiefly held, were, the statistics of the respective churches, and the views entertained by them with respect to the mediatorial dominion, the revolution settlement, and the ordinance of civil government, with a special reference to the British constitution. In regard to the revolution settlement, your committee were gratified to discover great harmony of sentiment between the two bodies—both concurring in the belief, that the settlement in question was decidedly erastian, and quite inadequate, as a civil basis, for a free and independent church in alliance with the state. As to the doctrine of the mediatorial dominion, it was found that the Original Secession entertains views not altogether in unison with those espoused and maintained by this church. On the subject of civil government, as might be expected, it appeared to your committee that the difference became more palpable and distinct, and that the sentiments of their brethren in the Original Secession, so far as expressed in the conference, indicated no advance upon the recognised and authenticated views of that body, in regard to the British constitution.

“Your committee felt that great latitude was allowed them by the terms of their appointments, as to the manner in which the correspondence should be conducted with their brethren, and were anxious to spend a considerable portion of time in devotional exercises, and in conversation about the points on which both parties are agreed, but they found it necessary to enter very soon on controverted ground. At the same time, they considered it expedient to do nothing more than endeavour to ascertain wherein the difference lay, and its amount, without engaging in debate regarding it, at least, until they should receive more specific instructions from the Synod as to their duty in the matter. It remains for the Synod to say whether it is desirable to enter into discussion, and whether, and in what manner, the ‘friendly correspondence’ should be maintained.

“It is gratifying to your committee to have to report, that their intercourse with the brethren of the Synod of the United Original Seceders was characterized by the utmost friendliness and good feeling, and that it has produced increased respect and esteem for the excellent body which they represented.’ ”

The following is the action of the Synod on this report:

“It is moved and unanimously agreed to, that the report read during

the forenoon sitting be received; and that the thanks of Synod be given to the committee for their attention to the matter committed to their care. And, as there are differences of opinion existing between this church and our brethren of the United Original Secession; as friendly discussion is one means for bringing the friends of the Redeemer to see eye to eye; and, as this Synod entertains an earnest desire to bring all Christians to see the importance of the principles for which the Reformed Presbyterian Church has long been bearing witness, the court agrees to re-appoint the committee, with the addition of Dr. Bates, to meet with a similar committee, if it shall be appointed by that body, for friendly conference, and for conversation on the points of difference:—Dr. A. Symington to be convener.”

Missions to the Heathen.—Dr. Bates, the secretary, read the report of the Synod’s committee on foreign missions. No suitable person had yet been found to supply those places in Canada West, which had been left vacant by the death of Mr. M’Keachie. The Rev. Mr. M’Lauchlan being now settled as pastor, at Perth and Carlton, had made only one visit to Galt and Guelph. A minister is earnestly sought by the people in these places. The Rev. Messrs. Duncan and Inglis, the Synod’s missionaries on the Manawatu, New Zealand, continue to prosecute their labours with much encouragement among the natives. They also give occasional supplies of sermon to the Scottish settlers at Wellington, and recommend that station to the fostering care of the Synod. The committee has no present prospect of being able to send a minister to that settlement. The funds of the foreign mission as well as of the Jewish mission, were reported as in a prosperous condition, but the committee were fettered in their operations from the want of well qualified missionaries. The secretary reported, that he had received lately a donation of one hundred pounds from a member of the church, to be expended, under the care of the Synod’s committee on foreign missions, in the education of one or more young men of promising gifts and decided piety, desirous of becoming qualified to preach the gospel as missionaries, either among the heathen, or among the Jews.

Missions to the Jews.—The secretary of the committee on the mission to the Jews reported, that they had held several meetings, and made some efforts in connexion with the subject intrusted to their care; that they had been led to think favourably of London, where there are 20,000 Jews, as a field of missionary labour; that, after corresponding with the secretary of the British Society for Promoting the Gospel among the Jews, who kindly engaged to lend assistance to any agents belonging to this church, the committee made offer to more than one individual to occupy this field; that they had succeeded in securing the services, for a given period, of Mr. Cunningham, one of the probationers under our Synod, who, after being publicly designated to the work, proceeded to the sphere of his labour on the 18th of May last; and that, since that time, Mr. Cunningham has been prosecuting his undertaking with great assiduity, energy and prudence. Interesting extracts from the communications of Mr. Cunningham to the committee were read, from which it appears, that while there are many difficulties peculiar to this department of missionary exertion, Providence seems to have opened up a door to the missionary, which he has occupied very much to the satisfaction of the committee.”

Liquidation of Church Debts.—“The secretary of the Synod’s

committee on the liquidation of debt on churches, read their report. It appears that the progress of the work intrusted to the committee, had been most satisfactory; that many congregations either had already cleared, or were preparing to clear off their entire debt, without any assistance whatever; and that, with the assistance which this committee had been able to afford, or had the prospect of affording to other congregations where it was required, the entire debt on places of worship throughout the church would be extinguished by the end of this year."

Erection of Church Edifices.—"The committee strongly recommend to synod that there should be appointed a building committee, to which every proposal for building places of worship should be submitted: and a committee to adopt the requisite measures for supplementing the stipends of ministers in weak congregations, by using efforts to raise the requisite fund, and maturing a plan for the judicious distribution of it."

"In their action on these subjects the synod appointed a committee, to be designated 'the liquidation of debt and church extension committee,' giving them instructions to prosecute their labours until the remaining debt on churches has been entirely extinguished; and that it be strongly recommended to those congregations and members of the church, who have not yet been called on, to render to them all the assistance in their power.

"It was also resolved, that every proposal of erecting a new place of worship shall be reported to said committee, and that its sanction shall be obtained before any contract for the building shall be executed, in order that the congregation proposing to build may have the benefit of the committee's counsel; that rash and injudicious undertakings may be prevented; and that weak congregations, where the prospect may be judged favourable, may obtain all suitable assistance and encouragement."

Ministerial Salaries.—"It was further resolved, that a committee should be appointed to adopt measures for raising the stipend of ministers in weak congregations, under judicious regulations, so that no minister of the church should have a smaller income than £100 per annum, with manse, and sacramental and travelling expenses."

Presbyterial Visitation.—"It is overtured by a number of the members of this court, that presbyteries take steps to visit, by deputations of their number, or otherwise, each congregation under their inspection, once every year; and with this view to appoint a committee to prepare such rules as may be thought necessary to guide them in the performance of this duty, and guard against any abuse which might possibly arise from such a measure, and report.

"Synod approved the object of the overture, and appoint a committee to prepare such regulations."

Theological Seminary.—"The court, in accordance with a request from the Professor of the Theological Hall, receive from him interesting details regarding the amount and character of the instructions given to the students under his care, together with the history and statistics of the hall since it came under his inspection and management.

"The court feel constrained to record an expression of their gratitude to the great Head of the church, for the high privilege which the

church enjoys in the laborious and efficient exertions of the professor, in fulfilling the momentous duties of his office. They cordially respond to his desire to promote the interests of the institution over which he has long presided, to the signal advantage of the Reformed Presbyterian Church; and agree to co-operate with him more directly than hitherto, in extending, if possible, the course of theological instruction received by the students, and taking increased superintendence over them, with a view to their higher usefulness in the profession to which they aspire. And in furtherance of this object, it is agreed to appoint a committee to review the entire course of preparatory education, before the students enter the hall—receive what suggestions the professor, as the result of his experience, may be inclined to submit respecting any improvements which may be made in reference to the present course of strictly theological education—repair to the hall when it opens in August first, to encourage the students with an expression of the kind interest felt in them by the synod—consult with the professor in regard to any matter in which he might wish counsel and support, and mature a report which may guide the court in its efforts to heighten the standard of theological qualifications for the ministry of the gospel, and enable the students to keep pace with the spread of intelligence and the literary demands of the present times; as well as to imbue them with greater zeal and devotedness in the cause of the Master whom they desire to serve in the preaching of his gospel, and in bearing rule over his church.”

Tract on the History and Peculiar Principles of the Church.—“The convener of the committee appointed on this subject, reports that, on account of domestic affliction, he has not been able to get the tract matured; but, under the favour of Providence, he shall endeavour to have it in readiness against meeting of synod.”

Publication Scheme.—“A memorial for the committee appointed by the Reformed Synod in 1844, to use means to extend the principles of the second reformation, is received and read, from Dr. Orr. After referring to the present rapid progress of error, in reference to many of the fundamental doctrines of grace, the memorialist suggests, ‘that the synod publish by subscription one neat octavo volume annually, of about three hundred and fifty pages, in a clear large type, and tastefully and substantially bound in boards, for the price of two shillings, or sixpence per quarter. That this volume is to be an original work, prepared expressly for the special purpose of defending some important *present truth*; and the author, who must be a member of synod, is to receive a just and ample remuneration.’ The memorialist further suggests, that ‘all the ministers of the synod warmly recommend from their pulpits that their members shall encourage this undertaking, and that the elders should exert their utmost endeavours to procure subscriptions in their respective quarters,’ and that ‘synod appoint an active committee, with power to add to their number, to make out a prospectus, to fix on a subject and author for the first volume; to ascertain the capabilities and encouragement; and to decide whether the scheme is to drop, or be persevered in. Should the proposal succeed, the first volume might be issued in about sixteen months hence.’ It is also suggested, that ‘although original works are to be prominently kept in view, yet a reprint of some established good work, bearing on the Word of Christ’s patience, or the second reformation, might be

occasionally brought forward; and the surplus of £60 (not in this case to be paid for authorship) might go to the missionary fund.'

"There can be no loss sustained in making the attempt to procure subscribers, as an individual would cheerfully pay the expense of the prospectus.

"Synod approve of the memorial; and appointed Dr. Orr, Professor Symington, Mr. M^cIndoe, Dr. Wm. Symington, Dr. Bates, Mr. M^cLachlan, and Mr. Graham, a committee, with power to add to their number, to take steps to have the object of the memorial carried into effect:—Dr. Orr, convener."

Letters to the American Synods.—"Mr. Wilson read a draft of a letter prepared by him, according to appointment, to be transmitted to the Reformed Presbyterian Synod in America.* Of the draft synod approve, and instruct Mr. Wilson to review it—give an account of the business of the present meeting of synod—and transmit it as soon as possible.

"As the letter to the other synod in America has not been prepared, the court appointed Messrs. Neilson and M^cLeod a committee on foreign correspondence; and instruct them to prepare a letter to the General Synod of the Reformed Presbyterian Church in America, and despatch it at their earliest convenience:—Mr. Neilson, convener. Members of court, who may receive letters from foreign churches, or from the sister church in Ireland, addressed to synod, are instructed to transmit them to the convener of the above committee, as soon as possible."

Intemperance.—"The following overture from the Presbytery of Edinburgh is received and read:—

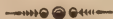
"As the sin of drunkenness prevails to an alarming extent, and as it is making rapid progress, notwithstanding all that has been done to arrest it; it is humbly overtured that the synod take the matter into its serious consideration, with a view to the best measures for opposing this evil.

WM. ANDERSON, *Clerk.*'

"The court approve of the object of the overture, and instruct all the ministers to preach on the evils of drunkenness, on the last Sabbath of the year.

"Synod appoint a committee to consider the subject of the overture, and report at next meeting of synod. Synod again instruct all the ministers to preach on the subject of Sabbath desecration, on the first Sabbath of December next."

Next Meeting.—"Synod appoint their next meeting to be held at Edinburgh, on the first Monday of July, 1847, at six o'clock, P. M.—to be opened with a sermon by the moderator."



[For the Banner of the Covenant.]

THE SEMINARY.

That our church should feel a deep interest in the Theological Seminary, is only what might be expected, when we reflect that on its prosperity and efficiency, depend in a great measure the adequate supply and suitable qualifications of those who are to minister in time to

* Our Pro-Re-Nata brethren.

come, to her spiritual wants. That interest we hope will never flag, and we trust it will be manifested by the frequency and earnestness of the prayers made on its behalf, and the liberality of contributions for its endowment and support.

The sessions of the Seminary were opened this season, at the prescribed time. The number of students in attendance is seven, though several more are informally connected. The professors devote much time and labour to the discharge of their duties, and they are gratified with a great and rapid improvement in their pupils. The classes attend upon Dr. Wylie three days in the week, and two days upon Dr. Crawford. The former professor delivers lectures on the most important points of Theology, on which the students sustain a close examination. One day is occupied with Hebrew and Chaldee, and another with Greek, these languages being studied *exegetically*, so as to prepare the students to *explain* the scriptures. Dr. Crawford attends to their instruction in Ecclesiastical History, and church government. With both professors essays are generally read at every meeting, on subjects connected with their respective departments. The course of study pursued requires great industry and close attention, and these have been faithfully given. If the church expects great things, we think she will not be disappointed. The professors and students are doing their part; let there not be one member of the church who will forget or neglect his.

In this connexion it may be interesting to give a brief sketch of the history of the seminary since its first organization, almost forty years ago. It was established in 1807. The Rev. S. B. Wylie was its first, and, for many years, its only, professor. The number of students who attended it was comparatively large; but it was not sustained by the church with that interest which it should have excited. It was, therefore, suspended for several years; but its usefulness being generally acknowledged, it was revived in 1823, and its former professor again appointed to take charge of it. The controversies which agitated our church, and finally resulted in its division, affected the Seminary so injuriously that it was again suspended. At length, in the year 1844, the Synod again re-organized it, appointing Dr. Wylie and Dr. Crawford to be its professors. The period of instruction is four years, and the course pursued is extensive and appropriate. The instructions are without any charge to the students, and are open to members of any branch of the church. At nearly every session there have been students in attendance from other denominations. The number of students, since the organization of the Seminary, is about eighty. How much good they have done cannot be known until that great day which discloses all things, shall have made its revelations. We have reason to believe that numbers have gone forth from it whose labours have been acknowledged and honoured by the Great Shepherd of Israel; and its usefulness for the future will, no doubt, be as great as it has been during the past, if not greater. Long may it continue to be a fountain of living water from which an abundant and healthful supply shall issue, making glad the city of our God.



EVANGELICAL ALLIANCE.

BRITISH BRANCH. A meeting of the British Branch of the Evangelical Alliance was held at Manchester, commencing on the 5th of November, and continuing its session for four days. A resolution in-

troduced by Rev. E. Bickersteth, excluding slave-holders from the Alliance, was adopted with but four or five dissenting votes.

They appointed the following divisional committees, viz., 1. The Scottish Division, to make inquiry in reference to Popery. 2. The Southern Division, in reference to Infidelity. 3. The North-Western Division, in reference to Sabbath observance.

AMERICAN BRANCH. The preparatory committee appointed in London to make arrangements for the organization of the American Branch of the Alliance, lately met in New York, and after some preparatory deliberations, have issued a circular, addressed to the American members of the London Convention, calling a meeting in the city of New York, on the 2d of February, in the Lecture Room of the Mercer Street Presbyterian Church, at 11 o'clock, A. M. At that time they expect to complete the organization of the American Branch, after which all evangelical ministers and Christians will be admitted to membership, on their subscription to the principles adopted by the Alliance.—*Preacher.*



Rev. Andrew Heron, D. D., who connected himself with the Presbytery of Springfield some time since, has withdrawn, and formed a connexion with the Reformed Presbyterian church. The reason assigned was that he had a fairer prospect of usefulness in that church. It is expected that he will take charge of the Academy under the care of Rev. Hugh McMillan.—*Preacher.*



MISSIONARY INTELLIGENCE.

PROGRESS OF FOREIGN MISSIONS.

At a late meeting in Boston, Dr. Anderson gave a rapid exhibition of the very great changes that had taken place under the influence of Christian missions, especially within the last thirteen years. Within that period, in Africa, the Boards of Missions of different denominations in England and America had all extended their influence, from different points on the coast, for hundreds of miles into the interior, introducing among savages all the blessings of civilization, as well as Christianity: while Liberia had become an independent, well-organized Christian state, with the fair prospect of extending its influence for the highest good of the benighted continent, and for the suppression of the slave trade.

In Western Asia, where, thirteen years ago, the twilight of reformation hardly appeared, the day-star had now risen, and precious fruits were seen, exceeding all expectation, especially among the Nestorians and Armenians, where, under the influence of revivals, new evangelical churches were flourishing, which, from their position, seemed destined to illumine all Western Asia.

Thirteen years ago, an angel taking his station on an eminence overlooking the valley of the Indus, Chinese Tartary, China, Siberia, and, indeed, all Eastern Asia, would have discovered only about one missionary to a hundred million of souls, among a population of 500,000,000. These half-dozen were there fearfully exploring and scattering their few rays of light. But since that time, in India, Turkey, China, and other countries of the East, political jealousies, and the moral prejudices of ages, had yielded to Christian light. Its peaceful, cheering, ennobling

character had been discovered by those in power, and they were now giving it their hearty welcome and aid. In the advancement of religious truth and freedom, the last ten or twelve years had far exceeded all that had been done for fifty years previous.

In the Isles of the sea, too, the change had been equally remarkable. Thirty thousand had been added to the churches of the Sandwich Islands since 1834. A regular independent government had there been established, with all the blessings of civilization.

Similar great improvements had been made in the Cherokee and Choctaw nations. To the churches of the latter, 218 had been admitted, as the result of revivals the past year. And it was of note, as an example to their neighbours, that their *national Councils and Courts were daily opened with prayer by members*; thus, in the most open and becoming manner, recognizing the Supreme Ruler and Judge. This people, moreover, were now contributing more, in proportion to their numbers, for common schools, than any one of the United States.

While Eastern princes and others in civil authority have nobly favoured Christianity, in some cases in advance of Europe, it is a mournful fact, that Armenian and Greek *ecclesiastics* have been engaged in bitter and cruel persecution!—alarmed by the progress of simple truth and love among their people.



MISSIONARY OPERATIONS IN CHINA.

The Evangelical Repository for the present month contains a very interesting letter from a missionary in China, from which we make the following extracts. After giving an account of the operations of several Boards, the writer proceeds as follows:

The above enumeration contains the names of forty-two missionaries (of whom ten are absent in their native land,) and twenty-three ladies, three of whom have gone home with their husbands. Of the above mentioned missionaries, twenty have arrived in China, within the last three years. The first missionaries to China, Robt. Morrison and Wm. Milne, were Presbyterians, and in a periodical published under their joint supervision, in 1812, they expressed their hearty approbation of the forms of government and the doctrines of that church, and one of the first translations made by Morrison into Chinese, was the Assembly's Shorter Catechism. The first missionaries of the American churches to China, Messrs. Bridgman and Abeel, belonged, one to the Congregational, and the other to the Dutch Reformed Churches. It was not till within the last ten years that the Presbyterian Church in the U. S. A., in her organized capacity as a church, undertook to send the gospel to this people. The first notice we find of her intention to establish a mission in China, is in the Missionary Chronicle of October, 1836, where it occurs in connexion with a proposal to make a full experiment of the new method of printing Chinese with divisible metallic type. The first persons sent out were Rev. John A. Mitchell, and Rev. Robert W. Orr, with Mrs. Orr, who left New-York, December 9, 1837, and reached Singapore April 6, 1838. After an examination of Singapore, Malacca, Penang, and Siam, it was determined to make the first station among the Tao-chew emigrants in Singapore, and to the study of this dialect (which is spoken in Chaou-chow, a department in the province of Canton,) the attention of the missionaries was first turned. It was not long before discouragements arose in the way: Mr. Mitchell died Oct. 2, 1838, being

less than six months after his arrival, and three days after Mr. and Mrs. Orr buried an infant daughter, and not long after the health of Mr. Orr began to fail, which eventually led to his return to the U. S. in 1841. The Rev. T. L. M'Bryde, with his wife, reached Singapore July 22, 1840, and J. C. Hepburn, M.D., and wife came to the same place July 12, 1841. Mrs. M'Bryde had suffered much from illness after reaching Singapore, and about this time the health of Mr. M'Bryde began to fail under the influence of the Singapore climate. These circumstances, and the fear that Mrs. Hepburn would not endure the climate of Siam, led to the change of Dr. Hepburn's destination from Siam to Singapore, in connexion with the Chinese mission. In Dec., 1841, Mr. M'Bryde found it necessary to remove to China, where the colder winters at first promised a restoration to health. Shortly after Mr. Orr's departure, a small Chinese school had been commenced, which was continued by Dr. Hepburn after the departure of Mr. M'Bryde to China, until his own ill health, and the providence of God, led to its abandonment, the giving up of the station in Singapore, and the final settlement of the mission in China.


The Rev. W. M. Lowrie arrived in Macao, May 27, 1842, where Mr. M'Bryde was then sojourning. After consultation, and some examination of the state of things there, and in Hong-Kong, it was resolved that the executive committee be advised to concentrate all their efforts in China itself, and that Mr. M'Bryde should proceed to Amoy, which at that time offered a favourable station for missionary labour. He accordingly went in June, 1842, and Mr. Lowrie having made two unsuccessful attempts to proceed to Singapore, returned to Macao. During this time the treaty of Nankin opened five ports in China to foreign commerce, and decided the question of conducting missionary operations for China, in China itself. In consequence of this, and his own ill health, Dr. Hepburn sold the mission property in Singapore, arrived in Macao June, 1843, and proceeded to Amoy in the fall of the same year. Just before his arrival in Macao, Mr. M'Bryde, whose health had entirely failed, left China for his native land. These various disappointments and changes were deeply discouraging, and tried the faith and patience of those both in China and the United States who were endeavouring to effect the settlement of the mission.

In February, 1844, D. B. McCartee, M.D., and Mr. and Mrs. Cole, arrived in Macao. The former speedily proceeded to Ningpo, while the latter, who had brought a printing press, and the matrices and apparatus for casting Chinese type, remained in Macao. After several months of labour, the printing office was duly arranged, and the difficulties attending every experiment in its first stages being overcome, it went into full operation. After the experience of a year and a-half, it is perhaps not too much to assert that the experiment of printing Chinese with metallic divisible type has proved completely successful.

After this sketch it will not be expected that we should report having done much missionary work. It is now eight years since the first company arrived in Singapore, but such have been the dealings of God's wise providence, only one has been three, and all the others less than two years in China. In this time the language of China is not ordinarily acquired, and till this is done little can be accomplished in the way of direct missionary labour. Three native Chinese have been baptized on a credible profession of faith, two of whom still adorn their profession, though one, it is to be feared, has fallen away. A little church has been organized in Ningpo. Three boarding-schools are now in operation,

containing about 60 scholars. A printing press is in operation, able to throw off as many tracts as we feel disposed to circulate, and we are endeavouring, by the influence of example, (which in the whole of a missionary's life is one of his chief means of doing good,) by the distribution of religious books, and by conversation "with stammering lips, and in another tongue," with those around us, to recommend the gospel we profess, and to hold it up "for a witness" to the nation.

NEWS FROM INDIA.

 We have delayed issuing the present number until the mails by the *Hibernia* arrived in this city, with the hope that we might be able to lay before our readers some news from India. We are sorry to say that we have received no communication; but we have reason to suppose that Mr. C. and his family have set sail for England. Let us pray that they may have a prosperous voyage, and in due time reach their destination, and at length again tread upon our own shores. Let us not forget the brother who now is left alone to bear the burden and heat of the day, and let us be earnest on his behalf that God would sustain him, and make him long and eminently useful.

ACKNOWLEDGMENT OF RECEIPTS FOR SYNOD'S BOARD OF MISSIONS.

SUPPORT OF REV. JOSEPH CALDWELL.

To Cash received of Rev. T. C. Guthrie, from his congregation, for 1847, (in part),	20,00
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SUPPORT OF REV. JAMES R. CAMPBELL.

To Cash received from James Graham, Treasurer, Foreign Missionary Society, in full, for apportionment to 1st Reformed Presbyterian Church, Philadelphia, for 1847,	200
To Cash per William Agnew, Treasurer, Northern Presbytery, for Auxiliary Missionary Society of Dr. McLeod's congregation, New-York, in full, for 1846,	100
" per Wm. Cunningham, Schenectady,	10
" through J. A. Crawford, from Elizabeth Smith, <i>Ryegate</i> ,	5
" W. McClure, "	1
" Thomas Smith, "	1—117
	317,00

CRAIG FUND.

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NATIVE ASSISTANTS.

To Cash received from Rev. T. W. J. Wylie, quarterly payment,	6,25
" from a lady, being accumulations of the Missionary purse of a deceased grandchild,	3,00

SCHOLARSHIP FUND.

To Cash received from John Alexander, in full, for scholarship in Mission-school, <i>Saharanpur</i> ,	42,16
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\$390,41

GEORGE H. STUART, *Treasurer*.

THE
Banner of the Covenant.

MARCH, 1847.

PRACTICAL ESSAYS.

(For the Banner of the Covenant.)

NOW.

Little words are often very important; this word is one of the most so in our whole language. How much evil is averted, how much good is obtained by attending to it properly. In almost every circumstance there is a *decisive moment*, when only a thing can be done, or when it can best be done. There is a *now*, and those who seize upon it, obtain their object, while those who neglect it, suffer a loss, in many cases, irreparable. The great dramatist tells us,

‘There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life,
Is bound in shallows and in miseries.’

and a higher authority declares, “To every thing there is a season, and a time to every purpose under the heaven.” “A wise man’s heart discerneth time and judgment.”

None need expect prosperity in the *ordinary affairs of life*, if they do not attend to the proper time for doing an action. We see some persons getting along in the world with comparative ease, and almost invariable success, while others are always in a bustle, and rarely obtain their wishes in any thing. The reason, generally is, that the former attend to their work at the proper time, whilst the others postpone it. The one class may, and often do, labour much harder than the other, but yet their toil is fruitless: they reap no reward. Even in the routine of every day there should be a system, and every thing should be done at its proper time. When this is not so, there is confusion and discomfort, leading to contention and discontentment, and causing at length crime and degradation. Let the mother and the daughters, within the house, let the father and the sons, without, each attend to their respective duties, in due order, and the machinery of the family will move smoothly, cheerfulness will alleviate every inconvenience or mishap, and a sense of having acted well, will exhilarate every bosom.

The Bible is not designed to give minute directions in regard to human conduct in any relation. It lays down certain principles, and then leaves the application of these principles to an enlightened conscience, and sanctified affections. But the scriptures contain enough to show us that there must be a due regard for the proper time of performing an action, even in the affairs of domestic life. The different seasons have their work to be done in each. In the summer, provision is to be made for winter. “He that gathereth in summer, is a wise son, but he that sleepeth in harvest, is a son that causeth shame.” The week’s work is to be completed by the time that the day of rest arrives: “Six days shalt

thou labour, and do all thy work." "The land is blessed when the princes eat in due season." What a happy change would it introduce into some families, if attention was paid to this little word *now*, and every thing was done at its proper time.

This subject possesses importance also in regard to the *relief of the distressed*. Sympathy is one of the most amiable and agreeable features of human character. Men who are wholly indifferent to the happiness or welfare of all but themselves, do not deserve to live. The Bible requires us to "love our neighbour as ourselves," and, "as we have opportunity, to do good unto all men." But it is not sufficient merely to desire to do good, merely to wish well to those around us, we must exert ourselves, we must make sacrifices of our time, our money, our comfort, to benefit them. And that the object, their advantage, may be obtained, that we may not expend our resources fruitlessly, we must have regard to the proper time of action. Is a person suffering from poverty, we should give him relief at once. The Roman proverb is, "He gives double, who gives soon." If we delay, he may be beyond the need, or the reach of our kindness: others may have relieved him, and we lose the pleasure and the glory of doing good; or, he may be taken from the scene of suffering to the place where the "rich and poor meet together." What must be the reflections of that man, who has been applied to, by some poor beggar, and has refused at the time to give relief, and who, when his heart has relented, finds that the object of distress has perished for want of that charity, which from indolence, or hardness of heart, he had delayed to give to him.

We might make similar remarks in regard to those who are suffering from sickness or bereavement, or any similar affliction. If we linger, deliverance and comfort may come from some other quarter, and we thus lose the benediction of him, who has said that "it is more blessed to give than to receive," and who will not overlook even "a cup of cold water given to a disciple in the name of a disciple;" or, besides, we may, if the person in distress die from our neglect, be, in part at least, guilty of his blood. How much do the poor often suffer for want of speedy relief, and how much guilt is incurred by the thoughtlessness, and carelessness, and indolence of those who might give them relief. In regard to the distressed, whatever we do for them, let us do it at the proper time, let us do it *now*.

We should apply the same rule to the greatest of all the duties in which we should engage—we mean the salvation of the soul. "*Now* is the accepted time—*now* is the day of salvation." If unregenerated persons, and therefore unreconciled to God, we are momentarily in danger of being plunged into the lake that burneth with fire and brimstone, inextricably, for ever. What are all the evils that we could experience in this state of existence, repeated ten thousand times, to one moment's suffering in that place of torment! Yet how indifferent are we on this subject! A way of escape has been discovered, and is made known to us, but how little do we seem to think about it,—how very, very, few embrace it. If a person was taken prisoner by his enemies, and knew that they meant to confine him for life in a dismal, loathsome, dungeon, subjecting him to such agonizing tortures, that life would barely remain; if such a one were told by some friend, that the door of his prison was just then open, and that if he would run towards it *now*, he would be able to escape, while it was certain it would soon be shut, and how soon, could not be known; what would you expect, but

that the prisoner would at once, without waiting a moment, fly towards the gate, and endeavour at whatever risk to make his escape. We would say he was mad, if he did not do it; if he lost what might be the only opportunity to escape from his prison. Now, how feeble is the illustration compared with our condition as sinners; if we lose this moment, we may never gain heaven. Oh, if there be one reading these lines who is yet “without God, and having no hope,” let us conjure him to lose no time. *Now, now, now*, let him seek salvation—this instant let him cease to follow Satan, and turn unto the Lord. “O, fly to the strong hold, thou prisoner hope”—as yet a prisoner of hope, soon, if thou dost not fly, to be for ever a prisoner of deep despair. “To-day, if thou wilt hear his voice, harden not thy heart.”

But not only should we be engaged *now* in securing, through the *Lord Jesus Christ*, our own salvation; we should feel a concern for the salvation of others. Do we believe that heaven is the greatest good that men can obtain, and that hell is the greatest evil they can endure, and will we make no exertions to rescue them from the latter, and to secure for them the former? How many around us are perishing, not for want of knowledge, but for want of a consistent example in believers, for want of their kind remonstrances, for want of their faithful counsels, for want of their earnest prayers. How many are perishing among the heathen, because we are not obeying the commandment, “Go ye into all the world and preach the gospel to every creature.” Are we guiltless, if they perish through our neglect? Will the intention to do something at a future time, excuse present neglect? If they are perishing *now*, should we not be endeavouring to save them *now*? How many go down to death every year, every day, every hour, every minute. There is no time to lose: we must be up and doing. *Now* is the watch-word of the Christian soldier, *now* is his battle cry, as he goes forward to the help of the Lord against the mighty. In a short time we must be removed from the field of action, the night cometh in which we cannot work. Let us seek to have our work done before the shades of death descend upon us, before we are laid in the silent grave, where there is neither wisdom, nor labour, nor device. If we neglect our duty till the favourable moment has passed, then we may find, like the foolish virgins, that we are *too late*. O.



SERMONS BY THE OLD COVENANTERS.—No. 5.

A SERMON BY REV. DONALD CARGILL.

“For here we have no continuing city, but we seek one to come.”—HEB. xiii. 14.

(Concluded from page 22.)

II. That the consideration of the shortness of our time should not only take off our hearts from earthly things, but it should even help to mitigate the cross, and help to render it more easy, that we may suffer more contentedly. Our longest afflictions must be, as it were, but for a moment, since our time is but as a moment, and shall shortly be at an end.

1. Consider that even while we are eating, drinking, or sleeping, our time is fast elapsing, and all our crosses and afflictions, ere long, shall be ended; we speak this to believers. But for unbelievers, however sad their crosses may be, it were better for them that they were thus continued and lengthened out to them through all eternity; at death they emerge out of one wo, only to enter into a greater wo and misery. But death to believers is an entrance into eternal happi-

ness, and they ought to be more earnestly longing for it, as the hireling for the end of the day. It is strange that there is any intermission of afflictions in our moments of time, for a cross abides not always, there is still some intermission of it. Hence our life is compared to a weaver's shuttle; it slips through many threads in a little time, and so steals away unperceived or insensibly.

2. Consider that though you be under many crosses or afflictions, yet, if believers, you shall be freed from them all by Jesus Christ. Jesus Christ shall make up all your hardships. You shall shortly arrive at rest; and rest unto them who are weary, O, how sweet is it! and a sweet rest it is for those who are seeking after him. But those who mind not Christ, have nothing to do with this rest "that remaineth for the people of God." But, O believer, "In thy Father's house are many mansions;" thou mayest well be straitened here, but there are no straitening circumstances there.

Use 1. Is our life short? Then it becomes us to be moderate in all things, even in the use of all lawful enjoyments. The Apostle inculcates this, 1 Cor. vii. 29, 30, "The time is short; it remaineth that both they that have wives, be as they that have none; and they that weep, as though they wept not; and they that use this world, as not abusing it; for the fashion of this world passeth away." It becomes us to be taking our hearts off from all earthly things, and studying to be weaned from them; for what are they? They are as nothing. It is strange that we who seek after other things, should be so taken up with such frivolous things. But those who weep for Christ's presence shall be made to rejoice. Now for directions how to get your hearts taken off from earthly things, take these two things:

(1.) Do not bestow too much of your time upon those things that are of a perishing nature. It is strange to see even believers so much taken up with the world, and the cares of this life. This eats out the comfort of the soul; and where there is very much of this, there cannot be much prosperity in true godliness; and where there is much real godliness, there cannot be much of this, these two being inconsistent with one another. We cannot serve God and Mammon; for as the thoughts of the one rise up, the other goes down. Is it not strange that we should be so much taken up with these things? The Apostle gives it as a mark of those that perish, 1 Tim. vi. 9, "But they that will be rich, fall into many temptations and hurtful lusts, which drown men in destruction and perdition."

(2.) If thou wouldest have thy thoughts weaned from the world, as thou shouldest let it have little of thy time, so give it little of thy affections. If believers were doing this, they would be more cheerful, and he that is most cheerful in going about duty, is most taken up with this city. "But we seek one to come;" and consider what a stir it would make, if Christ should come and take these things away, and if our mountain were moved. Think what ye would do, if put to difficulties. Indeed it would be better if this world had none of our affections.

Use 2. This doctrine reproves those who cast away all thoughts of employing their time aright, and whose consciences tell them not of their misspending of time. It is the Apostle's direction, Eph. v. 15, 16, "See that ye walk not as fools, but as wise, redeeming the time because the days are evil." There are few of us but what have our by-

gone time to take in again and redeem. In the short time we have to live, we ought to be as travellers who have sat their time till the day is far spent, and are obliged to run more in one hour than in three before.

Use 3. And from this we would pose you; are ye ready to meet Christ, and ready for eternity? Have ye nothing to do but to come and meet him? We say, are ye ready to step into eternity? Well, if it be not so, ye have need to be serious in time, for we are not sure of another day, or another sermon. Consider eternity will come once, and if ye spend not your time well, it will be ill with you. Take the Apostle's advice, "Walk while ye have the day." Hath God given you a day? Then ye should be serious in it, for we know not if we shall have another. And is it not a mercy that we are not lying in the bosom of the earth unprepared and unconverted! If you misspend this time, then it will come upon you—wrath will come upon you. On the whole, these words are a direction to you to consider that time is passing on, and, ere long, we must all away. "For here we have no continuing city, but we seek one to come."



[For the Banner of the Covenant.]

GLEANINGS.—NO. 1.

The power of Prayer. Prayer can obtain every thing; it can open the windows of heaven, and shut the gates of hell; it can put a constraint upon God, and detain an angel till he leave his blessing: it can open the treasures of rain, and soften the iron ribs of rocks, till they melt into tears and a flowing river; prayer can unclasp the girdles at the north, saying to a mountain, 'Be thou removed hence, and cast into the bottom of the sea;' it can arrest the sun in the midst of his course, and send the swift-winged winds upon our errand; and all those strange things, and secret decrees, and unrevealed transactions which are above the clouds, and far beyond the regions of the stars, shall commune in ministry and advantages for the praying man.—BISHOP TAYLOR.

The Deceiver.—There is something awfully impressive in the following verse. Let those who, for their own selfish and ignoble purposes, lead others into temptation, consider well the magnitude of the responsibility they bring on their own souls.

"O! if there be a doom more dread
Than others on the judgment day,
It sure must be for him who led
A pure and gentle heart astray.

There may be pardon for the knave,
And mercy for the knave that stole;
But Heaven, I fear me, ne'er forgave
The murder of a human soul."

Death.—It is doubtless hard to die, but it is agreeable to hope we shall not live here for ever, and that a better life will put an end to the troubles of this. If we were offered immortality on earth, who is there would accept so melancholy a gift? What resource, what hope, what consolation would then be left us against the rigor of fortune, and the injustice of man!

Of the Lord's day, Sermon, and Week-day.—Have a special care to sanctify the Lord's day, for as thou keepest it, so will it be with thee all the week long.

Make the Lord's day the market for thy soul; let the whole day be spent in prayer, repetitions, or meditations; lay aside the affairs of the other parts of the week; let the sermon thou hast heard be converted into prayer. Shall God allow thee six days, and wilt thou not afford Him one?

In the church, be careful to serve God, for thou art in His eyes and not in man's.

Thou mayest hear sermons often, and do well in practising what thou hearest; but thou must not expect to be told thee in a pulpit all that thou oughtest to do, but be studious in searching the Scriptures and reading good books. What thou hearest, may be forgotten, but what thou readest, may be better retained.

Forsake not the public worship of God, lest God forsake thee, not only in public but in private.

In the week-days, when thou risest in the morning, consider, 1. Thou must die. 2. Thou mayest die that minute. 3. What will become of thy soul. Pray often.—At night, consider, 1. What sins thou hast committed. 2. How often thou hast prayed. 3. What hath thy mind been bent upon. 4. What hath been thy dealing. 5. What thy conversation. 6. If thou callest to mind the errors of the day, sleep not without a confession to God, and a hope of pardon. Thus, every morning and evening, make up thine accounts with Almighty God, and thy reckoning will be the less at last.—JOHN BUNYAN.

The damps of autumn sink into the leaves, and prepare them for the necessity of their fall; and thus insensibly are we, as years close round us, detached from our tenacity to life by the gentle pressure of recorded sorrows.

A cheerful heart.—Solomon says, "A merry heart doeth good, like a medicine." Sadness and gloom do more to sour the world than most men suppose. A young lady once said to an individual, "Your countenance to me is like the shining sun, for it always gladdens me with a cheerful look." A merry or cheerful countenance was one of the things that Jeremy Taylor said his enemies and persecutors could not take away from him. There are some persons who spend their lives in the world as they would pass their time if shut up in a dungeon. Every thing is made gloomy and forbidding. They go mourning and complaining from day to day, that they have so little, and are constantly anxious lest what little they have, should escape out of their hands. They look always upon the dark side, and can never enjoy the good that is present, for the evil that is to come. This is not religion. Religion makes the heart cheerful, and when its large and benevolent principles are exercised, men will be happy in spite of themselves. The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. There is enough in the world to complain about and find fault with, if men have the disposition. We often travel on a hard and unseen road; but with a cheerful spirit and a heart to praise God for His mercies, we may walk therein with great comfort, and come to the end of our journey in peace.

"Give me a calm and thankful heart,
From every murmur free!

The blessing of Thy grace impart,
And make me live to Thee."

Mr. Herron, a Scottish minister, had a large family of children. When dying, his weeping wife said, "Alas! what will become of all these children?" He pleasantly replied, "Never fear; He that feeds the young ravens, won't starve the young Herrons."

A. Church-yard Dialogue.—A. An excellent discourse, brother B. Very close and searching, I thought.

B. It was indeed. Did you observe how he pronounced the word *righteous*?

A. No, I did not, but I thought he gave an admirable picture of the righteous man.

B. Most excellent. I never heard the word pronounced in three syllables before.

A. And then that appeal to false professors near the close—

B. Was truly eloquent. I did not like, however, that posture whe he covered his face.

A. I hope I shall never forget the sermon. I applied it all to myself.

B. So did I; I felt it deeply. I was only sorry that he should use the word *progress* in one of his finest passages.

A. I am sure I did not observe it, I was too much overwhelmed with what he said.

B. I too; I could scarcely hold my head up till he got into that fit of coughing. By-the-by, he spits too much.

A. Perhaps he does; but I can easily put up with that in such a preacher.

B. So can I. O yes, I make no manner of objection to his spitting, any more than to his taking out his watch, or his saying *firstly*, or to his slapping the Bible, or his leaning on the pulpit, or his—

A. Brother B., if I may ask so bold a question, are you in the habit of criticising every sermon thus?

B. Criticising? You mistake me altogether. I disapprove of criticising sermons on the Sabbath.

A. I should think you would profit very little by the soundest preaching.

B. There again you are mistaken. I derive great benefit from sanctuary privileges. But still I like to see every thing done decently and in order. That reminds me of a mistake Mr. X. made in quoting Scripture—What! are you going?

A. Yes, good morning.

A.



POPERY.

Progress of Romanism. While the population of the United States has increased the past 10 years at the rate of 34 per cent., Popery has increased at the rate of 100 per cent., as will be seen by the following table:

	1835.	1845.
Diocesses, - - - -	13	21
Bishops, - - - -	14	21
Churches, - - - -	272	675
Priests, - - - -	327	709
Theolog. Seminaries, - -	12	22
Colleges, - - - -	9	15

CHRISTIAN UNION.

(For the Banner of the Covenant.)

THE EVANGELICAL ALLIANCE, AND CHRISTIAN UNION.

We have lately received from a highly esteemed friend, a copy of the official report of the proceedings of the Evangelical Alliance. Although we observe little that is new, full accounts of all that was done having been published in numerous journals, yet, for the sake of reference we have thought it might be well to put on record in the Banner, a brief view of its transactions, adding such remarks as the subject naturally suggests. From the interest universally felt among us, in regard to the union of the divided and oftentimes hostile sections of the church of the Redeemer, and from the number of articles respecting it which have appeared in the pages of the Banner, we are sure the subject will be regarded with deep attention. We would, indeed, have referred to it sooner, had not the action of the alliance on slaveholding, so contrary to the expectations and ardent hopes of the friends of the miserable bondman, rendered us quite averse to any connexion with it, and indisposed even to allude to it. But it would not be proper to let such an important event, as the meeting of this Alliance certainly was, pass without notice.

The Conference for the formation of THE EVANGELICAL ALLIANCE was opened in Freemasons' Hall, London, on Wednesday morning, August 19th, 1846, at ten o'clock, and continued its sittings till the evening of Wednesday, September 2nd.

The Conference consisted of about 920 persons, of whom about 786 came from Great Britain and Ireland; 87 from the American Continent and Islands; and 47 from the Continent of Europe, and other parts of the world.

Each sitting was commenced with devotional exercises, over which different members of the conference presided. We observe among others the name of Dr. W. Symington, of our own church, the author of the well known treatise on the atonement. Among those who took part in the devotional exercises we notice Dr. A. Symington, of Paisley, and Dr. Paul, of Carrickfergus. Dr. Bates of Glasgow, was one of the secretaries, and appears to have taken a very active part in the business of the meeting. We mention these names merely to show that our respected fathers and brethren in the British Islands felt a deep interest in the subject, and were willing to give it their aid and encouragement.

The Proceedings of the Alliance related to the following four subjects, viz. the formation of the Alliance, its Basis, its organization, and its objects. Various resolutions were adopted in regard to all these subjects. In referring to those which are more important we will allude to—

1. *The Nature of the Alliance.*—It “is not to be considered as an alliance of denominations, or branches of the Church, but of individual Christians, each acting on his own responsibility.”

Nor “is it contemplated that it should assume or aim at the character of a new ecclesiastical organization, claiming and exercising the functions of a Christian Church. It is designed to be a confederation on the basis of great Evangelical Principles held in common by them, which may afford opportunity to the members of the Church of Christ, of cultivating brotherly love, enjoying Christian intercourse, and promoting

such other objects as they may hereafter agree to prosecute together, and it is stated that in promoting these and similar objects, "the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigencies of the case may demand, by publishing its views in regard to them, rather than accomplishing these views by any general organization of its own."

Such then is the nature of this Alliance; it is an attempt to organize individual Christians into a new Society, not of an ecclesiastical nature, to accomplish certain objects, which have been committed by the Redeemer to his church. Its objects, so far as they go, are certainly good, but we question if this mode of effecting them will succeed. The LORD JESUS CHRIST himself has established in the world a great Society, to which he has given peculiar and definite laws and ordinances. This Society has, indeed, by the sins of its members, been divided into numerous bodies, all however claiming, and actually having, in a greater or a less degree, the system of organization which Christ has appointed. This Society is his *church*; and it is by it that God will make known "his manifold wisdom," in the removal of the evils which oppress mankind, in the universal diffusion of happiness through the world, and in the preparation of His own people for glory. (Eph. iii. 10.) Now this great work, we are firmly persuaded, will be done only in the way that God has directed. It is right for individual Christians to do all they can, as such; and if the church will not come up to her proper work, they may, in the mean time, fulfil their own personal duty, acting either separately, or along with others who will unite with them, but yet their individual or associated action is not to be regarded as superseding the organization which Christ has constituted. It is our belief that all attempts made to ameliorate society, and to diffuse the true principles and practices of Christianity without the church, will be comparative failures, and that when they are found and acknowledged to be such, God, who is wiser than man, will do the work in His own way, and perfectly. Hence, while we should not neglect or discourage the efforts of believers, individually, or in non-ecclesiastical associations, since they do *some* good, though not near as much as is needful, we should ever bear in mind that the *church, as such, ecclesiastically*, is to do the work, and hence endeavour to bring her into the capacity and spirit to undertake it, and not contemplate any organization which would *supercede* her. We think that the Evangelical Alliance is an attempt to form a *substitute* for the church: it is a new, a man-devised organization to take the church's work out of her hands; and, we say, with great respect for the eminent men who have engaged in it, and with the deepest sorrow, that it appears to us formed on such a principle as that it cannot succeed.

In what we have been saying, we merely express our *opinions*: the subject is so vast, and comparatively novel, that we have not time and space to enter into it at large. In order, however, that we may be more distinctly understood, we observe that there are two different plans by which it may be supposed that the work in view will be accomplished. One of these is to unite *individual* Christians, as such; the other is, to unite Christian *Churches*, as such. In the one instance we have a *new organization*, which, although it may consist only of Christians, yet cannot be termed the church, or a church, any more than a Bible Society should receive that name. In the other we have the churches,—believers in the organized form which JESUS has given to them,—acting

as *one body*: their different organizations not *destroyed*, but *coalescing*; their differences and divisions, as regards the object for which the union has been formed, having been annihilated, and a true, visible, working unity having been obtained. We hold the sentiment that *churches should be united, as such*, and we think it might easily be shown that such a union is practicable, and would be highly advantageous. To illustrate our idea, suppose a father has built for his children a house large enough to accommodate them for many generations, and provided with all that is necessary and suitable for their comfort. In this house he has required them to live, and work at certain employments which he has prescribed. In time they begin to feel jealousy, or suspicion, and hostility, towards each other, and in various places erect party walls, and, in order to be more completely separated, even pull down parts of the original walls of the building. They thus at length are found to live in houses entirely distinct, though all formed out of the original structure. Now, it is designed to cause these persons to dwell together in the same building, to ply their work together, to enjoy the advantages of mutual co-operation and union. Shall this be effected better by erecting a building entirely new, distinct as well from the original building, as from all the separate edifices, and by calling on these persons to leave their own dwellings, and come to the new erection: or, by demolishing the party-walls, rebuilding the old walls where broken down, and thus retaining all that remains of the former structure, removing all that was added, repairing all that was destroyed, at length bringing all to live under the same roof, and work in union with each other? The Evangelical Alliance seems to us to resemble the *former* plan, but the latter we would consider the better one.

2. *The Basis of Union.* By the Basis of Union is to be understood merely the *terms* on which membership in the Alliance may be obtained. It is expressly stated, that it is "not to be regarded in any formal or ecclesiastical sense as a *creed*, or *confession*, nor as the assumption of a right to define the limits of Christian brotherhood, nor is the selection of certain tenets, with the omission of others, to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant."

The Basis agreed upon is, that all members of the Alliance hold evangelical views on the following subjects: 1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures. 2. The right and duty of private judgment in the interpretation of the Holy Scriptures. 3. The Unity of the Godhead, and the Trinity of Persons therein. 4. The utter depravity of human nature in consequence of the fall. 5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign. 6. The justification of the sinner by faith alone. 7. The work of the Holy Spirit in the conversion and sanctification of the sinner. 8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked. 9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

This Basis appears to possess many excellencies, from the *important nature* of the particulars which compose it, from its *positive character*, and from its *brevity*. We do not design, at present, to examine it minutely.

3. *The Members of the Alliance.* We have already stated that all who profess their belief in the Basis, may become members of the Alliance. It is well known that considerable difficulty was occasioned, by the fact that the committee appointed at the Liverpool conference to extend invitations to attend the Alliance, excluded slaveholders from their invitation. As such a restriction had not been authorized by the Liverpool meeting, the action of the committee, however proper in itself, appears to us to have been unwarranted and premature. It would, however, have given great encouragement to the friends of emancipation in this country, and have greatly advanced the cause for which amidst so many difficulties they are struggling, had the London Meeting taken this high and noble stand, and said, that whatever might be his professions, the man-stealer, no more than the horse-thief, should be admitted to the Alliance. On this unpleasant subject we will not enter, only expressing our heart-felt regret at the action of the conference. So far as its influence may operate, it has tended to confirm the slaveholder in his sin, and to bind with heavier manacles his unhappy victim. Were there nothing else to lead us to expect little good from the Alliance, the fact that its members refused to listen to the cry of the oppressed, or to open their mouths for the dumb, would be sufficient to blast all our fond expectations.

4. *Its objects.* The great object of the Alliance is declared to be, "to aid in manifesting, as far as practicable, the unity which exists amongst the true disciples of Christ; to promote their union by fraternal and devotional intercourse; to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying their Lord's command to "love one another;" and to seek the full accomplishment of His prayer: "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me."

It is also stated that, in furtherance of this object, "the Alliance will endeavour to exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of infidelity, of Romanism, and of such other forms of superstition, error, and profaneness as are most prominently opposed to it, especially the desecration of the Lord's day." We find also that a deep interest is expressed in "efforts to make the Saviour known to both Jew and Gentile," and the Head of the church is implored "to shield his servants, to edify his rising churches, and, by the outpouring of his Holy Spirit, to enlighten Israel with the knowledge of the true Messiah, and to bring the Heathen out of darkness into light."

These objects are all excellent and highly desirable, and altogether dutiful and suitable. But there are others which equally possess all these characteristics, which we would have been glad to see the Alliance attending to, and which we hope the United or Confederated Churches of the Redeemer will one day accomplish. We mention as one object an *amended version of the Scriptures*. The translation, which is almost invariably used by those who speak the English language, is one of unparalleled excellence, yet no one will say it is perfect, that it is not susceptible of amendment. With the improvement of society, with the increase of knowledge, with the general elevation of piety, which have taken place since it was made, there certainly is a call for the removal of obsolete and unsuitable expressions, and the alteration of passages universally conceded not to be properly translated. We are not to be

understood as meaning that a translation entirely new should be made, or that any amendments should be proposed which would favour sectarian distinctions. We merely suggest a version more suited to the present state of society. Such a version must have the sanction of a body like the Alliance, representing the general Christianity of the world, before it would be at all likely to obtain general adoption. As such a thing was desirable, and as the convention could do it, we regret it was not introduced or attended to.

We have already alluded to another object which we are exceedingly sorry the convention passed over; we mean the condition of the millions who are kept in slavery. We regard their state as worse than that of the Jews or Heathens, however ignorant, or degraded, or oppressed. So much has been made known respecting their condition, that none can plead want of information; and the fear of offending any men, whatever may be their excellencies or pretensions, should never prevent us from doing our duty, and acting in the fear of God, according to the light which we possess. Slaveholders themselves acknowledge, that when the Millennium has arrived, slavery will be no more; yet, in an effort to hasten and introduce the glory of the latter day, this subject, which is one of its especial blessings, is avoided! When we think of the good effect on the mind of Slaveholders, which must have resulted from seeing an assembly, more than any other of modern times expressing the sentiments of the Christian world, arrayed against them, and when we think what joy it would have brought to the hearts of the oppressed, to know that so many sympathized with them, and prayed and laboured for them, we do most deeply lament that the question was evaded.

5. *The mode of operation* is the last thing claiming our attention. It appears that besides the general conference, membership in which is determined by the Basis already presented to our readers, there are to be *district organizations*, which may establish any terms of membership thought proper. The district organizations recommended, are the following:—1. The United Kingdom of Great Britain and Ireland. 2. The United States of America. 3. France, Belgium, and French Switzerland. 4. The North of Germany. 5. The South of Germany, and German Switzerland. 6. British North America. 7. The West Indies.

According to this plan, a person may be a member of a district organization, and not of the Alliance itself; but it is provided that all members of the Alliance are to be members of the district organizations, and that all admitted to membership at the first session of the Alliance, may be admitted to the next. All questions respecting convening the Alliance, are to be decided only by such members of the District Organizations as are also members of the Alliance. Different districts may meet in Conference according to mutual agreement.

It will be seen at once that this scheme is quite complex, and it is understood that its complexity arises from the reluctance of the Alliance to admit slaveholders into the organizations which might be formed in the British Empire, while they would not venture to say that they should be excluded from membership in the Alliance itself. The arrangement made will be either a dead letter, or it will so embarrass action, as greatly to weaken and perhaps altogether prevent it. Incipient measures have been taken for the formation of the American District Organization, yet, apparently, they have been entered into with

little spirit, and have not attracted much attention. The Alliance having failed to command the *confidence* of the Christian community, and having lost the *respect* of those to whom it became subservient, we do not expect that it will receive a general or vigorous support from any.

Such is a brief view of this great and interesting meeting. We have expressed our views of it freely and fully, and would rejoice if they can be shown to be incorrect, since we would desire to think and feel differently on this subject. In regard to the whole matter, there is one resolution adopted by the convention, which we hope our readers will not forget, and which many of them, we trust, will practically adopt:—

“Resolved: That as the Christian Union which this Alliance desires to promote, can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the throne of grace, in their closets and families; and the forenoon of Monday is suggested as the time for that purpose. And that it be further recommended that the week beginning with the first Lord’s day of January in each year, be observed by the members and friends of the Alliance throughout the world, as a season for concert in prayer on behalf of the great objects contemplated by the Alliance.”



HISTORICAL SKETCHES.

THE COVENANTERS.

(Continued from p. 38.)

After having concluded this part of his devotions, and before retiring to rest, he proposed that evening prayer should be offered up. Each accordingly knelt down, and he commenced in a strain of ardent and impassioned language. He deplored the afflicted state of God’s kirk; prayed that the hearts of those who still clung to it, might be confirmed and made steadfast; that confidence might be given to the wavering; that those who, from fear or worldly considerations, had held off from the good cause, might be brought to see the error of their ways; and that all backsliders might be reclaimed, and become goodly supporters of the broken and distressed covenant. “O Lord!” continued he, “thou who hast watched over us in all time—who from thy throne in the highest heaven hast vouchsafed to hearken to the prayers of thy servants, thou wilt not now abandon us in our need. We have worshipped thee from the depths of the valley, and the rocks and hills of the desert have heard our voices calling upon thy name. ‘Where is your temple, ye outcast remnant?’ cry the scorners. We answer, O Lord! that we have no temple but such as thou hast created; and yet from that tabernacle of the wilderness hast thou heard us, though storms walked around. We have trod the valley of the shadow of death, and yet thou hast been a light in our path; we have been chased like wild beasts through the land, yet thy Spirit hath not deserted us; armed men have encompassed us on all sides, threatening to destroy, yet our hearts have not failed; neither has the prison nor the torture had power to make us abjure thy most holy laws.”

During the whole of his supplication which he poured forth with singular enthusiasm, the storm continued without, and distant peals of thunder were occasionally heard. This convulsion of elements did not, however, distract his thoughts; on the contrary, it rendered them

more ardent; and in apostrophizing the tempest, he frequently arose to a pitch of wild sublimity. Mary listened with deep awe. Her feelings, constitutionally warm and religious, were aroused, and she sobbed with emotion. Allan Hamilton, though not by nature a man of imagination, was also strongly affected; he breathed hard, and occasionally a half-suppressed groan came from his breast. He could not help feeling deep remorse for the lukewarmness he had shown to the great cause then at stake.

The night, though fearfully tempestuous, did not prevent slumber from falling on the eyes of all. Each slept soundly, and the old minister, perhaps, more so than any. Many months had elapsed since he had stretched himself on such a couch as that which Mary Hamilton had prepared for him; for he was a dweller in the desert, and had often lain upon the heath, with no other shelter than his plaid afforded. His slumbers, therefore, were delicious; but they were not long, for no sooner had the morning light begun to peep through the window of his chamber, than he was up and at his devotions. Allan, though an early riser, was still in bed, and not a little astonished when he heard his door open, and saw the old man walk softly up to his bed-side.

"Hush! Allan Hamilton, do not awaken the dear maiden, your daughter, in the next room. I have come to thank you and bid you farewell. The morning sun is up, and I may not tarry longer here, consistently with my own safety or yours. There are spies through all the country; but, peradventure, I have escaped their observation. I am going a few miles off near the Clyde, to meet sundry of my flock who are to assemble there. May God bless you, and send better times to this afflicted land."

When Allan and his daughter sat down to their homely breakfast, the morning presented a pleasing contrast to the previous night. The sky was perfectly clear and serene. Every mountain sparkled, and the earth had a peculiar freshness diffused over its surface. The few clouds visible were at a great elevation, and were hurrying away, as if not to leave a stain on the transparent concave of heaven. There was little wind on the lower regions, scarcely sufficient to ruffle the surface of a slumbering lake. The dampness of the grass, the clay washed from the pebbles, and the rivulet swelled and turbid, were the only relics of the tempest. The weather continued beautifully serene, and when the sun was at his height, one of the finest days was presented that ever graced this most gorgeous month of the year.

It was about the middle of the day when Mary, who happened to look out, perceived six armed troopers approaching. They were on foot, their broadswords hanging at their sides, and carbines swung over their shoulders. In addition to this, each had a couple of pistols stuck in his belt. As soon as she saw them, she ran in to her father with manifest looks of alarm, and informed him of their approach. Allan could not help feeling uneasy at this intelligence, for the military were then universally dreaded, and whenever a number were seen together, it was almost always on some errand of destruction. He went to the door, but just as he reached it, the soldiers were on the point of entering. The leader of this body he recognised to be the ferocious Capt. Clobberton, who had rendered himself universally infamous by his cruelties, and who, it was reported, had in his career of persecution caused no less than seventeen persons to be put to death in cold blood,

without even the formality of a trial. He was one of the chief favourites of Dalzell, who used to call him his "lamb." This man's aspect did not belie his heart, for it was fierce, lowering and cruel. His companions, with a single exception, seemed well suited to their leader, and fit instruments to carry his bloody mandates into execution. Allan, when he confronted this worthy agent of tyranny, turned back, followed by him and his crew into the house.

"Shut the door, my dear chucks," cried Clobborton; "we must have some conversation with this godly man. So, Mr. Hamilton, you have taken up with that pious remnant; you have turned a psalm-singer, eh! Come, don't stare at me as if you saw an owl; answer my question—yes or no."

Allan looked at him with a steady eye. "Capt. Clobborton, you have asked me no question. I shall not scruple to answer any thing which may be justly demanded of me."

"Answer me, then, sir," continued the Captain; "were you not present at the field-preaching near Lanark, when one of the king's soldiers was slain in attempting, with several others, to disperse it?"

"I was not," answered Allan; "I never in my life attended a field-preaching."

"Or a conventicle?"

"Nor a conventicle either."

"Do you mean to deny that you are one of that precious hypocritical set, who preach their absurd and treasonable jargon, in defiance of the law? In a word, do you deny that you are one of the sworn members of the covenant?"

"I do deny it, stoutly."

"Acknowledge it, and save your wretched life. Acknowledge it, or I will confront you with a proof which will perhaps astonish you, and cost you more than you are aware of."

"I will tell no untruth, even to save my life."

"Then on your own stupid head rest the consequences. Do you know one Hervey, a preacher?"

"I do," said Allan firmly.

"Ha, here it comes! you have then spoken to that man, most godly Allan?"

"I have spoken to him."

"He has been in your house?"

"I do not mean to deny that he has."

"Has he not sung psalms in your house, and prayed in your house, and lodged in your house? Eh?—and was it not last night that these doings were going on?"

"I will gainsay nothing of what you have said."

"Then, Allan Hamilton," said the other, "I tell you plainly that you have harboured a traitor, and that unless you deliver him up, or tell where he may be found, I shall hold you guilty of treason, and punish you accordingly."

"The Lord's will be done!" answered Hamilton with a deep sigh. "What I did was an act of common charity. The old man applied to me in his distress, and it would have been cruel to have closed my door against him. Wreak your will upon me as it pleases you. Where he has gone, I know not; and though I did know, I would hardly consider myself justified in telling you."

"Then we shall make short work with you!" rejoined Clobberton with an oath. "Ross, give him ten minutes to say his prayers, and then bind up his eyes. It is needless to palaver with him. We have other jobs of a like kind to manage to-day."

Here Mary, who stood in a corner listening with a terrified heart, uttered a loud scream when she heard her father's doom pronounced. She rushed forth into the middle of the room, and fell upon her knees before Clobberton.

"O! Captain, do not slay my father! Take *my* life. It was *my* fault alone that the old man was let into the house. My father refused to admit him. Take *my* life and save *his*. I shall be his murderess if he die, for I brought him into this trouble."

She continued some moments in this attitude, gazing up at him with looks of fear and entreaty, and clasping his knees. He had, however, been too long accustomed to scenes of this afflicting nature to be much moved; and he extricated himself from the unhappy girl with brutal rudeness. She fell speechless at his feet. "Confound the girl! was there ever seen the like of it? She takes me for one of your chicken-hearted milksops: out of the way with the ninny." He was about to lay rough hands upon her, when a trooper stepping forward, raised her gently up and placed her on a seat. This was the only one of Clobberton's followers whose appearance was at all indicative of humanity. He was a handsome and strongly built young man of six feet. His countenance was well formed, but its expression was rather dissolute, and rendered stern, apparently by the prevalence of some fierce internal passion. The marks of a generous heart were, notwithstanding, imprinted upon its bold outlines; and whoever looked upon him, could not help thinking that his natural disposition had been perverted by the wicked characters and scenes among which he was placed.

"Captain," said he, "I do not see the use of shooting this old fool. I begin to feel that we have had a surfeit of this work. Besides, if what the girl declares is correct, there is no great matter of treason in the case. At all events, I would vote to leave the business to the Justiciary."

"Graham," said Clobberton, eyeing him sternly, "give me none of your cursed whining palaver. When there is any thing in the way of justice to be done, you are as mealy and cream-faced as if you saw the devil. A fine fellow to wear the king's uniform! If you say another word," added he, with a frightful oath, "I'll have you reported to the general!"

"Captain," said Graham, stepping modestly but firmly forward, "you may speak of me as you please; you are my officer—(though neither you nor any man of the regiment need be told, that when my service was needed in real danger, I was never behind,) but I cannot stand by unmoved and see this downright butchery. If you have any thing to urge against this man, let him be brought to Edinburgh, and there tried by the commission, which will punish him severely enough, in all conscience, if he be really guilty. I have assisted in some of these murders, but my conscience tells me that I have done wrong; and, whatever the consequences be, I shall assist at them no more."

"Ay!" said Clobberton, "you are a pretty dainty fellow—fitter to strut about in regimentals before women than behave like a man; but, Mr. John Graham, let me tell you that your eloquence, instead of re-

tarding, has hastened the fate of this traitor. And let me tell you further, that on my arrival at head-quarters, I shall have you arraigned for mutiny and disobedience of orders.—Ross, blindfold Hamilton, and lead him out.”

[To be continued.]



POPERY.

(For the Banner of the Covenant.)

INDISCREET QUESTIONS ADDRESSED TO THE PRIESTS, BISHOPS, CARDINALS
AND POPES.

BY N. ROUSSEL.

(Translated from the French for the Banner.)

[The object aimed at in the translation is to give, as well as the writer can do it, the meaning and *spirit* of the original. It is not strictly *literal*, and in several instances we have omitted passages which seemed not to have a bearing upon Romanism as it is in its general features, or as it displays itself in the United States.]

Baptized without wishing it, conducted to the communion without asking it, remaining in the church without thinking about it, I conceived the desire, the other day, to know why I was a Roman Catholic? Having become one by the act of my priest, I thought I should address myself to him, to obtain information. The next day, therefore, I sent him the following letter:—

“Reverend Sir: Some doubts disturb my mind, and I beg you to give me a direct answer to the following questions:—

Why are Fridays and Saturdays, *fast-days*, rather than Mondays and Tuesdays?

Why are eggs which are fast-day food all the rest of the year, allowed to be eaten in Lent?

What is the difference between the flesh of a Fish, and that of a Sheep, and between wild fowls and tame?

If *you* fast, how are you so fat?

Do the persons whom you marry, pay you for doing good or evil?

When you send to the Bishops the amount of the dispensations granted by you, and paid for, does any thing remain for your own share?

If you pay for masses, funerals, and dispensations, at prices of which all the world complains, why do not you complain like the rest of the world?

Why cannot you who can give men a dispensation for so many things, give me also a dispensation from paying you?

As God is every where, how can you make Him come down into the consecrated wafer where He is already?

You often say masses for others, do you ever say them for yourselves?

If you do not say them on your own account, do you get them said for you, and if so, do you pay your brethren for saying them, as I pay you?

When you say a low mass, do you not go quicker, than in a high mass chanted in public, and do you never skip a word in these private masses?

Are there many *priests* among the persons who have left legacies for saying masses?

If the miller should ask for rain, and the farmer for sunshine at the same time, which of the two would you refuse, and if neither how can you say a mass for both?

Have you ever said a mass for nothing, and would it not be as good for nothing, as if paid for?

Can you think of any thing more horrible than putting *Christ on the cross*, for thirty cents?

Do you read your breviary as often in the closet as in the public?

Do you bow in passing the altar, when you are alone in the church?

Is a funeral which costs forty francs, worth more than one which costs forty cents?

What difference is there between the wax light which stands on your altar, and the candle in my lantern, except that mine gives light at night when there is need of it, and yours in day when there is no need of it?

Since you make processions in good weather to obtain rain, why do you never go out during the rain, to obtain good weather?

When you collect money for souls in purgatory, to whom do you give the money?

Do you buy relics and dispensations for your own use or to sell again?

Simon Magus wished to buy, and the Roman priest wishes to sell, the blessings of heaven. Which is the more covetous?

Since the Bible says, "Confess your sins one to another," why do not the priests confess to the people, as the people do to the priests?

What is more likely to lead into evil, than temptation, and who is more exposed to it than you, a confessor and an unmarried man?

You make a vow of celibacy, and not of poverty—would not the reverse be better?

Have you never repented of your vow of celibacy, or have you ever become reconciled to it?

Why must your female servants be forty years old?

When female travellers are crossing the frontier, their dresses are examined by a female; at the confessional, it is a man who ransacks the hearts and lives of penitents—has a priest less modesty than a custom-house officer?

From whom do I get absolution,—from God or from the Priest? If from the Priest, have I any need of God? if from God, have I any need of the Priest?

If you like the Bible, how does it happen that you have not yet a single Bible Society in the whole world? If you hate impurity, why do you study the subject in your seminaries, and speak of it in the confessional? Is there any better way of concealing one's hatred or love?"

I received no immediate answer to this letter to my priest. I waited eight days, but in vain. I took patience for a whole month,—it was no use. I waited still longer, yet nothing came. Being satisfied, therefore, that the Priest had not either the knowledge or the time which were necessary, I addressed myself to my Bishop, and in addition to a duplicate of the preceding questions, I proposed the following, which specially related to himself:—

"When a priest is guilty of a crime, why is he only changed and not suspended? Is the person who is bad for one parish, good for another?

"Why do you consider scandal worse than sin?"

To this letter I received the same answer as to the preceding,—

silence. I then copied the two, and addressed them to the Cardinal Prudentissimo, with a third, which follows:

"If the Pope only is infallible, how do the cardinals make an infallible choice when the Pope is dead?"

"Why do you always choose the oldest or most infirm man among you, for Pope?"

"The people, kings, and cardinals, have all successively named the Pope,—have these electors all been successively infallible?"

Where is the infallibility of the church, in the Pope, or in the Council? or rather in the Pope and Council? If in the Pope, is, then, the Council fallible? If in the Council, can, then, the Pope err? If in the two united, how does *infallibility* arise from two things which are *fallible*? Will a dented wheel and a broken chain make a good watch?

According to the unity of the church, the Cardinal did as the Bishop, who had done as the Priest: he made no reply. Almost in despair, I then appealed to the Pope, who, besides the three preceding letters, received in addition the following:—

"If ignorance excuses sin, are not you doubly guilty, who are infallible in your faith, and fallible in your conduct?"

"If your religious system makes your subjects moral, why do you guard your frontiers by Austrians who are foreigners; and your palace by Swiss, who are heretics?"

If the Bible should be read in Latin, why has God caused it to be written in Greek and Hebrew? If Greek and Hebrew were formerly spoken languages, why should not we read it now in French?

After the Council of Trent, a Pope published an edition of the Vulgate: a second Pope revised the edition of the first: a third corrected several passages in the edition of the second: which of these three different versions is infallible?

"Herod defiled his own sister, Borgia his daughter; Judas sold his God, Borgia his church; Caiaphas destroyed one innocent person, Borgia hundreds—Does this Pope merit the name of 'His Holiness?'"

[To be continued.]



ANTI-SLAVERY.

SLAVERY CONTRARY TO THE BIBLE.

(Continued from page 52.)

5. The most plausible and imposing of all the arguments brought from the Old Testament in favour of slavery, will be found in Levit. xxv. 44—47. There the Israelites are allowed to have bondmen and bondmaids, and to buy them of the heathen around them—to have them as a possession, and to take them as an inheritance for their children after them—they are to be their bondmen for ever. From this is inferred the lawfulness of American slavery, according to the laws and usages thereof.

Ans. Whatever was the servitude of the seven nations of Canaan to the Israelites, it was authorized and regulated by a special law. And until they received that law, they durst not either kill, dispossess, or reduce to a state of servitude, any of these nations, more than any other nations. Even the promise to Abraham, that God would give the land

of Canaan to him and to his seed for a possession, did not authorize either him or them to take possession of it, until they received the commandment from God. And in relation to all other nations, they received no such commandment, but in Levit. xxiv. 22, they were to have "one manner of law as well for the stranger, as for one of their own country." The law in relation to the seven nations was an exception to the general rule. Have slaveholders the same exception—the same peculiar laws as the Jews? Do they assume that all the laws in the Hebrew code are still in force, and that they are authorized to execute them all—"utterly to destroy cities—smite every male with the edge of the sword—and leave alive nothing that breatheth?" Deut. xx. 13—16. If not, then taking out such laws only as suit themselves, is, as is usual with these gentlemen, a begging the question. We demand proof. Besides, the reason why these laws were given, was totally different from the reason given for the law of slavery in the United States. The bondage of the Canaanites was a punishment, and the reason given by God himself for the law to punish them, was their wickedness: Deut. ix. 5, "For the wickedness of these nations the Lord thy God doth drive them out from before thee." The Israelites were appointed by God the executioners of the divine sentence against the Canaanitish nations. Is this the reason of the bondage of the negroes in America? Is it viewed as a punishment by their masters? And do they view themselves as appointed of God to execute the sentence? They view the slaves as their property—their goods and chattels—and therefore they hold them in bondage.

But, after all, did this law make the Canaanites slaves—things to be bought and sold at the will of their masters? No, truly. There were no slaves among the Hebrews, according to the meaning of the word *slave* in America. Nor had they any such word in their language. A slave, as known among us, is a kind of servant different from every other servant. One who has no will of his own. An unoffending man deprived of self-government; in every sense governed by the will of another. It is applied metaphorically to a man swayed and governed by his lusts, who has no will to oppose them. The English word *slave* is never applied to a voluntary servant. For such an exclusive word, there is no corresponding word in Hebrew. Obed may signify a slave, but not exclusively. It properly signifies a servant, but will equally apply to a bond-servant, or to the most honourable official character. It is applied to king Rehoboam, (1 Kings, xii. 7,) and the Lord Jesus Christ, (Is. xlii. 1.) It is strange, indeed, if the Hebrews held slaves such as ours, that they had no word, as we have, signifying a slave and nothing else. It would be a thing passing strange in our language, if we were obliged to express the slave and his master by the same name. The president of the United States is the highest servant of the people. But it would show a miserable poverty in the English language, and would sound harsh in the ears of a southern man, if we were obliged to call him the highest slave in the United States. Many of the representatives and public servants of the people own a multitude of slaves. But it would surely give a shock to their sensibilities, to have the name in any way applied to themselves. If there had been such a thing as a slave among the Israelites, they would certainly have invented a distinct and exclusive name for it.

Among the Hebrews there were two distinct classes of servants.

One was called bond-servant, and the other, hired servant. Of the latter class were the Hebrew servants generally, and of the former, the Canaanitish. This, however, was not exclusive. Every *bought* servant was a bond-servant. The reward of his services for all the time which he was to serve, was paid before the service commenced. Hence said to be bought. In this he differed from the hired servant who was paid by the day, or week, or when the work for which he was hired, was finished. Some Hebrews were *bought* as bond-servants. The number, however, was few. Servants among the Israelites themselves could not be bound longer than six years. And if the year of jubilee occurred before their six years' servitude expired, it put an end to them. Every description of servant was freed by the jubilee: Levit. xxv. 10. The limitation of the servitude of the Hebrew servant to six years, made it unsuitable for them to be employed as house-servants, who are generally designated, *the servants*. In Levit. xxv. 44, this appears to be the class or kind of servants intended. The original is the same as is elsewhere translated servants. These servants that were to be a household possession, or permanent family servants, were to be of the seven nations—"the heathen round about" the Israelites—"the strangers that sojourn among them." For this there were good reasons. They were not restricted to the term of six years' service, as the Hebrews were. They might engage for any length of time to the jubilee. Besides, they had no inheritance in the soil, nor had they any voice in the political government of the nation. It suited them, therefore, to enter into permanent service, and engage for a length of time. They were adopted to be a family inheritance, a household possession, from generation to generation. And this relation would be the same to the succeeding race. The children of the Israelites, to whom this law was given, were in like manner to use these Canaanites as a family inheritance. From them they were to obtain all their domestic and permanent servants. They must all be taken from the nations "round about them," or "the strangers that sojourn among them." Such appears to be the meaning of the words translated, "for ever." They do not mean the length of time these servants were to serve, but that, *always*, the permanent or household servants of the Israelites were to be of these nations. There is no hint that they were either to serve without wages, or descend as *goods* and *chattels*—an inheritance of property—like other stock.*

* An erroneous opinion seems to have been entertained about the command given to the Israelites to destroy the Canaanites. It has been thought by many, that the Israelites were authorized to kill all the Canaanites without exception. And again, that they might commute death for slavery—that God gave them a permission to break the law, and substitute in its stead the making them slaves for life. Because slavery was so common every where among heathen nations, even commentators have persuaded themselves that slavery must be found in the Bible. There is, however, no such commutation of the law, or permission to change it. The destruction of the Canaanites embraced,

1. The destroying their national and political existence.
2. Their right in the soil.
3. Their worship of false gods—obliging them to conform to the worship of the God of Israël.

If these things were complied with, their lives were to be spared. They were to be admitted into Hebrew families, as household servants—to be circumcised—to eat the passover, and partake of all the festivals of the family—and to have their wages paid in advance.

6. It is argued in behalf of American slavery, that the slave is his master's property, from Exod. xxi. 21, "for he is his money." The master who kills his slave, having beaten him with a rod, if he lives a day or two, is not to be punished, because the slave was his master's money—his property—says the advocate for slavery, and a man may do with his property what he pleases: and being "his money," his loss of so much property was punishment enough.

Ans. (1.) This will prove too much, if it prove any thing. If he live a day or two, the master is not to die, because the slave is his property, and he might do what he would with his own, *kill it or not*, as he pleased, and he had punishment enough by the loss of so much property. Now, would not all this be equally true, if true at all, provided the slave had died under his master's hand? Would he not still have been his property, and the loss equally great? If, then, the fact of the slave's being his master's money, be a reason for acquitting the master in the one case, it will also in the other; and then what comes of the law of punishment for murder? The whole is a false application of the reason given, "for he is his money."

(2.) This reason seems to be given, in connexion with others, to furnish evidence to the judges that there was no design to kill. The kind of instrument used in the correction was a rod, not a murderous weapon. Nor was the correction continued so long as that he died immediately, either "under the master's hand," or shortly after. His "continuing a day or two" shows, that he was not beaten to death. His master, too, had an interest in his life—he had cost him money, and he would not willingly bring upon himself the loss of his servant. If he intended to kill him, he could have easily found a more suitable weapon than a rod. And it does not appear that his passion was so great as to make him regardless of the loss of money, or he would have continued beating him until he had died under his hand. The servant being his master's money, is, therefore, not adduced as any proof that he was his master's property, but as an evidence that his master had no design to kill him.

7. It is objected, that under the law, bondmen or, as they are called, slaves, were accounted the property of their masters: Ex. xxi. 28—32. When a freeman was killed by an ox, his owner, knowing that he was wont to push with his horns in time past, and had not kept him in, was to be put to death. But if a bondman was killed by the ox, the punishment was only a fine of thirty pieces of silver to be paid to the master; plainly showing that the bondman was his master's property: Life for life in the case of a freeman—property for property in the case of a slave.

Ans. This case is not fairly stated. The assumption is, that the death of the freeman was *always* punished with death; but that of the bondman, *never*. A ransom of thirty shekels to be paid to the master, was all that was required. This assumption is not fact.

To show the value of the life of man in the judgment of God—to enhance the horrors of the thought of murder in the mind of every Israelite—and to increase the circumspection in guarding against every thing which might cause death,—it was enacted, that "the ox or bull which gored any person so that he died, should be stoned." The owner, if he knew that he was wont to push before, and had not kept him in, must likewise be put to death; God hereby testifying his detestation of the sin of murder.

The law is express. There is no exception. If he shall have "gored a man or a woman, that they die." No distinction is made between a freeman and a bondman. The expression of the law is, "*a man, or a woman.*" Bondmen and bondwomen were not then excluded from the class of men and women, and considered as things—as chattels personal. The law also includes children—"a son or a daughter." It applies equally to all human beings. Death is the punishment to be inflicted upon the owner of the ox, if, in the opinion of the judges, the case was murder, whether the person killed was bond or free. The law makes no difference.

But the case may not, in the estimation of the judges, be considered murder, nevertheless blame may be attached to the owner of the ox, more or less, according as the evidence shall make appear. And the judges shall amerce him in damages accordingly.

There is, however, a difference in the article of amercement between a freeman and a bondman, but that difference is only in the manner. If there be alleviating circumstances in both cases, a ransom is to be paid. But in the case of the freeman, the amount of ransom is left to the judgment and discretion of the judges. While in the case of the bondman, the price is fixed and always the same—"thirty shekels of silver."

Most likely, the bondman had no family, as the freeman very probably had, and so none to care for him, or suffer injury by his death, except his master; and, therefore, thirty shekels might be supposed, in every case, a sufficient ransom. Besides, the bondman was a type of Christ, which the freeman was not, and the valuing his price at thirty shekels, represented the price at which Christ was valued, when he made himself a bond-servant and was sold for thirty pieces of silver.

8. The only other argument worth notice, brought by the advocates of slavery from the Mosaic law, is found in Exod. xxi. 2—6. It is contended, "that the master's property in a female slave, is here distinctly recognised, and he is allowed to dissolve her marriage—separate her from her husband, and retain her children with herself in perpetual bondage." This is supposed to be analogous to American slavery, and to justify the master in disannulling the marriage relation of the slaves.

Ans. (1.) If it were, as stated by the objector, a law given by God to the Israelites, yet, as many of their laws were peculiar to the Hebrew nation, it will prove nothing to the slaveholders, unless they can show that they have the same laws.

(2.) The ground assumed in the objection is false. The bondman in this case is a Hebrew. He could be bound only six years; the wife furnished him by his master, must have been one of his permanent domestics. He could have had permanent control over no other. We have seen already, that these permanent servants were of the seven nations. They could contract for any length of time even to the jubilee. When the six years' service of the Hebrew expired, the time of his wife's service had not expired according to her contract with her master, made before her marriage, and which her marriage left unimpaired. She must, therefore, fulfil her bargain. But this did not annul the marriage, nor had the master any power to dissolve it. The children were born in his house. They were part of his domestics. They belonged to his family. He was bound by the law to have the males circumcised, and all of them properly educated and instructed, until

they would be of age. Nor was the husband necessarily separated from his wife and family. If he pleased, he could compel his master to retain him in his service until the year of jubilee, and his wife could be kept no longer. "If he plainly said, I love my master, my wife, and my children, I will not go out free," his master was obliged to bring him to the judges, and to the door-post, and bore his ear through with an awl, and he was to be his servant for ever, that is, to the end of the period prescribed by the law, namely, until the year of the jubilee which freed all servants. There was no clause in the law authorizing or even permitting the master to sell either him or her. Even if the husband did not choose to avail himself of this law, what should hinder him from getting service in the neighbourhood, and still, occasionally, enjoy the society of his wife and children? Where then is the likeness between this case and American slavery?

(To be continued.)

RELATIVE POLITICAL STRENGTH OF THE SLAVEHOLDING AND NON-SLAVEHOLDING STATES.

In a speech recently made in the United States Senate by Mr. Calhoun, we find the following statement on this subject:

"Of the twenty-eight States, fourteen are non-slaveholding and fourteen are slaveholding, counting Delaware which is doubtful, as one of the non-slaveholding States. But this equality of strength exists only in the Senate, and is of the most transient character. Already Iowa is a State; but, owing to some domestic calamity, is not yet represented in this body. When she appears here, there will be an addition of two senators to the representatives here of the non-slaveholding States. Already Wisconsin has passed the initiatory stage, and will be here at next session. This will add two more, making a clear majority of four in this body on the side of the non-slaveholding States, who will thus be enabled to sway every branch of this government at their will and pleasure. There are 228 representatives, including Iowa, which is already represented. Of these, 138 are from the non-slaveholding States, and 90 are from what are called the Slave States, giving a majority in the aggregate to the former of 48. In the electoral college there are 168 votes belonging to the non-slaveholding States, and 118 to the slaveholding, giving a majority of 50 to the non-slaveholding. I ask what will be our situation hereafter? there is ample space for twelve or fifteen of the largest description of states in the territories belonging to the United States. Already a law is in course of passage through the other House, creating one north of Wisconsin. There is ample room for another north of Iowa; and another north of that; and then that large region extending on this side of the Rocky mountains from 49 degrees down to the Texan line, which may be set down fairly as an area of twelve and a half degrees of latitude—that extended region of itself is susceptible of having six, seven, or eight large States. To this, add Oregon, which extends from 49 to 42 degrees, which will give four more, and I make a very moderate calculation when I say that, in addition to Iowa and Wisconsin, twelve more States upon the territory already ours—without reference to any acquisitions from Mexico—may be, and will be, shortly added to these United States. How will we then stand? There will be but fourteen on the part of the south—we are to be fixed and limited, for ever—and

twenty-eight on the part of the non-slaveholding states! Twenty-eight! Double our number! And with the same disproportion in the other House and in the electoral college! The government, sir, will be entirely in the hands of the non-slaveholding States—overwhelmingly.

Resolutions have been sent to Congress from the Legislatures of seven different states, one half the entire number of those which are non-slaveholding, Iowa not being counted, protesting against the annexation of any slaveholding territory to the union, and the future admission of any slaveholding states to the union.”

From these facts it appears that the non-slaveholding states have the power to prevent the extension of slavery, and to take such measures as would, without an unconstitutional interference with the sovereignty of the slaveholding states, cause it to languish, and shortly to become extinct in them. But while the anti-slavery feeling has greatly increased of late years, we fear there is not yet enough to lead those who can do it, to exert their influence in favour of the liberation of the poor, oppressed Negro. We have no doubt, however, that a crisis is rapidly approaching, and either the slaveholding states will separate from the union, or measures will be taken which will lead to speedy emancipation. The days of the dreadful system are numbered, and it must soon perish. Those who would escape injury in its overthrow must soon renounce all connexion with it.

ANTI-SLAVERY MOVEMENT.

Some of the Delawareans are endeavouring to procure an abolition of slavery in that State. It appears that the number of slaves at present in it, is but 2,000. Petitions to the Legislature urge this matter. It is believed that on slavery being abolished, a tide of emigration would set in to buy up and improve old and worn out lands, and the million acres supposed to be in Delaware, would be worth five millions of dollars more, as soon as the law is passed.—*Louisville Courier*.



MISCELLANEOUS COMMUNICATIONS.

[For the Banner of the Covenant.]

THE CRY OF THE FAMISHING.

While *we* have bread enough and to spare, the inhabitants of Ireland and the northern districts of Scotland, are suffering the dreadful horrors of famine. The failure of the potato crop on which the great mass of the population depend for subsistence, has left them destitute of their usual food, and of the means to procure a substitute. We were at first inclined to think that the reports which were published were exaggerated, but there is sad evidence that they are strictly true.

The following extract is taken from a letter written by Mr. Cummins, a magistrate of the County of Cork, to the Duke of Wellington, and we are assured that it is only an epitome of the sufferings of the poor starving peasantry in other districts.

“I went on the 15th inst., to Skibbereen, and to give an instance of one townland district which I visited, as an example of the state of the coast district, I shall state simply what I there saw. It is situated on the eastern side of Castlehaven harbour, and is named South

Reen, in the parish of Myross. Being aware that I should have to witness frightful hunger, I provided myself with as much bread as five men could carry, and on reaching the spot I was surprised to find the wretched hamlet apparently deserted. I entered some of the hovels to ascertain the cause, and the scenes that presented themselves were such as no tongue or pen can convey the slightest idea of. In the first, six famishing and ghastly skeletons, to all appearance dead, were huddled in a corner on some filthy straw, their sole covering what seemed a ragged horse-cloth, their wretched legs hanging about, naked above the knees.

"I approached in horror, and found, by a low moaning, they were alive—they were in fever, four children, a woman, and what had once been a man. It is impossible to go through the detail; suffice it to say, that in a few minutes I was surrounded by at least two hundred of such phantoms—such frightful spectres no words can describe. By far the greatest number were delirious, either from famine or fever. Their demoniac yells are still ringing in my ears, and their horrible images are fixed upon my brain. My heart sickens at the recital, but I must go on.

"In another case, decency would forbid what follows, but it must be told. My clothes were nearly torn off in my endeavour to escape from the throng of pestilence around, when my neckcloth was seized from behind by a grip which compelled me to turn. I found myself grasped by a woman with an infant apparently just born in her arms, and the remains of a filthy sack across her loins—the sole covering of herself and babe. The same morning the police opened a house on the adjoining lands, which was observed shut for many days, and two frozen corpses were found lying on the mud floor, half devoured by the rats.

"A mother, herself in fever, was seen the same day to drag out the corpse of her child, a girl about twelve, perfectly naked, and leave it half covered with stones. In another house, within five hundred yards of the cavalry station at Skibbereen, the dispensary doctor found seven wretches unable to move, under the same cloak. One had been dead for many hours, but the others were unable to move either themselves or the corpse."

Equally disheartening is what follows from the Monaghan Standard:

"The state of destitution in this neighbourhood is absolutely frightful. In every street, at every corner, lean and cadaverous beings meet your eye, famine in the face, want in the hollow glance, emaciation in the wasted frame, and yet they do not die. Strange how much suffering the body accustomed to want, can bear before the spirit wings its flight! It has not yet been ascertained how little a man can live on.—Men who fed moderately in other years, are surprised how they are alive, they get so little now. The able-bodied labourer is no longer so—he is haggard and famine-worn. There is no charity amongst those who give ninety per cent. of the alms of the country—the farmers are buying themselves oats; flour is 1s. 6d. per stone, and is sold to buy meal; the horses are starved, and the family, like a vessel in a calm, is on half allowance. The poor-houses are filling with frightful rapidity."

The cry of distress for want of food, which comes from Scotland, though drowned by the greater one from Ireland, is still painful to

hear. We give the following few extracts from letters addressed to the Rev. Dr. M'Leod, Dean of the Chapel Royal, Scotland.

From the Rev. J. Dewar, Parish of Kilmachin.—"There is a painful peculiarity marking our present destitution. In past years of scarcity we could calculate on sure *prospective* relief from the potato crop, at the end of July; but this year there are no potatoes in *store* or *prospect*. Meal must be our sole and entire support. In a word, my own opinion is that there are trials awaiting *us in the Highlands, for the next nine months*, such as neither we nor our fathers ever experienced. Never were the aid and sympathy of a generous public more required than they are this year."

From the Rev. William Frazer, Parish of Ulva.—"I believe it is beyond the power of many individuals to keep themselves in life till summer. It is a common case for me to have an application from a family of six persons, who did not taste food, they say, for two days previously, either for the loan of money, or for what will serve as diet. In short, I give it as my candid opinion, that there will be many deaths here soon, unless something be done immediately."

From David Ross, Esq., Parish of Tobermory.—"I have met with men and women, who declared that they had not tasted food for twenty-four hours; and lately a woman applied to me for relief, who declared that she and her husband both lived on three half pence worth of barley meal for two days. The emaciated forms of men, women and children, may convince the superficial observer, that the distress is deep and general."

Dr. Mackay, in an address detailing the distress in which the Highlands and islands of Scotland are at present plunged, says, of 400,000 souls inhabiting the Highlands, about 60,000 are at this moment totally destitute of daily food, and are supplied by charity; and that number will, in a short time, be doubled. Before next summer arrives, the Highlands and islands of Scotland will contain 300,000 totally dependent upon charity.

It seems that other countries of Europe are also in great, though not equal distress; France, Prussia, Italy, are in a state of such destitution that their inhabitants have not sufficient for their own supply, much less are they able to furnish any relief to others. England is scarcely able to supply her own teeming population. America is looked to, as was Egypt in days of old,—it is from this land succour must be obtained.

The British government appears to be exerting all its energies in this great crisis. Large quantities of grain have been imported, and the poor are supplied either gratuitously or at low prices. Great numbers have been employed on works undertaken for the improvement of the country. Liberal contributions have been made by the members of the Royal family, and the nobility, as well as by numerous private individuals, and by churches and various societies. Yet so great is the evil, that all which has yet been done seems inadequate. More aid is absolutely necessary. *Our country*, which is at present, and has always been, so greatly blessed with the bounties of Providence, has heard the cry of the distress of those, whose fathers were our fathers, and whose present condition may, some day or other, be our condition. A large amount of money has been collected, and a great quantity of grain has been purchased, but that is all that has yet

been done among so many starving millions? We hope that every one who reads these lines, will contribute something, even the smallest amount, if not able to give much. The farmer is now obtaining a high price for his crops, but he should not forget that this arises from the dreadful destitution of other countries; and would it be unreasonable for him to devote all he is receiving *above what he would probably have obtained* for his grain, to the relief of those whose sufferings otherwise will be to his advantage?

When men are perishing for want is not the time to consider whether they are *deserving* persons or not: it is enough that they are *needy*. Reports have been circulated that the peasantry of Ireland are arming all over the country, and purchasing weapons with the very money so generously contributed to keep them from starving. It has been stated on good authority that this is not strictly correct; arms have been purchased, but it is by the gentry or higher classes of farmers, and were it so, that the distress which prevails had caused an unfounded panic, the way to remove it would be to furnish an abundant supply of food. It might very possibly happen that men who expected death by famine would form the purpose to retard their fate as long as possible, even if by doing so, they should deprive their fellow-sufferers of their supply of food, and do it by force of arms. Nor do we think that much, if any, of the money contributed for the relief of the starving, has been obtained by the Popish clergy: this is not likely to happen when the degree of want is so great, and if it did happen in many cases, still it would not justify starving those who acted so foolishly and wickedly. But we are sure these circumstances will not prevent any truly benevolent person from feeling compassion towards those wretched beings, and giving them relief, as far as he is able. "He that hath pity on the poor, lendeth to the Lord, and that which he giveth him he will pay him again."



[For the Banner of the Covenant.]

CONGREGATIONAL LIBRARIES.

About one thousand years ago, in what were then the most civilized nations of Europe, men of the highest rank, in many instances, could neither read nor write. The celebrated emperor Charlemagne, it is said, could not write his own name, and many of the clergy could not subscribe the decrees of councils in which they sat as members. As late as the 14th century, Du Guesclin, the constable of France, one of the greatest men of his age, could neither read nor write. Books were exceedingly scarce; the libraries of some kings did not exceed twenty volumes, and the entire collection of the University of Oxford, before the year 1300 consisted of a few tracts chained or kept in chests in one of the churches. The price of books was so great that none but the wealthy could procure them.

How different is the state of things at present. Now-a-days almost every body can read and write. In our large cities we may observe the dusky porter, as he lounges in his barrow, the market-woman, as she sits by her vegetables or poultry, the mechanic at his fire-side, the man of wealth in his sumptuous parlour, as well as the scholar surrounded by his well stored library, devouring with avidity the printed page. Nearly every body takes and reads a newspaper, or some periodical. Nor do

we find that the reading of any of the classes we have mentioned, is confined to the intelligence of passing events: the taste which has been excited or stimulated by publications of an ephemeral character, craves a more abundant and substantial supply. Hence we see a general desire to obtain and peruse works of a more extended character, and it is rarely that any family is found without more books on the shelf than many crowned monarchs formerly possessed in their libraries.

It would be well if the *excellence* of the publications of the present day corresponded with their *abundance*, but this is far from being the case. From the same fountain, the press, in this instance proceed both sweet water and bitter. Works of the grossest fiction, as well as of true history, those which are moral, instructive, and useful, as well as those which are of the most impure, destructive and hurtful character, all are scattered over the land in myriads. The appetite of the reading public is great, and insatiable, and must be supplied, and there are many who will feed it with that which is most injurious. We have in this country, happily, no censorship of the press, and we must depend on the formation of a sound public opinion, to counteract and circumscribe this great evil. With the numerous instances which are presented to our notice showing the dreadfully injurious influence of some of the publications which are at the present day widely circulated, and with the just foreboding which every thinking person must entertain respecting the future, it will be acknowledged that something must be done to check the torrent of destruction which threatens our land. It is impossible to keep men from reading, and the only thing which can be done is to give them *good* books, and plenty of these. Every district or neighbourhood should have its library, not merely for the young, but also for the old.

We believe that the work of educating the community, properly belongs to the *church*—not in its sectarian forms, but in its great, comprehensive *unity*. We think, therefore, (in connexion with the particular subject to which we are now referring) that each congregation should have a library for the benefit not only of its own members, but of any others who might be willing, under proper conditions, to avail themselves of its advantages. The libraries connected with Sabbath schools do something to meet this want, as the books which are taken home by the children, are in a great number of cases read also by the parents;—but yet a more elevated and comprehensive supply is necessary. Many works which would be of great use to the adult, are, very properly not furnished to the child. Hence there is need for a library for grown persons, as well as for the young.

Several societies have been organized for the purpose of publishing religious works, whose books, generally, are unexceptionable, and exceedingly interesting and instructive. Foremost we would name the Presbyterian Board of Publication, then the American Tract Society, and then the American S. School Union—for many of the books issued by the last named society, are as well adapted to the old as to the young. From the catalogues of these different associations, a large and valuable library might be selected.

In order to establish such libraries as we are recommending, it would be proper to form associations into which might be admitted all persons who were favourable to the object. The subscription should be low, that it might be within the reach of all, but donations in books or

money should also be solicited. The selection of books should be intrusted to a competent person, or persons, and none should be admitted to the collection which were not of an appropriate character.

The distribution of books might take place at such times as would be most convenient. We would not think the Sabbath day suitable for this purpose, and, as it would be causing unnecessary trouble, and, perhaps, great inconvenience, to require a meeting during the working days for this special purpose, it might be a good plan to connect the distribution with the religious meetings which are held in almost every congregation during the week. If there is but one such, in the church or lecture room, there will be no difficulty, and if there are a number in different places, then it might be best to divide the library into as many different parts as there are such meetings, and from time to time to interchange these divisions, till the whole library has been accessible to every such society.

Such is a brief and hurried sketch of a plan for congregational libraries. We will not delay to dwell on the advantages which they would produce; these must be obvious on the slightest reflection. It is not to a *direct* and *opposing* influence we must look for the reformation of society, but rather to one which is *substitutionary* and *preventive*. We do not find that the SPIRIT OF GOD in sanctifying the heart merely keeps out the evil; he excites and developes the good. If we think to effect any thing by merely cleansing the house of the pollutions which may have already existed, we are in error. Unless the *good* occupy the place of the *evil*, we will find *seven* devils will take the place of *one*.

It is of great importance to encourage a love of home—to make it a place of enjoyment. A good book will lead a person to spend the evening under his own roof, when otherwise he would have gone to the tavern, or the lodge, or the division-room. It is the want of such means as we have mentioned, which has kept up so many places of resort, which are either decidedly evil or of doubtful character. Such a mode, too, of spending the time, corresponds to man's nature as an intelligent and moral being, as a candidate for the retributions of an eternal existence. If these libraries be connected with the religious meetings of the church, they will also induce many to attend them, who otherwise would not be there, and they may find further benefit. In short, they will prepare for usefulness here and eternal happiness hereafter.



PERSEVERANCE OF THE SAINTS.

Dr. Nettleton once fell in company with two men who were disputing on the doctrine of the saints' perseverance. As he came into their presence, one of them said, "I believe this doctrine has been the means of filling hell with Christians." "Sir," said Dr. N., "do you believe that God knows all things?" "Certainly I do," said he. "How then do you interpret this text, 'I never knew you?'" said Dr. N. After reflecting a moment, he replied, "The meaning must be, I never knew you as Christians?" "Is that the meaning?" said Dr. N. "Yes, it must be," he replied, "for certainly God knows all things." "Well," said Dr. N., "I presume you are right. Now this is what our Saviour will say to those who, at the last day, shall say to him, 'Lord, Lord, have we not eaten and drunken in thy presence,' &c. Now, when

Saul, and Judas, and Hymeneus, and Philetus, and Demas, and all who you suppose have fallen from grace, shall say to Christ, 'Lord, Lord;'—he will say to them, 'I never knew you'—I never knew you as Christians. Where then are the Christians that are going to hell?"



ECCLESIASTICAL INTELLIGENCE.

PROCEEDINGS OF THE OHIO REFORMED PRESBYTERY IN THE CASE OF REV.

DR. HERON.

In our last number we published a statement taken from the Preacher, in regard to Rev. Dr. Heron, which, we learn with great regret, has been considered as imputing to him sinister motives in his forming a connexion with the Reformed Presbyterian church. Such an idea we would most emphatically disclaim. We have long cherished a high respect for Dr. H., and most heartily welcome him to our ecclesiastical connexion. We published the article in the Preacher without due reflection, and hope that this explanation will serve to remove any unintentional injury which it may have done. With great pleasure we append the following communication from the clerk of the Ohio Presbytery.

At a special meeting of the Ohio presbytery in connexion with the general synod of the Reformed Presbyterian church, held in Massie's creek church, Greene co., Ohio, Jan. 12th, 1847, the Rev. ANDREW HERON, D.D., of the Associate Reformed church, was, on due application, received into the communion of the Reformed Presbyterian church, and as a member of said presbytery. Dr. H., is a worthy, talented and accomplished man and minister of the Lord Jesus Christ. His services are needed, and are willingly devoted, in his official capacity, "to feed the church of God."

Philadelphia,
Feb. 6, 1847.

WILLIAM WILSON,
Clerk of Presbytery.

A Southern Presbyterian Church. The vexed question of slavery which has already divided the Methodist and Baptist churches, begins to threaten a similar result in regard to the Presbyterian church. The Presbytery of Charleston union, which dissented from the excising act of 1837, and has continued disconnected with either of the assemblies, now proposes to form a southern organization, embracing Presbyterians of both schools, and excluding all who are hostile to slavery. While divisions in the church are to be greatly lamented, yet if they are caused by an unwillingness to abandon sinful practices, they should not be opposed. It will doubtless be better that the southern churches should stand alone;—their connexion with the north has hitherto sustained them, and prevented the natural and necessary effects of the unholy practices which they so strongly cherish. Let the experiment of a purely slaveholding church be made in the present state of knowledge and piety in the Christian world, and we are sure the result will be that it will be found that it cannot exist.

Spread of Protestantism in France. During the last three or four years, about 20,000 persons in this country have been rescued from the church of Rome, and are now connected with evangelical congregations. Among the colporteurs employed by the French evangelical society, are 102 converted Roman catholics.

Exactions of the Romish Clergy in Ireland. The London Standard says it has been calculated that the Romish clergy in Ireland receive annually for confessions, the sum of \$1,350,000; for christenings, \$150,000; for unctions and burials, \$270,000; for marriages, \$1,350,000; for prayers for purgatory, \$450,000; for collections at chapels, \$2,410,000; for curate collections, \$101,000; for Government-grant to Maynooth College, \$45,000. Total, \$6,135,550.

Second Associate Reformed Church of Philadelphia. The Rev. J. B. Scouller having resigned the pastoral charge of this congregation, the Rev. Andrew Bower has been called to supply his place, and we understand the invitation has been accepted. Mr. Bower was formerly located at Mercer, in the western part of this state, and took a very active part in the missionary society of that place, by which it will be remembered by most of our readers, Mr. Campbell, our beloved missionary in India, was at first sustained. Mr. B's. talents, zeal, and piety will find an interesting field in his new situation, and we hope his labours will not be in vain. We would most affectionately welcome him to our city, with the hope that his residence here may be as agreeable to himself, as we trust it will be beneficial to others.

MASSACRE OF THE NESTORIANS.—Another ferocious assault has been made upon the Nestorians by a Kurdish Chief, Beder Khan Bey. Thirty-six villages were sacked, plundered, and burnt to the ground, and men, women, and children, put to death by every species of torture which cruelty could invent. Two of the Bishops, at least, and several priests were impaled. Three thousand of the Nestorians, at the lowest calculation, perished in this massacre. The remainder have emigrated to Persia.

AFRICA.—The American Missionaries at the Gahoon have been preparing a grammar of the Mpongwe language, which they consider one of the most perfect of which they have any knowledge. This language is spoken coastwise nearly 200 miles, and how far in the interior is unknown.

MISSIONS.—During the past year the American Baptist Missionary Union has sent out eleven new missionaries. It now supports about 250 missionaries, American and native.

"THE LAND WHICH NO MORTAL MAY KNOW."

Though Earth has full many a beautiful spot,
As the poet or painter may show;
Yet more lovely and beautiful, holy and bright,
To the hopes of the heart, and the spirit's glad sight,
Is the land that no mortal may know.

There the crystalline stream, bursting forth from
the Throne,
Flows on, and for ever will flow;
Its waves, as they roll, are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

And there, on its margin, with leaves ever green,
With its fruits healing sickness and wo,
The fair tree of life! in its glory and pride,
Is fed by the deep, inexhaustible tide
Of the land which no mortal may know.

There, too, are the lost, whom we loved on this
earth,
With whose memories our bosoms yet glow;
Their reliques we gave to the place of the dead,
But their glorified spirits before us have fled,
To the land which no mortal may know.

There, the pale orb of Night, and the fountain of
Day,
Nor beauty nor splendour bestow;
But the presence of HIM, the unchanging I AM,
And the holy, the pure, the immaculate LAMB,
Light the land which no mortal may know.

Oh! who but must pine in this dark vale of tears,
From its clouds and its shadows to go,
To walk in the light of the glory above,
And to share in the peace and the joy and the love,
Of the land which no mortal may know.

Bernard Barton.

THE
Banner of the Covenant.

APRIL, 1847.

PRACTICAL ESSAYS.

[For the Banner of the Covenant.]

“ONLY BELIEVE.”

The Scriptures ascribe a wonderful efficacy to the exercise of *faith*. “All things,” says the Saviour, “are possible to him that believeth;” and again, he assures us that “What things soever we desire when we pray, if we *believe* that we receive them, we shall have them.” This would seem to give a kind of *omnipotence* to faith, and can be recognised as consistent with the character of Deity as alone possessing this attribute, when we reflect that it is only by a divine power working within them that any can exercise faith, and that the result which follows from its exercise, arises from the grace and condescension of Him who has thus bound Himself to do that which, otherwise, none of his creatures could have expected him to perform.

The *faith* which is thus powerful, is not a mere *acknowledgment* of the truths of divine revelation—it is an *appropriation* of the blessings which the LORD JESUS has purchased for his people. The act of faith makes the *sinner* one with the *Saviour*, and hence *all* which the Saviour has, belongs to the sinner, according to his necessity and capacity. It is on this principle that the apostle tells us, “All things are yours, whether Paul, or Apollos, or Cephas, or things present, or things to come, or life or death, all are yours, and ye are CHRIST’S, and CHRIST is God’s.”

Here, then, is the universal and unfailing remedy for all the evils which mankind may suffer. Whatever be their circumstances, all that is necessary, is to exercise this grace of faith, and God has pledged His promise that He will bestow on them relief. There are multitudes of instances in which He has bestowed relief on this ground, and it is impossible that His promise, so definite and solemn, can be broken. Not that we should suppose that even faith is, of itself, any thing *meritorious*, or that, *of itself*, it has any power whatever; the former idea would make *faith, works*, and destroy its very nature, while the latter would be absurd, since the believing that we have or can do any particular thing, will certainly of itself have no effect to put us in possession of, or enable us to perform, that thing. Indeed, we look upon it as one great proof that the gospel is from heaven, that faith in it brings with it this power—if not of God, belief in CHRIST would, no more than belief in man, procure, infallibly any blessing.

What then is to be done in any emergency, or indeed *constantly*? *Only believe*. This is the *panacea* which will heal all the diseases under which we may ever suffer, which will communicate all the strength which we may ever need. Is the *inquiring sinner* ready to

sink into despair when he considers his guilt, and the holiness and justice and power of the God whom he has offended? What must he do? Not many different things—not “some great thing”—no,—*Only believe*: this will remove the burden, this will break the shackles—this will bring his soul out of prison—this will make him rejoice in the liberty, the light, the love of heaven. Is, again, the *desponding saint* almost overwhelmed with waves of affliction which rage around him, does deep call unto deep, does he seem so shut up that there is no evasion for him? What then? *Only believe*. This will change the storm into a calm—this will cause the darkness to be light about him; this will make his course be as the path of the just, shining more and more unto the perfect day. Whatever then may be our condition, whatever may be our need, let us **ONLY BELIEVE**.



[For the Banner of the Covenant.]

GLEANINGS.—NO. 2.

Curious Calculation.—The following curious calculation is worth preserving. It is to be found, we believe, in some complete editions of the Bible, but is not generally known:—

THE OLD AND NEW TESTAMENTS DISSECTED.

	In the Old.	In the New.	Total.
Books,	39	27	66
Chapters, . . .	929	260	1,189
Verses,	23,214	7,959	31,173
Words,	592,439	181,253	773,692
Letters. . . .	2,728,100	838,380	3,566,480

Old Testament.

The middle book is Proverbs. The middle chapter is Job xxix. The middle verse is 2 Chronicles xx., between the 17th and 18th verses. The least verse is 1 Chronicles i., 25th verse.

New Testament.

The middle book is 2 Thessalonians. The middle chapter is between the xiii. and xiv. Romans. The middle verse is Acts xvii., 17th verse. The least verse is John xi., 35th verse.

Old and New Testaments.

The middle chapter and the least in the Bible is Psalm cxvii. The middle verse is Psalm cxviii. 8th verse. The middle line is in 2 Chronicles iv., 16th verse. The word **AND** occurs in the Old Testament 35,543 times, and in the New Testament, 10,684 times. The word **JEHOVAH** occurs 6,855 times.

The 21st verse of the vii. chapter of Ezra contains all the letters of the alphabet. The xix. chapter of 2 Kings and xxxvii. of Isaiah, are alike.

Cicero in his treatise on old age says, that man is a sentinel placed on his post by God—the great commander of the world—nor can he honourably leave his post until his commander takes him from it.

Knowledge of Christ.—How dry and sapless are the voluminous discourses of philosophers compared with this sentence—“This is a

faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." Well might St. Paul then say, that he determined to know nothing but Christ, and him crucified. Christ crucified is the library which triumphant souls will be studying to all eternity. This is the true medicine of the soul, which cures all its maladies and distempers. Other knowledge makes men's minds giddy and turgid; this settles and composes them to the truest view of themselves, and thereby to humiliation and sobriety: other knowledge leaves men's hearts as it found them; this purifies and makes them better.—*Bishop Stillingfleet.*

Abroad and at home.—A gentleman who had been conspicuous in aiding a missionary collection, was met the following day by one of dissimilar habits, who chided him for the absurd eccentricity of which he deemed him guilty, in giving to such an object, and in such profusion. It was preposterous, he said, to be sending heaps of money abroad, to be spent no one knew how, while there were so many unemployed, starving poor of —. "I will give £ — to the poor of —, if you will give an equal sum," said the Christian friend. "I did not mean that," replied the objector; "but," continued he, "if you must go from home, why so far? Think of the miserable poor of Ireland." "I will give £ — to the poor of Ireland, if you will do the same." "I did not mean that either," was the reply. No, it is neither this nor that, which this class of objectors exactly mean; but, simply to veil their criminal parsimony by excepting against the proceedings of liberal men whom, if they cannot condemn, they must, for very shame, in some degree imitate.

The dying Christian.—O how refreshing, delightful, encouraging to us on our way to Zion, to perceive around us those who are "living unto the Lord," with their eyes and hearts fixed upon the heavenly inheritance. And O still happier sight, and yet an awful rejoicing, to behold a brother "dying unto the Lord;" to witness the triumph of our holy faith in nature's last hour, and Satan's last buffeting; to observe the trophies of divine love adorning and cheering the melancholy bed—the tranquil smile, the unwearied trust, the patient, contented, thankful resignation, the uplifted hand and eye, the illuminated countenance, the peaceful spirit all the while ready to wing its flight. Go, boastful science! go, vain philosophy! and visit the death-beds of your votaries; mark well the doubts and fears betraying themselves under the mask of a bold profession; mark the impatience and vexation, the present burden and the miserable foreboding; go and discover your infidel champions, the proud Goliaths of your kingdom, trembling and quailing under the lifted stroke of death, and despairing under the load of unforgiven sin, under the terrors of an avenging God. Go to your despisers of the crucified Jesus, to those who have been too wise to seek or too busy to find him; see them, as I have seen, stretching out their hands in agony, and saying, "Is there no one to save a fellow-creature from destruction?" Then, when ye are sickened with such scenes, repair to the bed-side of a departing saint, and see how a Christian can die. Go and study a lesson more instructive and more precious than all your pages of human lore and learning; go and learn from a lovely example, how to live and how to die.—*Rev. I. Slade.*

We do not pray enough.—Felix Neff once made the following comparison:—"When a pump is frequently used, but little pains are necessary to have water; the water pours out at the first stroke, because it is high. But if the pump has not been used for a long time, the water gets low, and when you want it, you must pump a long while, and the water comes only after great efforts. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the water in the well gets low."

The patient Christian.—Under the pressure of any affliction, "Thy will be done," as it is the patient Christian's unceasing prayer, so is it the ground of his unvarying practice. In this brief petition he finds his whole duty comprised and expressed. It is the unprompted request of his lips—it is the motto inscribed on his heart—it is the principle which regulates his life—it is the voice which says to the stormy passions, "Peace, be still!" Let others expostulate, he submits; nay, even submission does not adequately express his feelings. We frequently submit, not so much from duty, as from necessity; we submit, because we cannot help ourselves. Resignation sometimes may be mere acquiescence in the sovereignty, rather than conviction of the wisdom and goodness of God; while the patient Christian not only yields to the dispensation, but adores the Dispenser. He not only submits to the blow, but vindicates the hand which inflicts it: "The Lord is righteous in all his ways." He refers to the chastisement as a proof of the affection of the Chastiser: "I know that in very faithfulness thou hast caused me to be afflicted." He recurs to the thoughtlessness of his former prosperity: "Before I was afflicted, I went astray," and alludes to the trial less as a punishment than a parental correction. If he prays for a removal of the present suffering, he prays also that it may not be removed from him until it has been sanctified to him. He will not even part from the trial until he has laid hold on the benefit.—*Hannah More.* A.



HOW TO PROSPER IN BUSINESS.

In the first place, make up your mind to accomplish whatever you undertake, decide upon some particular employment, persevere in it. All difficulties are overcome by diligence and assiduity.

Be not afraid to work with your own hands, and diligently too. "A cat in gloves catches no mice." "He who remains in the mill grinds, not he who goes and comes."

Attend to your own business, and never trust it to another. "A pot that belongs to many, is ill stirred and worse boiled."

Be frugal. "That which will not make a pot, will make a pot-lid." "Save the pence, and the pounds will take care of themselves."

Be abstemious. "Who dainties love, shall beggars prove."

Rise early. "The sleeping fox catches no poultry." "Plough deep while sluggards sleep, and you will have corn to sell and keep."

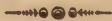
Treat every one with respect and civility. "Every thing is gained, and nothing lost by courtesy." "Good manners ensure success."

Never anticipate wealth from any other source than labour: especially never place dependence upon becoming the possessor of an inheritance.

"He who waits for dead men's shoes, may have to go for a long time barefoot." "He who runs after a shadow, has a wearisome race."

Above all things never despair. "God is where He was." "Heaven helps those who help themselves."

To which we would add, Be honest. "Honesty is the best policy." And take as a brief, comprehensive summary of the whole, the words of the apostle, "Be diligent in business, fervent in spirit, serving the Lord."



LUCK.

Rev. H. W. Beecher says in one of his lectures:—"I may here, as well as any where, impart the secret of *good* and *bad luck*. There are men who, supposing Providence to have an implacable spite against them, bemoan in the poverty of a wretched old age the misfortunes of their lives. Luck for ever ran against them and for others. One, with a good profession, lost his luck in the river, where he idled away his time a-fishing, when he should have been in his office. Another, with a good trade, perpetually burnt up his luck by his hot temper, which provoked his employers to leave him. Another, with a lucrative business, lost his luck by amazing diligence at every thing but his business. Another, who steadily followed his trade, as steadily followed his bottle. Another, who was honest and constant at his work, erred by perpetual misjudgments; he lacked discretion. Hundreds lose their luck by endorsing; by sanguine speculations; by trusting fraudulent men; and by dishonest gains. A man never has good luck who has a bad wife. I never knew an early-rising, hard-working, prudent man, careful of his earnings, and strictly honest, who complained of bad luck. A good character, good habits, and iron industry are impregnable to the assaults of all the ill luck that fools ever dreamed of. But when I see a tatterdemalion, creeping out of a grocery late in the afternoon, with his hands stuck into his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck, for the worst of all luck is to be a sluggard, a knave, or a tippler."



THE GENTLEMAN AT CHURCH may be known by the following marks:—

1. Comes in good season, so as neither to interrupt the pastor nor congregation by a late arrival.
2. Does not stop upon the steps or in the vestibule, either to gape at the ladies, salute friends, or display his colloquial powers.
3. Opens and shuts the door gently, and walks deliberately up the aisle or gallery stairs, and gets to his seat as quietly, and by making as few people remove as possible.
4. Takes his place either in the back part of the seat, or steps out into the aisle when any one wishes to pass in, and never thinks of such a thing as making people crowd past him, while keeping his place in the seat.
5. Is always attentive to strangers, and gives up his seat to such; seeking another for himself.
6. Never, unless in case of illness, gets up and goes out in time of

service. But if necessity compels him to do so, goes so quietly that his very manner is an apology for the act.

7. Does not engage in conversation before commencement of service.

8. Does not whisper, or laugh, or eat fruit in the house of God, or lounge.

9. Does not rush out of church like a tramping horse the moment a benediction is pronounced, but retires slowly in a noiseless, quiet manner.

10. Does all he can by precept and example to promote decorum in others.



HISTORICAL SKETCHES.

THE COVENANTERS.

(Concluded from page 83.)

His command was instantly executed; while Mary, in a fit of distraction, flew up to her father, cast her arms round his neck, and kissed him with the most heart-rending affection.

"My father, my father, I am your murderess! I will die with you! Ye cruel-hearted men, will none of you save him from this bloody death?"

"My dear Mary, may God protect you and send you a happier lot than mine," was all that the unhappy parent could articulate. He was then torn from her with violence, and hurried out to the green before the house. Mary, on this separation, fell into a short swoon; on awaking from which, she found herself in the chamber with no one except Graham. His face was flushed with anger, and he walked impatiently up and down. By a sudden impulse she ran to the window, and the first sight which caught her eye, was her father kneeling down, and opposite to him the four troopers, seemingly waiting for the signal of Clobberton, who looked intently at his watch. At this terrifying spectacle, and in an agony of desperation, she threw herself on her knees before the soldier.

"Young man—young man, save my father's life! O try, at least, to save him! I will love you, and work for you, and be your servant for ever! Blessings on your kind heart, you will do it—yes, you will do it!" And she rose up and threw her arms round his neck, and kissed him on the cheek. A tear rolled from Graham's manly eye, and his soul was moved with compassion for the lovely being who clung to him and implored him so feelingly. He turned an instant to the window. "Let me go, my dear—the accursed miscreant is putting up his watch and has told them to present; there is not a second to lose." Without saying another word, he unslung his carbine, rushed to the open air—and shot Clobberton dead on the spot.

The troopers were confounded at this sudden action. They lowered the weapons which they had that instant raised to their shoulders, and stood for some time gazing confusedly at each other—then at Graham—then at the body of their Captain. When they recovered their self-possession, they raised up the latter to see if any spark of life remained. He was perfectly dead. After a brief consultation, the troopers decided on liberating Hamilton and arresting Graham.

"I see, comrades, you are agreed to let the old fool go unharmed,"

said Ross. Then walking up to Allan who still knelt—his daughter with her arms around him, awaiting in terrible suspense the result of their deliberation—"Get up," said he, "and bless your stars; but take care, in future, of your treasonable covenanting tricks under the cloak of charity. It is not every day you will get a young fellow to shoot your executioner and save your life. As for you, Graham," turning to his companion, "I hold you prisoner. You must accompany us to head-quarters, and there take your trial for this business. You have committed a black murder on the body of your officer; and if we failed to bring you up, old Dalzell would have us shot like so many geese the minute after."

Graham's carbine and pistols were immediately taken from him, and his hands tied behind his back by the remaining troopers. "Farewell, young woman," said he to Mary, who looked at him with tears of gratitude, "farewell! I have saved your father's life and forfeited my own: don't forget Jack Graham." The unfortunate girl was distracted at this heart-rending sight, and she rushed forward to entreat his guards to give him liberty. One of them presented his carbine at her. "Haven't we spared your father's life, and you would have us connive at the escape of a murderer, to the risk of our own necks!" "Do not distress yourself about me, my sweet girl," cried Graham—"farewell, once more!" And she turned back weeping, while the troopers held their way towards the western outlet of the valley.

Mary was too generous to be happy in the safety of her father, when that was bought with the life of his brave deliverer. When Graham was taken away, she felt a pang as if he had been led to execution. Instead, therefore, of indulging in selfish congratulation, her whole soul was taken up in the romantic and apparently hopeless scheme of extricating him from his danger. There was not a moment to lose; and she asked her father if he could think of any way in which a rescue might be attempted.

"Mary, my dear, I know of none," was his answer. "We live far from any house, and before assistance could be procured, they would be miles beyond our reach."

"Yes, father, there is a chance," said she with impatience. "Gallop over to Allaster Wilson's on the other side of the hills. He is a strong and determined man, and, as well as some of his near neighbours, is accustomed to contest. You know he fought desperately at Drumclog; and though he blamed you for not joining the cause, he will not be loth to assist in this bitter extremity."

Allan, at these words, started up as if awakened from a reverie. "That will do, my dear bairn. I never thought of it; but your understanding is quicker than mine. I shall get out the horse; follow me on foot, as hard as you can."

This was the work of a minute. The horse was brought from the stable, and Allan lashed him to his full speed across the moor. Most fortunately he arrived at Allaster's house as the latter was on the point of leaving it. He carried a musket over his shoulder, and a huge claymore hung down from a belt girded around his waist. "You have just come in time," said this stern son of the covenant, after Allan had briefly related to him what had happened. "I am on my way to hear that precious saint, Mr. Hervey, hold forth. You see I am armed to defend myself against temporal foes, and so are many others of my

friends and brethren in God, who will be present on that blessed occasion. Come away, Allan Hamilton: you are one of the timid and faint-hearted flock of Jacob, but we will aid you as you wish, and peradventure save the young man who has done you such a good turn."

They went on swiftly to a retired spot at the distance of half a mile: it was a small glen nearly surrounded with rocks. There they beheld the Rev. Mr. Hervey standing upon a mound of earth, and preaching to a congregation, the greater part of the males of which were armed with muskets, swords, or pikes; they formed, as it were, the outworks of the assembly, the women, old men, and children being placed in the centre. These were a few of the devoted Christians who, from the rocks and caves of their native land, sent up their fearless voices to heaven—who, disowning the spiritual authority of a tyrannical government, thought it nowise unbecoming or treasonable to oppose the strong arm of lawless power with its own weapons, and who finally triumphed in the glorious contest, establishing that pure religion for which posterity has proved, alas, too ungrateful! In the pressing urgency of the case, Allaster did not hesitate to go up to the minister in the midst of his discourse. Such interruptions indeed were common in these distracted times, when it was necessary to skulk from place to place, and perform divine worship as if it were an act of treason against the state. Mr. Hervey made known to his flock in a few words what had been communicated to him, taking care to applaud highly the scheme proposed by Wilson. There was no time to be lost, and under the guidance of Allaster, the whole of the assemblage hurried to a gorge of the mountains through which the troopers must necessarily pass. As the route of the latter was circuitous, time was allowed to this sagacious leader to arrange his forces. This he did by placing all the armed men, about twenty-five in number, in two lines across the pass. Those who were not armed, together with the women and children, were sent to the rear. When therefore the soldiers came up, they found to their surprise a formidable body ready to dispute the passage.

"What means this interruption?" said Ross, who acted the part of spokesman to the rest. Whereupon Mr. Hervey advanced in front—"Release," said he, "that young man whom ye have in bonds."

"Release him!" replied Ross. "Would you have us release a murderer? Are you aware that he has shot his officer?"

"I am aware of it," Mr. Hervey answered, "and I blame him not for the deed. Stand forth, Allan Hamilton, and say if that is the soldier who saved your life—and you, Mary Hamilton, stand forth likewise."

Both, to the astonishment of the soldiers, came in front of the crowd. "That," said Allan, "is the man, and may God bless him for his humanity." "It is the same," cried his daughter, "I saw him with these eyes shoot the cruel Clobberton. On my knees I begged him to sue for mercy, and his kind heart had pity upon me, and saved my father."

"Soldiers," said Mr. Hervey, "I have nothing more to say to you. That young man has slain your captain, but he has done no murder. His deed was justifiable; yea, it was praiseworthy, in so far as it saved an upright man, and rid the earth of a cruel persecutor. Deliver him up and go away in peace, or peradventure ye may fare ill among these armed men who stand before you."

The troopers consulted together for a short time, and seeing that resistance would be utter madness against such odds, they reluctantly let go their prisoner. The first person who came up to him was Mary Hamilton. She loosened the cords that tied him, and presented him with conscious pride to those of her own sex who were assembled round.

"Good bye, Graham!" cried Ross, with a sneer. "You have bit us once, but it will puzzle you to do so again. We shall soon *harry* you and your puritanical friends from your strongholds. An ell of strong hemp is in readiness for you at the Grassmarket of Edinburg. Take my defiance for a knave, as you are!" added he, with an imprecation.

He had scarcely pronounced the last sentence, when Graham unsheathed the weapon which hung at his side, sprang from the middle of the crowd, and stood before his defier. "Ross, you have challenged me, and you shall abide it—draw!" Here there was an instantaneous movement among the covenanters, who rushed in between the two fierce soldiers who stood with their naked weapons, their eyes glancing fire at each other. Mary Hamilton screamed aloud with terror, and cries of "separate them!" were heard from all the women. Mr. Hervey came forward and entreated them to put up their swords, and he was seconded by most of the old men; but all entreaties were in vain. They stood fronting each other, and only waiting for free ground to commence their desperate game. "Let me alone," said Graham furiously, to some who were attempting to draw him back; "am I to be bearded to my teeth by that swaggering ruffian?" "Come on," cried Ross, with the most insulting derision, "you or any one of your canting crew—or a dozen of you, one after the other." "Let Graham go," was heard from the deep stern voice of Allaster Wilson; "let him go, or I will meet that man with my own weapon. Mr. Hervey, your advice is dear to us all, and well do we know that the blood of God's creatures must not be shed in vain; but has not that man of blood openly defied us, and shall we hinder our champion from going forward to meet him? No, let them join in combat and try which is the better cause. If the challenger overcomes, we shall do him no harm, but let him depart in peace; if he be overcome, let him rue the consequences of his insolence."

This proposition, though violently opposed by the women and the aged part of the crowd, met the entire approbation of the young men. Each felt himself personally insulted, and allowed, for a time, the turbulent passions of his nature to get the better of every milder feeling. A space of ground was immediately cleared for the combat, the friends of Ross being allowed to arrange matters as they thought fit. They went about it with a coolness and precision which showed that to them this sort of pastime was nothing new. "All is right—fall on," was their cry, and in a moment, the combatants met in the area. The three troopers looked on with characteristic *sans froid*, but it was otherwise with the rest of the by-standers, who gazed upon the scene with the most intense interest. Some of the females turned away their eyes from it, and among them Mary Hamilton, who almost sank to the earth, and was with difficulty supported by her father.

The combat was desperate, for the men were of powerful strength, and of tried courage and skill in their weapons. The blows were parried for some time on both sides with consummate address, and neither

could be said to have the advantage. At length, after contending fiercely, Ross exhibited signs of exhaustion—neither guarding himself, nor assaulting his opponent so vigorously as at first. Graham, on noticing this, redoubled his efforts. He acted now wholly on the offensive, sending blow after blow with the rapidity of lightning. His last and most desperate stroke was made at the head of his enemy. The sword of the latter, which was held up in a masterly manner to receive it, was beat down by Graham's weapon, which descended forcibly upon his helmet. This blow proved decisive, and Ross fell senseless upon the ground. His conqueror immediately wrested the weapon from him, while a shout was set up by the crowd in token of victory. The troopers looked mortified at this result of the duel, which was by them evidently unexpected. Their first care was to raise up their fellow-comrade. On examination, no wound was perceived upon his head. His helmet had been penetrated by the sword, which however did not go further. His own weapon had contributed to deaden the blow, by partially arresting that of Graham in its furious descent. It was this only which saved his life. In a few minutes he so far recovered as to get up and look around him. The first object which struck him, was his opponent standing in the ring wiping his forehead.

"Well, Ross," said one of his companions, "I always took you to be the best swordsman in the regiment; but I think you have met your match."

"My match? confound me!" returned the vanquished man, "I thought I would have made mince-meat of him. There, for three years, have I had the character of being one of the best men in the army at my weapon, and here is all this good name taken out of me in a trice. How mortifying—and to lose my good sword too!"

"Here is your sword, Ross, and keep it," said Graham. "You have behaved like a brave man; and I honour such a fellow, whether he be my friend or foe. Only don't go on with your insolent bragging—that is all the advice I have to give you; nor call any man a knave till you have good proof that he is so."

"Well, well, Graham," answered the other, "I retract what I said; I have a better opinion of you than I had ten minutes ago. Take care of old Dalzell—his *lamb*s will be after you, and you had better keep out of the way. Take this advice in return for my weapon which you have given me back. It would, after all, be a pity to tuck up such a pretty fellow as you are; although I would care very little to see your long-faced acquaintances there dangling by the necks. Give us your hand for old fellowship, and change your quarters as soon as you choose. Good bye." So saying, he and his three comrades departed.

After these doings, it was considered imprudent for the principal actors to remain longer in this quarter. Mr. Hervey retired about twenty miles to the northward, in company with Allan Hamilton and his daughter, and Allaster Wilson. Graham went by a circuitous route to Argyleshire, where he secreted himself so judiciously, that though the agents of government received information of his being in that county, they could never manage to lay hands upon him. These steps were prudent in all parties, for the very day after the rescue, a strong body of dragoons was sent to the Lowthers, to apprehend the above-named persons. They behaved with great cruelty, burning the cottages of numbers of the inhabitants, and destroying their cattle. They

searched Allan Hamilton's house, took from it every thing that could be easily carried away, and such of his cattle as were found on the premises. Among other things, they carried off the body of the sanguinary Clobberton, which they found in the spot where it had been left, and interred it in Lanark-churchyard with military honours. None of the individuals, however, whom they sought for, were found.

For a short time after this, the persecution raged with great violence in the south of Lanarkshire; but happier days were beginning to dawn, and the arrival of king William and dethronement of the bigoted James put an end to such scenes of cruelty. When these events occurred, the persecuted came forth from their hiding-places. Mr. Hervey, among others, returned to the Lowthers, and enjoyed many happy days in this seat of his ministry and trials. Allan and his daughter were among the first to make their appearance. Their house soon recovered its former comfort, and in the course of time, every worldly concern went well with them. Mary, however, for a month or more after their return, did not feel entirely satisfied. She was duller than was her wont, and neither she nor her father could give any explanation why it should be so. At this time a tall young man paid them a visit, and, strange to say, she became perfectly happy. This visitor was no other than the wild fighting fellow, Graham,—now perfectly reformed from his former evil courses, by separation from his profligate companions, and by the better company and principles with which his late troubles had made him acquainted.

A few words more will end our story. This bold trooper and the beautiful daughter of Allan Hamilton were seen five weeks thereafter going to church as man and wife. It was allowed that they were the handsomest couple ever seen in the Lowthers. Graham proved a kind husband, and it is hardly necessary to state that Mary was a most affectionate and exemplary wife. Allan Hamilton attained a happy old age, and saw his grand-children ripening into fair promise around him. His daughter, many years after his death, used to repeat to them the story of his danger and escape which we have here imperfectly related. The tale is not fictitious. It is handed down in tradition over the middle and upper wards of Lanarkshire, and with a consistency which leaves no doubt of its truth.



ANTI-SLAVERY.

SLAVERY CONTRARY TO THE BIBLE.

(Concluded from p. 90.)

Passing over other arguments offered in support of slavery from the Mosaic economy, as frivolous, and all of them reflecting upon the justice of God, we proceed to notice those attempted to be brought from the New Testament in behalf of the unhallowed traffic in human flesh.

All that we have seen on this subject, may be reduced to the following:—

I. *Christ and his Apostles no where condemned it.*

II. *The writings of the Apostles recognise and sanction it.*

Both these positions we believe to be utterly false—slanders on the good name and character of Christ and his apostles. In relation to the first of these, we answer,

1. That slavery in its worst forms existed in heathen Rome, and was not specifically mentioned and condemned by Christ and his apostles, is no proof that they approved of it. Their silence, if it prove any thing, will prove more than the advocates of slavery wish. Its worst forms among the Romans, all the writers in favour of slavery condemn. I have never seen one who will justify the master's absolute power of life and death at pleasure over his slave, or say that it was right to throw unoffending men into the fish-ponds, or cut them in pieces to feed the fishes. Every one will say, it was monstrous cruelty—horrible wickedness. Yet I nowhere find Christ or his apostles saying, "Do not, ye cruel masters, throw your slaves into the fish-ponds—do not cut them in pieces to feed the fishes." Therefore, according to the objector's argument, Christ and his apostles sanctioned the brutal deed! "Oh, shame! where is thy blush?" Did ever Voltaire, Hume, Bolingbroke, or even the infamous Thomas Paine, insult the Saviour thus?

2. But, if all the parts of slavery be condemned by Christ and his apostles, then is slavery condemned by them?

Where is the member, or lineament, or feature of its ungainly form, but Christ and his apostles condemn? What is slavery but a congeries of injustice, robbery and oppression, against all of which, the denunciations of Christ and his apostles are pointedly directed?

II. *The writings of the Apostles recognise and sanction slavery.*

This they endeavour to prove,

1. From the case of Onesimus, the slave (so called) of Philemon—sent back by Paul to his master. The relation of master and slave (say they) was here recognised. Philemon and Onesimus were both members of the church, and slavery is sustained.

Ans. It is astonishing that this case is so much relied on by the advocates of slavery, when every circumstance about it is evidently against them.

(1.) If Onesimus had been the property of Philemon, how could Paul have "retained" him, verse 13, which he plainly assumes he might have done, and his sending him back is an act of courtesy. Onesimus could not, therefore, have been Philemon's slave. He had been his servant, and had run away from his master, and, it appears, had wronged him also. Paul alludes to this, and becomes security for paying the damages. This seems to be all the claim that Paul acknowledges to Philemon in his servant. But,

(2.) Paul supposes Onesimus might be in debt to his master. This is distinct from wronging him. Verse 18: "If he hath wronged thee, or *oweth* thee aught." The supposition that Onesimus might be in debt to his master, forbids the idea of his being a slave. Can slaves contract debts? "A slave is one who is in the power of a master to whom he belongs—the master may sell him—dispose of his person, his industry, and his labour—he can do nothing, possess nothing, nor acquire any thing, but what must belong to his master." Can a *thing* like that get in debt? Can his master get in debt to himself? All that the slave *is* and *has*, belongs to his master, as a "chattel personal," or as his ox or his horse. Can they get in debt to their master? But, according to the supposition of the apostle, Onesimus was one who might *wrong* or *owe* his master. Then he could not have been a slave. But further, verse 16, Paul exhorts Philemon to receive Onesimus in a

character superior even to a servant—"a brother beloved." And he claims the right of enjoining this as a Christian minister—"receive him." How ridiculous to enjoin, or even to ask a slaveholder, to receive a returning runaway slave. Have they to be coaxed to receive them back in South Carolina or Virginia? And,

(3.) If a slave, what right had Paul to enjoin it upon his master to receive him, not as a slave, but as a "brother beloved?" What an insult to such men as have their feelings shocked at even the proposal to receive an accredited public agent from a nation that had been slaves! It is evident that Onesimus was not the slave of Philemon, but a servant who had not complied with the terms of his bargain. But,

(4.) If he had been a slave to Philemon, what is gained as proof that church-members were allowed by the apostle to hold slaves? If Onesimus had been a slave, he is to be so no longer: verse 16. Converted Philemon would hold no slave, because contrary to the genius and spirit of that gospel which he had embraced. Much less would he hold converted Onesimus as a slave. Of this Paul seems to have no doubt. He says, "If thou count me therefore a partner, receive him as myself:" verse 17. Did Paul mean to say that he himself was Philemon's slave? This would make out a strange case. "Receive him as myself." Receive him as a slave, say the advocates of slavery—"as myself," says Paul. Then, as they were both in the same category, Paul, too, would be Philemon's slave. Again: "Not as a servant," says the apostle, "but above a servant," that is, according to the objector's explanation, "not as a slave, but above a slave." And yet the whole force of the argument is, that he was still to be Philemon's slave! Such is the contradictory jargon into which slavery turns the word of God.

2. The directions given by the apostle to the servants under the yoke, and to such as had believing masters, 1 Tim. vi. 1, 2, are urged as proofs that slavery existed in the Christian church with the approbation of the apostle Paul.

Ans. The argument deducible from this passage is evidently on the other side.

(1.) Two classes of masters are here described and contrasted, and likewise two classes of servants. The one class of masters are denominated *unbelieving*, that is, they are unconverted heathens. The other class are called *believing*—converted from heathenism to Christianity. The servants of the former are "under the yoke"—they are voluntary servants, and not slaves.

There is no word in the Greek, that answers exactly to our English word *slave*, signifying that peculiar kind of a servant, and no other. In this it resembles the Hebrew. As the word *obed* in Hebrew, so the word *δουλος* in Greek, means any kind of a servant. The radical meaning is *servant*. It is applied in the New Testament to those employed in the lowest menial services—ploughing, or feeding cattle: Luke xvii. 7. It is also applied to the highest and most honourable offices—to the apostles, Paul, Peter, James, and Jude—to Moses: Rev. xv. 3,—to a holy angel: Rev. xix. 10,—and even to the Lord Jesus Christ: Phil. ii. 7. He never did take the form of a slave; for he was the voluntary servant of God the Father. Nor are any of his apostles, or faithful servants, slaves to him. They are all brought into the glorious liberty of the sons of God—that liberty wherewith Christ hath

made them free. They are voluntary servants, and not slaves. When slave is intended, therefore, it cannot be known by the bare word, *δουλος*. It must be gathered from the connexion, or from circumstances, or some explanatory adjunct, or by some other word with a figurative meaning, as in Rev. xviii. 13, *σωμάτων*, bodies, as if they were mere things, goods, or chattels. This word, our translators rendered *slaves*, but the word, *δουλος*, never.

We have no difficulty, however, in ascertaining the meaning of the word, *δουλος*, in the first verse. It is accompanied with the badge of slavery—"the yoke." When the Romans reduced their enemies to complete submission, if they intended to degrade, and entirely deprive them of their liberty, they obliged them to pass under the yoke.* This was tantamount to making them slaves. At least it was treating them as such. A servant "under the yoke," is therefore a slave—a servant in a state of slavery. Directions are given to the Christian slave in such a condition, but not a word recognising the master's right to keep him in that condition. He is directed to "count his master worthy of all honour, that the name of God and his doctrine be not blasphemed," namely, by the unbelieving master, who, if the Christian slaves were refractory and disrespectful, would lay the blame on their religion, and the God who enjoined it. Patient submission to injuries, while it recommends the Christian religion, gives no right to the persons who inflict these injuries. Not forbidding him to take the coat, who had already robbed you of your cloak, certainly gave the robber no right either to the one or to the other.

Another kind of a servant, and another kind of a master, are also mentioned by the apostle in the second verse; and these are contrasted with the former. This is evident both from the adversative particle, "*δε*," *but*, improperly translated "and," with which the verse commences, and from the fact that *no yoke* is mentioned here under which the servants are as in the former case. To force into the antecedent "*υπο ζυγον*," *under the yoke*, is an outrage upon the construction of the sentence. *Δουλοι*, is evidently the antecedent. The servants are plainly another class, such servants as believing masters would have, and these could not be slaves. Believing masters would obey the apostolic injunction, "Masters, give unto your servants that which is just and equal:" Col. iv. 1. That which is just, is freedom to a man who has not forfeited his liberty by crime, and that which is equal, is a due reward for his work. Both of which are inconsistent with slavery. A believing master, therefore, could hold no slaves. Besides,

The reasons adduced by the apostle urging the servants cheerfully to obey these believing masters, are of a different kind from those presented to the slave. They are not to *despise* their masters, because they are brethren. Christianity does not despise those relations that are sanctioned by the law of nature, such as masters and voluntary servants, while the relation of master and slave has no foundation there. Indeed, it would seem perfectly idle to exhort a slave not to *despise* his master. It would be attaching an importance to the slave, which the

* "The yoke is formed of three spears, two being fixed upright in the ground, and the other tied across between the upper ends of them. Under this yoke the dictator sent the *Æquani*."—*Tit. Liv. Book 3, chap. 8.*

Slavery, or bondage, is called a yoke in Scripture: Levit. xxvi. 13; Isaiah ix. 4, and x. 27.

owner of the *property* would turn to ridicule. His horse or his ass *despise* him! Common sense would say, that the exhortation would imply, that "the relation of a Christian servant to a Christian master, is not incompatible with the gospel, therefore serve him willingly, although you are no longer *under the yoke*—your service is now voluntary—you might leave him, but do not despise him—do not decline the service of such a master, and the rather because he is a brother—*faithful*, and will not wrong you—*beloved* of God and his fellow Christians, and *partaker* of the same spiritual benefit with yourself." The last clause will bear another, and probably a preferable translation; namely, *recompensing the well-doing* of the servant—not defrauding the servant who has served him well, but giving him wages for his work.* How inapplicable to the character of a slaveholder with his slave!

Finally: No apostle, inspired as he was by the Spirit of Christ, could give a precept at war with the command given by the Saviour himself, "Whatsoever ye would that men should do to you, do ye even so to them;" which never can be reconciled with slavery, unless we can find men willing that others should make them slaves. A man who desires, and is in need of employment, will readily desire to be made a hired servant; but who would wish to be made a slave? There is, then, no proof that there was slavery in the primitive church, or that either Christ or his apostles admitted slaveholders, continuing such, into their

* The meaning given to the original word, *αντιλαμβανομενοι*, in our translation, is quite unusual. Indeed, it is not remembered that it is so rendered in any other place in the New Testament. If rendered actively, as it is elsewhere, it would signify remunerating, or recompensing. It may be argued that the participle is in the passive voice, and cannot be taken actively. But it may be in the middle voice, for they are the same, and then it may signify actively. And the presumption is strong that it is so, from its application in other passages of Scripture. In Acts xx. 35, the same difficulty occurs in relation to the voice, *αντιλαμβανεσθαι*, which is both passive and middle. The sense, however, determines that it is not used passively, "to support the weak." It is also used in the same active sense in Luke i. 54, *αντελαβετο*, clearly in the middle voice. "He hath holpen his servant Israel."

The middle voice has in it a reflex idea, bearing some way or other upon the person's self who is the agent; such as, object, duty, obligation, satisfaction. In this way it may be *causative*, and its object may be another, in connexion with this reflex influence upon the agent's self.

This verb, both from its composition, and especially in the middle voice, signifies to take hold *mutually*, as being under reciprocal obligation—to do one's part in return; hence, figuratively, to support, aid, or assist, as an act accompanied with pleasure, duty, or obligation, felt by the agent. And it seems to be so used in every other passage in the New Testament where it is found. Instead, therefore, of receiving, or being made "partakers" of a benefit, it must signify giving or recompensing for a benefit. Governing a genitive, it appears to be taken actively wherever we find it. Schrevelius says, "cum genitivo, opitulator." This is far enough from a passive idea. In Luke i. 54, the genitive, *παιδος*, is used after this verb; and in Acts xx. 35, the genitive, *αθηνουντων*, in like manner; and, in both cases, signifying actively. Besides, the word, *ευεργεσιας*, here translated "benefit," and generally explained to signify the blessing of the gospel, cannot, we think, be so understood in this place. Not the benefit of which the masters as well as the servants were partakers, but the "well doing" of the servant, which would be recompensed by the Christian master. It is asserted by Macknight, that this word is nowhere used to denote the gospel. Parkhurst says, it signifies "a good work or deed done—a benefit conferred." In this sense it is taken, Acts iv. 9; there rendered, a "good deed," *ευεργεσια*, in relation to the healing of the impotent man. So, here, the good deed, or well doing of the servant, will be justly remunerated by the believing master. A good reason why he should willingly serve him.

communion. Indeed, a Christian slaveholder would be a misnomer in Christianity. We never say a Christian drunkard, and yet it is possible that a man who sometimes falls into the sin of drunkenness, or many another sin, may yet be a Christian; not for that, but in spite of it. So a slaveholder in certain circumstances, may be a Christian, in spite of this wicked thing; and yet both drunkenness and slavery are sins.

Many of God's dear children are left, through ignorance, frailty, and the prevalence of temptation, to fall into grievous sins. These are not the less sins, in their own nature, though committed by Christians. Circumstances, no doubt, will greatly vary the degrees of criminality. The rule to walk by, is the Holy Bible—that much abused and perverted book. *To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.*

CONCLUSION.

1. In relation to slavery, the curse of our country, our duty is to pray for its speedy abolition. It is one of those things which the purity of God's law cannot but condemn, and which, if not abandoned and repented of, the fire of His jealousy will one day consume. It becomes us to be deeply affected with the sufferings of the down-trodden and oppressed children of bondage, "born to no inheritance but slavery." To remember them that are in bonds, as bound with them. Let us pray earnestly, that the God of the oppressed—of the poor and the needy, would speedily interpose between them and their oppressors—make bare His arm for their deliverance, and set the prisoners free.

2. It becomes us, in a calm and Christian manner, to endeavour to convince all men of the evil and sin of slavery. If possible, to arouse and stir up public opinion against it. In this way it will become popularly odious, and the voice of public opinion will frown it down. Its abettors cry out against agitation and excitement. No wonder they are alarmed, and cry out with certain others mentioned, Luke iv. 24, "Let us alone." As long as they are permitted to possess their prey undisturbed, all is well. But the moment the alarm is raised, as men are aroused by the cry of fire, they exclaim—Why all this noise and agitation? Society is disturbed—the Union is in danger. Oh, no! Not the Union, but your craft is in danger. Demetrius the silversmith reasoned more honestly, although he felt precisely as you do: see Acts xix. 24—27. No agitation—talk quietly about the thing in such a way as will not disturb the peculiar institutions of the south. Yes, just as it has been talked about for ages, and remained as it was; and as it might be for ages to come, without the smallest alteration. Never will the accursed thing be removed, until the nation shall be aroused from its lethargy, and the public voice proclaim in language not to be misunderstood, and not to be trifled with, slavery must and shall be abolished. In this way, and in this way only, was it abolished in the British colonies. Let the subject be discussed—let slavery be stripped of its meretricious trappings, and shown in its naked deformity, and all honest men will loathe the hideous spectacle.

And this can be done, at present, only in the free states, for the slaveholding states will not permit any discussion on the subject, well knowing that it will not bear the light. It is often tauntingly said, why do you not go into the slave states, and preach your doctrines

there? We answer, for the same reason that kept the Saviour from walking any more in Jewry, "because the Jews sought to kill him." If free discussion were permitted there, freely and cheerfully would we go, and offer our arguments in the greatest friendship. But well they know, that free discussion would be the death of slavery. We love them as brethren. We seek their good. We love the Union, and tremble lest slavery should dissolve it. Freedom and the rights of man honestly maintained, alone can preserve it. If justice is not done, divine judgments may be expected. God's vengeance will not sleep for ever. He has said, "Vengeance is mine, I will repay." He will arise and plead the cause of the poor and needy.

3. Let us circulate papers, tracts, and pamphlets. Some of these may reach the slaveholders, and their consciences may be awakened. Much good has been done in this way already, and more may be expected. The press is a most powerful engine, and with the blessing of Heaven, can do wonders. Let us, so far as our means can extend, establish and support anti-slavery newspapers and other periodicals. These are all-important. Many of them will be burned, but many of them will be read before they are burned. The slavery papers frequently quote them for the purpose of condemning them. Even this gives them circulation. The truth sometimes seizes the consciences of the slaveholders, and though they may foam and rage at first, yet the barbed arrow cannot easily be withdrawn. It remains and rankles in the conscience, and ceases not to sting the guilty, until at last they are forced to do justice, and the fetters of the slave are broken.

4. There is great encouragement to persevere in the cause of abolition, that is, in pleading the cause of the poor and needy. What a change in public sentiment for a few years back! Many of us remember since there was scarcely a tongue to speak in favour of the emancipation of slaves in the United States. Using the slaves harshly, not allowing them sufficiency of food, over-driving them, or whipping them unmercifully, was always condemned by the religious and the humane. But this was the extent of the sympathy. How few thought of slavery being wrong in itself—a sin in its own nature—an outrage against the law of creation—making a human being property, and sinking a man to a brute! These things were scarcely thought of, or the great primeval crime at all considered. But now look around you, the scene is changed, the face of society altered for the better. Thousands, and tens of thousands in every land, are awaking from the slumber of ages. They are looking with a renovated and purified vision—they are lifting up their voice against slavery itself, and calling it accursed. Churches are reforming. The robbers of their fellow-men are hunted from their lurking-places, and are excluded from the fellowship and the communion of saints. Those who endeavour to press the Holy Bible into an approbation and sanctioning of slavery, are viewed with indignation, and looked upon as slanderers of God's sacred word.

The public press, too, is undergoing a regenerating process. And those who, in the halls of legislation, are still contending for the unblest pretensions of slavery, and endeavouring to gag and muzzle the mouths of those who plead the cause of freedom, are still tormented by a few heroic spirits who give them no rest day or night.

There is encouragement from the outrageous conduct of the advo-

cates of slavery in Congress, and out of it. Terrified for the result of discussion, attempts are made and acted upon, to put it down—to stifle inquiry by the most despotic measures and the vilest intrigue. Out of doors, mobbings, burnings, murders, and all the ebullitions of fury and rage. All these are indications that it is a death-struggle, and that the reign of terror and oppression is near its last. It is the manner of the evil spirit to become furious near the close of his tyrannical misrule and usurpation: Rev. xii. 12: “The devil is come down unto you having great wrath, because he knoweth that he hath but a short time.”

The light of universal liberty is illuminating all the nations of the earth. America cannot long remain the alone dark spot in the moral world. She has made more pretensions to liberty and equal rights than any other nation. Her inconsistency in contradicting them all must, ere long, make her ashamed of her conduct, and cease to be the scorn and the contempt of all the civilized nations of the earth. This inconsistency is beginning to be seen by many of her statesmen and legislators, as it has been long seen and deplored by the religious portion of the community. Believing that slavery is contrary to the genius of the American institutions, many eminent politicians are commencing assaults upon its outworks. The war is, however, rather covert than open—“a war in disguise.” But slavery cannot bear long and continued attacks. It lives only in peace, obscurity and ignorance. A southern legislator has observed, and correctly too, “slavery must be enjoyed in peace, or not at all.” As it shrinks from the light and cannot bear it, if its rectitude be called in question, and men begin to find fault, and condemn it, its death-warrant is written. The agitation at finding in it so much rottenness and moral pollution, will naturally increase and not diminish, until its final condemnation be pronounced.

But our greatest encouragement is from the declarations of Heaven. The reign of the Antichristian power shall soon be over. The last vial shall shortly be poured out—the harvest shall be reaped, and the vintage be gathered in. The angel with the sharp sickle is ready to thrust it into the vine of the earth, and gather it into the great wine-press of the wrath of God. In the fall of Babylon, all tyranny and oppression, as well as superstition, idolatry, and will-worship, shall be brought to an end. No longer shall “beasts, and sheep, and horses, and chariots, and slaves, and souls of men,” be classed together as equally property, goods, and chattels, and sold promiscuously to the highest bidder.

The peaceful, millennial reign of Messiah shall soon commence. And “He shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.” May the Lord God hasten it in his time.

SERMONS BY THE OLD COVENANTERS.—No. 6.

(For the Banner of the Covenant.)

A SERMON BY REV. RICHARD CAMERON.*

"Be still, and know that I am God: I will be exalted among the heathen: I will be exalted in the earth."—PSALM xlv. 10.

Outward troubles ordinarily begin and occasion many stirrings and commotions within, either when they are beginning, or in the time of their continuance, or even about the time in which the Lord is to put a period to them. Hence the Spirit of God here, having spoken of great desolation, and of making "wars to cease,"—"of breaking the bow,"—"of cutting the spear,"—and "burning of the chariots," addeth this, "Be still, and know that I am God."

Now, before we enter particularly upon these words, we shall answer a question that may be here proposed—whence is it that disquiet of mind arises from outward troubles? for surely it is not from troubles themselves; it must be from somewhat within; for if matters were right within, though in the fire or water, we would be calm and still.

I shall only name these five things:—

1. In the first place, disquiet within when troublous times are without, flows from the love of the world. It is certain that a man whose predominate evil is covetousness, or a reigning love for the world, must of necessity, in outward commotions, have much disorder and disquietude within; disquietude which makes him say, 'these troubles may spoil me of my house, my cattle, my goods, and all I have.' But O! that ye could say with Paul, "I am crucified to the world, and the world unto me." Then ye would learn that lesson, "I have learned in whatever state I am, to be content." A worldly man in time of external troubles, cannot be content with his lot or condition.

2. It flows from a cowardly, fearful disposition. There are some of a cowardly humour and disposition; and hence, even though they have much love to Christ, and somewhat of faith, and may be much denied to the world also, yet if fearfulness possess them, if the fear of men have more weight with them than the fear of God, they will be much cast down in the time of outward disorders. We may say that there was never a generation wherein there was more of the fear of men, and less of the fear of God, than in this age; wherein that word, Prov. xxix. 25, "The fear of man bringeth a snare," is made out; and many a snare has the fear of man brought all ranks of men in this land into.

3. It flows from want of acquaintance with God. Hence says Eli-phaz, Job xxii. 21, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee;" and here the text, "Be still, and know that I am God." O! that folk were looking to God, and had the saving knowledge of Him; that they were looking up, and saw His hand in all that they are exercised with! This would contribute much to make them calm and still in their minds under every difficulty.

4. It flows from unbelief. Ye know, when the disciples were tossed in the sea, their minds were as much troubled as the waves. And what

* "This sermon was preached by Rev. Richard Cameron on Kype Water in Evandale, July 18, 1680, three days before he was killed at Airs-moss."

was the reason of this? They were of little faith. Why are ye troubled and fearful? You are of little faith.

Lastly: It flows from overmuch haste, rashness, and great forwardness. I said disquietude of mind is inwardly experienced not only in the beginning of outward trouble, but even when God is about to put an end to it. Some folks' minds will be in a strange hurry; the reason is, their inordinate and excessive desire for the speedy accomplishment of what they are in the hope and expectation of from the word of God, which He has caused *us to hope in*. Indeed it is very hard to tell what hour of the night it is now; but sure we may say that this is not the beginning of our troubles; we may date their beginning more than eighteen years hence—nay, we may date their beginning from the year 1650. Who knows, then, but that the time may be drawing near, when the Lord may make these wars cease for a time? but the truth is, they must come to a greater height ere they cease, and ere we have peace in our borders. Who knows but the day is approaching, when our Lord is to “break the bows,” and “burn the chariots,” and cut down those who have had plenty of bows and swords for years past? But whensoever the Lord is to make an end of these troubles, let us study to be still, and know that He is God. There is much neglect of this doctrine now; it is but a groping in the water to speak to many folk. But what our Master gives us to speak, that we must speak, and it will not return empty. Wo's me! that it is all we can do by preaching, to make you more ripe for strokes and judgments, and, as to the greater part, we fear for utter destruction at last.

But for the further explanation of these words, “Be still, and know that I am God:”—

I. I shall speak of what is here forbidden—*be still*.

II. I shall speak to what is required—*and know*.

III. Show you what are the reasons annexed thereunto.

IV. I shall make some use or application, as the Lord shall strengthen and assist.

I. I am to speak to what is here forbidden. There are many things forbidden, of which we shall only mention these two or three; as we take not upon us to open or unfold all that is contained in these words. Many are the mysteries that are contained and wrapped up in the shortest sentence of scripture.

1. The first thing here forbidden is, inward disquiet, despondency or anxiety about worldly things. After David had reckoned up his troubles, he corrects himself and says, Psalm xlii. 5, “Why art thou cast down, O my soul? why art thou disquieted in me?” He allows not himself to be thus disquieted. O sirs, know ye what it is to speak to souls? Some have a fashion of muttering to themselves they cannot tell what. Some folk at this time say they have dispensations at this time to be cast down and dejected for. I am afraid many are in the one extreme of too much liberty and lightness of spirit, and others are in the other extreme of being too anxious about many things, neither of which God allows; “Be ye careful for nothing.” What can you profit yourselves, or the church of Christ, either by your sinful carelessness, or by your unbelieving anxiety?

2. This text of scripture forbids quarreling with and murmuring against God. Now let me apply as I go along. There are very few, and these very well circumstanced, that find themselves in no hazard

of quarreling with God. I think almost that if angels were on earth, they would be in hazard of it. I will assure you, there are none that have corruption, but they have need to be afraid of this. But many give way to this quarreling, and consider not the hazard thereof. Beware of it, for it is a dreadful thing to quarrel with God. Who may say unto Him, "What doest Thou?" It is a good account of Aaron, that when God made fire to destroy his sons, he held his peace. Let us, then, while we bear the yoke, sit alone, and keep silence, and put our mouths in the dust, "if so be there may be hope," Lam. iii. 28, 29. Ye know the mourning of the children of Israel cost them very dear. *Be still*, that is, 'beware of murmuring against Me,' saith the Lord. God gives not an account of His matters to any, because there may be many things ye cannot see through, and, therefore, ye may think it better to have wanted them, and much more for the credit of God and the church. I say, God gives not an account of His matters to any. Beware, then, of drawing such conclusions.

3. This forbids fretting because of evil doers. "Cease from anger, and forsake wrath. Fret not thyself in any wise to do evil." Psalm xxxvii. 8. O! but it is dangerous to lose ground or footing. It is very dreadful to hear a godly man say what he says, Psalm lxxii. 13, "Verily I have cleansed my heart in vain, and washed my hands in innocency." What is that? Why, 'my religion has been all in vain; my mortification is to no effect, and my prayers to no purpose; God chastens me, and He smiles upon the wicked.' Then beware of envying the wicked, though all things appear to prosper. '*Be still*,' says God, 'for I sit in Heaven, and am laughing at them all the while.'

II. I come now to speak of what is here required.

1. It requires fixedness of mind—stayedness of heart. Isaiah xxvi. 3; "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee;" and Psalm cxii. 7; "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord." Ye would do well to be much in putting up that request in prayer to the Lord at this time, 'Lord, fix our hearts, fix our spirits, and compose our minds to rely on Thee in troublous times.'

2. It requires composure of spirit. Some are of such a temper naturally, that they will carry calmly under strange vicissitudes or changes, neither being much cast down with cross trials, nor much lifted up with favourable dispensations. But I say, this too requires submission to God. A holy submission to God is now become a stranger and a rare thing in the country among us. I cannot now stay to speak upon the nature of this kind of submission, but I will tell you in a word what it is;—it is taking well with the providential dispensations of God, because He alone has done it, and if ye cannot see through them, "ye hope against hope" that God will bring good out of these. If submission be so entertained, it will make the soul triumph and rejoice in persecutions, famines, and in every trial and tribulation whatsoever.

3. It requires not only submission as to what is past and what we are presently under, but also a quiet and patient waiting on the word for an outgate and relief as to what He may try us with in time to come. Oh! but he that has submission, has need of much patience; as when we are enabled to look backward and see that He has done all things well, so likewise we should resolve not to take any thing amiss that He does for the time to come. We should not limit or set bounds to

Him, but let Him take his own way in granting that which is most upon our spirits, and fulfilling the desires of our hearts.

III. As for the reasons annexed to these, we shall only give you these two, that are contained in the text, be still, and wait on God.

1. Because He is God still. Think not that He is, in any respect, less God than He was many years ago. It is true He appeared more visibly to men twenty or thirty years since, in this land, than He does now; but He is the same God now that He was then when His work flourished in Britain and Ireland. He is the same God "yesterday, to-day, and for ever." Although He be far out of view, yet He is the same God. O! for high and honourable thoughts of Him; for though He be unchangeable, yet O! how often do our thoughts change of Him! Our good thoughts of Him ebb and flow as His dispensations towards us are. Sometimes folk have good thoughts of God, and at other times they begin to think He hath forgotten the earth. How dangerous is such a thought, for He hath as much power for managing and governing His affairs now as ever; He is always sitting in the assembly of the gods, and rules "in the midst of His enemies."

We now intend, if the Lord will, to speak to the other part, "know that I am God." And O! who can tell this! All the angels that are beholding Him in the greatness of His glory, and the brightness of His countenance, cannot tell the hundredth, nay, the thousandth part of Him. But we may know much more of Him than we do, both by His works of creation, for the heavens declare the glory of God, and likewise by what may be known of Him by the works of His providence. At this time, I assure you, the present providences may supply the want of preaching. The dispensations of this time have much in them. By these dispensations we may know many things that our fathers knew not; they had not the means of knowing many of the mysterious secrets of God's nature, that we may see by the dispensations of the time.

2. A second reason is, "I will be exalted among the heathen." What need you trouble yourselves, you that are the people of God? hear what He is saying. If every one of you were concerned in this, you would hear what God is saying; but unto many the reproach of Christ is a burden. You that are in hazard for the truth, be not troubled; our Lord will be exalted among the heathen. But many will say, 'we know He will be exalted at the last and great day, when He shall have all the wicked on His left hand.' "Yes, but," says He, "I will be exalted on the earth." He has been exalted on the earth, but the most wonderful exalting of His works we have not yet seen. The people of God have been right high already. O! but the church of the Jews was sometimes very high, and sometimes the Christian church! In the time of Constantine she was high. Yea, the Church of Scotland has been very high; "Fair as the moon, clear as the sun, and terrible as an army with banners." The day has been when Zion was stately in Scotland. The terror of the Church of Scotland once took hold of all the kings and great men that passed by. Yea, the terror of it took hold on popish princes, nay, on the pope himself; but all this exalting that we have yet seen, is nothing to what is to come. The church was high, but it shall be yet much higher. "There is none like the God of Jeshurun." The church of Christ is to be so exalted that its members shall be made to ride upon the "high places of the earth." Let

us not be judged to be of the opinion of some men in England, called the fifth monarchy men, who say that, before the great day, Christ shall come in person from heaven with all the saints and martyrs, and reign a thousand years on earth. But we are of the opinion that the church shall yet be more high and glorious, as appears from the book of Revelation, and the church shall have more power than ever she had before; and, therefore, we declare avowedly in opposition to all tyrannical magistrates over protestants and over Presbyterians—magistrates that are open enemies to God. We declare we will have none such acknowledged as lawful magistrates over us; we will have none but such as are for the advancement of piety, and the suppression of impiety and wickedness. Let all the world say as they will, we have the word of God for it; the work begun shall be carried on in spite of all opposition; our Lord shall be exalted on earth, and we do not question much but that He shall be yet exalted in Scotland. But I assure you that we in Scotland have need to take heed to ourselves. I am very much afraid that we may even have done with good days in Scotland for all this. But let us stir up ourselves and take hold of Him by faith, for I assure you, if ye be not delivered and made a free and purified people, we shall no more be a free corporation, nation, or imbodied people, than the Jews are at this day. I say not this to disquiet you, but to stir you up to take hold of Christ and his standard, on which it shall be written, **LET CHRIST REIGN**. Let us study to have it set up among us. It is hard to tell where it shall be first erected; but our Lord is to set up a standard, and O! that it may be carried to Scotland! When it is set up, it shall be carried through the nations, and it shall go to Rome, and the gates of Rome shall be burned with fire. It is a standard that shall overthrow the throne of Britain, and all the thrones in Europe, that will not “kiss the Son lest he be angry, and in his anger they perish from the way.” “Be still, and know that I am God: I will be exalted among the heathen: I will be exalted in the earth.”

[To be continued.]



POPERY.

INDISCREET QUESTIONS.

BY N. ROUSSELL.

[Translated from the French for the Banner of the Covenant.]

Concluded from p. 83.

I know not whether the Pope had received or given the word of command, but at all events he observed it; silence, silence, profound silence. This time I was almost discouraged, and was about to throw my questions into the fire, when it occurred to me that after all, if the priest depended on the Bishop, the Bishop on the Cardinal, the Cardinal on the Pope, did not the Pope in his turn rely on God? I stamped my foot on the floor, when the shaking of the room made a large volume fall down from a shelf in my library; I picked it up, and the first words which met my view were, “**THE WORD OF GOD.**” This accidental occurrence seemed to me a most satisfactory reply. I studied the Bible, and I found in it the following answers to my questions:—

My first question: Is it a sin not to fast?

Answer of St. Paul. "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake," 1 Cor. x. 25.

Answer of JESUS CHRIST. "Not that which goeth into the mouth, defileth a man, but that which cometh out of the mouth, that defileth the man," Matt. xv. 11.

My second question. Our funerals, our holy water, our processions, our consecrated bread, our feasts in honour of all the saints—can they please God?

Answer of God by the mouth of the prophet Isaiah. "To what purpose is the multitude of your sacrifices unto me? Bring no more vain oblations. Incense is an abomination unto me. It is iniquity, even the solemn meeting. Your appointed feasts my soul hateth. Cease to do evil, learn to do well," Isa. i. 11—17.

Answer of JESUS CHRIST. "God is a Spirit, and they who worship him, must worship him in spirit and in truth," John iv. 24.

My third question. Does God require me to say my beads, when I repeat the same thing a hundred times?

Answer of the Saviour himself. "When ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking," Matt. vi. 7.

My fourth question. If the multitude of ceremonies and words is useless, is it then *baptism* which saves us?

Answer of St. Peter. "The baptism which saves us, is not the putting away of the filth of the flesh, but the answer of a good conscience towards God," 1 Pet. iii. 21.

My fifth question. Then are we saved by the good works we do ourselves, or which others do for us?

Answer of king David. "There is none that doeth good, no, not one," Ps. xiv. 3.

Answer of St. Paul. "By the deeds of the law shall no flesh be justified. All have sinned and come short of the glory of God," Rom. iii. 20, 22.

How then can we be saved?

Answer of the same apostle. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

Answer of JESUS CHRIST. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

Answer of St. Peter. "We have been redeemed, not with corruptible things, as silver or gold, but with the precious blood of CHRIST," 1 Pet. i. 18, 19.

My sixth question. But since the priests require us to pay for every sacrament, every word, every gesture, and even for leave to embrace a dried bone, or look upon an image—what must one say?

Answer of JESUS CHRIST. "Freely ye have received, freely give," Mat. x. 8.

My seventh question. But if there are men so culpable as to believe that they can obtain the favour of Heaven by giving money to the priests, what must a person reply to them?

Answer of St. Peter. "Thy money perish with thee, because thou hast thought that the gift of God could be purchased with money," Acts viii. 20.

My eighth question. What must we think of the men who impose on us the burden of such ceremonies?

Answer of JESUS CHRIST. "They bind heavy burdens, and grievous to be borne and lay them on men's shoulders, but they themselves will not move them with one of their fingers. All their works they do to be seen of men. They love the uppermost seats. Wo to you hypocrites, for ye shut the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye those that are entering to go in," Matt. xxii. 4, 6, 9, 13.

My ninth question. Do they act properly in imposing celibacy on themselves?

Answer of St. Paul. "A bishop must be the husband of one wife. 1 Tim. iii. 2; It is better to marry than to burn, 1 Cor. vii. 9; Marriage is honourable in all," Heb. xiii. 4.

My tenth question. But if a priest is married, does it become improper to confess to him?

Answer of St. James. "Confess your faults one to another."

My eleventh question. But this mutual confession, a kind of conference among brethren who wish to get counsel, is not absolution. Who then will pardon our sins?

Answer of St. John. "If we confess our sins, God is faithful and just to forgive us our sins," 1 John i. 9.

My twelfth question. If the priest continues to confess without absolving, can he continue to ask us questions, that he would dare to venture, except in a whisper?

Answer of St. Paul. "Let no corrupt communication proceed out of your mouth."

My thirteenth question. But may I not be wrong in seeking in the Bible for an answer to my questions?

Answer of JESUS CHRIST. "Search the Scriptures, for in them ye think ye have eternal life, and it is they which testify of me," John v. 39.

Encouraged by the last passage I read again and again the pages of that divine book, and every day I experienced a clearer light penetrate my soul, and more ardent love my heart. I found that I could not have peace unless I rested on God.

Thus it became my most unspeakable happiness to find that God would pardon my unbelief, my numerous sins, if only I would humble myself before him, and seek for grace, and receive eternal life, as a free gift. This good news first gave me the desire of doing good, but alas! I soon felt that the *desire* is not the *power*. Thanks to God, my inability deeply felt, led me to consult my Bible, and God, who does nothing by halves, taught me that he gives power to the feeble, who ask it from him with sincerity. "If ye, being evil, know how to give good gifts unto your children," says Jesus, "how much more shall your Heavenly Father give his Holy Spirit to them that ask him?"

I prayed: I was heard: and without thinking of praising myself for what I have received, I can say that good has become easy to me. I will pray then still more, since that has done so much for me.

Now, reader, permit me to ask you some questions: at all events I will do so, and you may give your answers, not to me, but to your own conscience.

Have you not read my questions to the Roman clergy with a kind of pleasure, and my religious reflections with a kind of pain?

Are you then pleased when we speak evil of men, but dissatisfied when we speak well of God?

If a person speaks willingly of those whom he loves, then do you hate God?

If you love him, why do you not pray to him? If you love him why do you not obey his will? If you love him, why do you not worship him? If you love him, why is *His* name the only one you shun pronouncing? Or rather, if I am mistaken and you do pray, worship, and serve God, how is it that I weary you at this moment?

Must it not be because *your* heart, like that of every other human being, is depraved, and your life unholy?

If you have done evil in the past, how, being always the same, will you do good in the future?

If your whole life is full of evil, how will you be saved?

Can a man, who is perishing with some disease, can a condemned criminal, save himself? Or rather does not he need a physician to heal him, a sovereign to pardon him?

What physician can heal the soul? What king can pardon one condemned to hell? Do you know any other than JESUS CHRIST?

Why is his name, like that of God, painful to hear, painful to pronounce?

You who speak with pleasure of a conqueror, why do you speak without pleasure of the Saviour?

Does it not prove the great strength of your moral corruption? Is it not the clearest evidence that you have need of grace and pardon?

Have you not felt inclined to lay down this tract without reading it to the end? Why is this, unless your hatred of God, of CHRIST, of religion, of holiness?

But if you read no more, will you be excusable?

Ah! I must answer at least myself. Yes. By nature you are evil, as I am. There is only one who can pardon, it is the person offended, God himself. Ah, well! know that such is his good will that he requires nothing but that you humble yourself before him, that you trust in him. Believe, believe, and you will be saved. Jesus has suffered to give you health. His blood is the dew which makes bloom the flower of your existence. For him, who died for you, will not you live? He has taken your sins, will not you take his holiness? Ah! if you do not yet understand me, then read your Bible, which has answered me so well, and it will answer you better than all our men could do, or all the writings which cover the world.



MISCELLANEOUS COMMUNICATIONS.

PLAN OF UNION BY CONFEDERATION AND CATHOLIC COMMUNION.

In the February No. of the Evangelical Guardian, we find the following editorial remarks on this subject:

Union by Confederation.—The plan of union, to which this novel designation applies is something like this—different churches which more nearly agree in matters of doctrine and discipline agree to retain their distinct organizations, and their peculiar standards of doctrine, but at the same time to reciprocate ministerial and Christian communion with each other. The propriety or impropriety of this we are not about to discuss. We think it important however to remark, that it differs in no important particular from the plan of inter-communion advocated by Dr. Mason in his famous work entitled "Sacramental Communion on Catholic principles," against which much was said and written about thirty years ago. This being understood, as in all fairness it ought to be understood, we have no objection to listen to what its advocates have to say in its behalf. But if inter-

communion, that is, joining in communion with other evangelical churches, is a sin *per se*, which we have never believed, though some have believed it—or if in the present state of the church it would weaken the bonds of discipline, and open a door for the introduction of various errors, and therefore is inexpedient, which we believe; then, we do not wish to have it palmed upon us in a new and imposing dress or under a more popular name.

If the Editor, in these observations, refers to the Plan of Union submitted to the General Synod of the Ref. Pres. Church in 1845, his representation of it is, in several very important particulars, inaccurate, and the inferences which he draws are unwarranted. In the first place, the union contemplated in this plan does not rest on a vague or general agreement “in matters of doctrine and discipline,” but on a basis strictly defined, and comprehending, according to its present terms, no other churches than those which have been represented in the Convention. It is not indefinite, or limited only by the general designation of evangelical principles, or a Presbyterian form of church discipline and order. Again: This plan does not contemplate merely “ministerial and Christian communion,” but a union of the churches embracing it, under the direction of a “Representative Assembly to be denominated the _____” which shall be composed of an equal number of Ministers and ruling Elders from each of the supreme judicatories of the churches forming this Union. This Assembly shall meet biennially, or by its own adjournments, and to it shall belong to manage and direct the Foreign Missionary operations of the United churches; to establish and regulate a Board of Publication, and to institute and direct a system of Sabbath school and other elementary instruction when it may be deemed necessary. And it shall further belong to this Assembly, to determine all questions which may arise in the interpretation and application of these articles of union, and to adjudicate all cases of doctrine and discipline, which may be referred to it by a vote of two-thirds of the members of any of the Synods represented in the confederacy.”

And it is distinctly stated that “communion ministerial and sacramental,” is authorized only when there has been a formal ratification of the basis, that is only among those who make a definite profession of the same articles of faith, and who are, as regards these articles, under the government of the same ecclesiastical judicatory.

Now, we do not profess to understand completely the nature of Dr. Mason’s celebrated Plan of “Sacramental communion on Catholic principles,” but it certainly does not coincide with the one we are now considering. Its terms were quite indefinite, and far more extensive than those of the Plan of Confederation. It made no provision for a common system of discipline and order, nor did it contemplate a Union of several Churches, even as preparatory to a union of individual believers in a single church, but only a union of the latter on the ground of a common Christianity. Hence it is singular that Dr. McDill should say that the two plans “differ in no important particular.” Guarded as the Plan of Union is, there is no reason to fear that it would lead to an “inter-communion which would weaken the bonds of discipline, and open the door for the introduction of various errors.” These evils are prevented by the fact that the discipline of the United Churches is co-extensive with their communion, and that this communion requires the profession of the same truths, and consequently the renunciation of the same errors. This plan therefore is not the old and generally reprobated scheme of Dr.

“This blank may be filled with the name ‘General Assembly of the United Presbyterian Churches of the Reformation.’”

Mason, "palmed off under a new and imposing dress, or under a more popular name." The Dr. has his wish without his knowing it.

In the remarks which we have been making on this subject, we are not to be understood as being the advocates of the Plan of Union, nor yet its opponents. In regard to its intrinsic merit or suitableness, we express no opinion. We have only been endeavouring to give a correct description of it, that none may labour under mistaken views, and confound it with other things entirely different.

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#### THE INQUIRY.

In our January number, we published an article which appeared in the Christian Instructor for that month, signed "Light." In our reply, we stated, in substance, that we were not possessed of sufficient information to answer the questions proposed, but that, even if the "honest inquirer" were correct in his suppositions, his arguments and inferences were unwarranted. We also observed, that it appeared to us, that the *design* of this piece was rather to give a circulation to unfavourable rumours, than to elicit truth, promote friendly feeling, or do any good. We naturally expected, that the Editor of the Instructor having called attention to the article, would give his readers the opportunity of seeing our reply, but having waited three months without finding any reference to the subject, we can scarcely refrain from believing that our original conjecture was right, and that the rumours having been more widely circulated, all has been done which was contemplated. We do not wish to feel or express any unkind feelings towards our respected brother, who conducts that periodical, nor do we make any claim upon him to insert our reply, but we certainly think it strange, that he has since made no allusion to the subject, so that his readers would suppose that the truth of these rumours was admitted, and the inferences drawn from them were undisputed.\*

\* We are confirmed in our opinion, that this article was to be regarded as hostile to our church, from the avidity with which it was seized upon by the periodicals called the Covenanter, and the Presbyterian Armory, publications which seem to delight in whatever is detractive or ungenerous. It is not our habit to notice the effusions of either of these journals, but we may take the present occasion to show the want of truth which marks the former publication, whenever it refers to any thing relative to the division in the Reformed Presbyterian Church. It says, that we "*deny what every body else knows to be true*, that the Board of Missions is mainly composed of the 'dominant party.'" Our language was, "how this may be, we really do not know. We have never counted, and, at this moment, could not say." As yet, even, we could make no affirmation on the subject; the members of the Board are scattered over all parts of the church, and have very seldom, if ever, all met together, so that we could not, without referring to the list, tell their names, much less their sentiments, or the question of union, and we have never been in the habit of counting votes. Again, we read, "It," the Banner, "admits that its missionaries in India, use the Presbyterian Confession of Faith." We said, "One of our missionaries *translated* the Confession into Hindustani, and we believe, (though we must confess, we have not such definite information as to entitle us to assert it positively,) that it was in the form adopted by the Presbyterian church." We also stated, that "the Confession was translated just as any tract or other document would be translated." We did not say they *used* it in this form, admitting members, &c.; our impression is, that they did not. In regard to the pro-re-nata, we understand our position, and are prepared to maintain it. On this, or indeed, on any subject, we can have no controversy with the editor of this periodical, and as we allude to him at present, only to show how our language has been perverted, we pass it without further notice. We do not wish "uninformed readers to believe that the Scottish synod intended to yield their [our] claims," to be exclusively the



But our object in recurring to this subject, is not merely to let our readers know the present state of the subject, but to give them, in regard to one point, information which we did not then possess. We refer to the origin of the propositions submitted to the synods of Pittsburgh and Cincinnati, on union with other churches. On this point we are authorized to say, that the whole story related in the *Instructor*, is without foundation. But we have no desire for any controversy, indeed, we feel a sincere and strong reluctance to engage in it. We do not wish to attach undue importance, to the effusions of a person whose feeble and unmanly course should exempt him from notice, as it renders him a low object for censure. We do not wish to take him as a representative of the church, in whose periodical his views have obtained circulation, and believing that the Editor of the *Instructor* would not have published his communication, if he had duly considered the subject, we do not design to recur to it, unless it be absolutely necessary. In the mean time, while we make no *claims*, and wish to avoid any thing like dictation, we must be permitted to say, that it is due to Christian courtesy, and to the character of the individual and the community, against which such reports have been circulated, to publish to the same extent, the replies which have been made to them.

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## MISSIONARY INTELLIGENCE.

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EXTRACT FROM A LETTER OF REV. J. R. CAMPBELL.

By the following letter it will be seen that Mr. C. and his family have set out upon their return to America. At the present time they are probably at sea. Let us pray that they may be kept safely from all the perils of the deep, and, in due season, reach their desired haven.

River Ganges, near Monghyr, 2d December, 1846.

DEAR CHRISTIAN BROTHER,

Your kind letters of June 29, and August 29th, are now before me. The former was received on the 6th of September, and acknowledged in a letter to our dear friend, the Rev. Mr. Wylie, on the 1st of October, which letter will explain the reason why I am here on my way to Calcutta, and the United States, and I have no doubt but you will sympathize with us on the account of the cause which for a time calls me away from the field of my labours: the latter was received three days ago on my arrival at Patna, where it had followed me down from Saharanpur, and although it was a short letter, as might be expected under the circumstances in which it was written, yet it contained much of the kind of information I was anxious to obtain before I set out on our long voyage. Since my last, two months ago, I have been so overwhelmed with duties, and under so much excitement arising from the scenes through which we have passed, as to render it impossible for me to write to any of my friends in Philadelphia. I must now, therefore, try to give you in *detail*, as far as the space of a sheet will permit, an account of what has taken place since. Shortly after the close of my letter on the 1st of October, I rode up to Landour, to bring Mrs. Campbell and the Synod of the Reformed Presbyterian Church. We have never concealed the fact, that our brethren in Scotland treat both Synods alike, and act as if there had been no division.

bell and family down to Saharanpur previous to our departure. After disposing of such articles of furniture, &c., as we had there, we came down to Saharanpur on the fourteenth, and left again on Wednesday, the twenty-first. This week was spent in packing up and despatching our trunks and boxes to our boat on the Ganges—holding a sacramental occasion on the sabbath—a congregational meeting on Monday evening, at which I took leave of the little church as pastor, and installed brother Caldwell over it; and in attending on Tuesday evening a farewell meeting and tea party, at which all the members of the church and orphan youths and their wives, &c., were present. These, as you may suppose, were meetings of deep interest and solemnity, but it was on the following day, when we were called to bid farewell to those for whose salvation we had laboured for ten years, and to whom we now feel so warmly attached—when we had to take leave of our dear missionary brethren, and of the graves of our five dear children, that the pang of sorrow almost rent our hearts. Indeed these things were almost too much for her on whose account these changes were taking place, and I was afraid of the consequences afterwards. That evening we went to Derbund, about eighteen miles, and slept a few hours at a staging bungalow, and the next morning we went about twelve miles to a port on the Ganges called Sukertale, where, to avoid expense of travelling, I had my boat brought up. On the afternoon of the twenty-second of November, we commenced our voyage to Calcutta, and it has since been full of interest and incident, but I must reserve a full account until I have the pleasure of meeting you. At the missionary stations on our way we called and spent some time to witness their operations and progress, and have been not a little cheered and delighted by what we have seen and heard. A broad and substantial basis has been laid, and, considering the time and hands employed, an immense deal has been done in commencing the work of missions among the heathen, and when the difficulties and prejudice, and ignorance and deep depravity of the people are taken into account, much more fruit has been realized than might have been expected. At Fathagurh and Allahabad, we spent several days with our dear brethren, and found it no easy matter to part from them, as in doing so we felt ourselves to be taking leave, for a time at least, of our Indian missions. But the hope of being permitted soon again to join them in this blessed work in India, and the assurance that painful as the present moment is, it is the path of duty, soothed our feelings, and made us, though reluctantly, to submit this trial. All our missionaries are able men, and fully and faithfully employed, and happy in the self-denying work which they have chosen. Well do they deserve the confidence and support of the churches at home. Indeed, I may say the same respecting all the missionaries of other societies and denominations that I have met. Would that *hundreds*—that *thousands* more of such practical working missionaries, were planted through the length and breadth of this dark land. Then we might reasonably expect that great and permanent impressions would be made upon the vast masses of its inhabitants. And, O, how sinful is it in those who have the means to aid in this great work to sit idle, when Providence has opened so wide a field for the spread of the blessed gospel. I can never consent to allow *that* man to be a *good* Christian, who with his eyes open to the wants of India, and the access that is now to be had to her 150,000,000 of perishing idolaters and has the means to help



forward the cause of his Redeemer in this pagan land, can sit still contentedly with the enjoyment of his wealth, without doing any thing to extend to them the only thing which can enlighten and save them. The heart of such a one must be a heart of stone, giving painful evidence that it requires the same grace to change it, which we wish to see operating on the hearts of the heathen themselves. I must insist that such a one is unworthy of a place in the Christian church, because he lacks an *essential* trait of Christian character, which is love to his fellow man. Now, I do not write this in haste or censoriously, but in view of what I daily witness of the idolatry and depravity of these miserable people, in view of the hundreds of temples which I pass erected for the worship of senseless images and vile symbols, and in contemplation of the fearful end of all who have forsaken the true God, and die without a knowledge of the only Saviour; in view of the *plain* duty of any Christian enjoined him by the *express* command of Him who died to redeem him from all iniquity and to purchase him and his services for ever, and of the *awful responsibility* that rests upon him if he neglect a duty so intimately connected with Christ's mediatorial glory, and the eternal interests and destinies of millions of mortal men. Nor will I consent that all this responsibility be rolled over on the shoulders of the rich at home and the missionaries abroad. A full share rests on every man and woman who bears the name of Christ, and that share is, *according to ability*. O, when will we see the spirit of primitive Christianity animating the church in *all* its members,—that spirit that animates its *Head*, the Lord Jesus,—when, like the Corinthians, the abundance of deep poverty will cause to abound the riches of their liberality, and when, according to their power, yea, and beyond their power, they will be willing of *themselves* to engage in the work of benevolence, and rejoice in every opportunity of spreading abroad a knowledge of the way of salvation. Should I ever live to reach you, Oh, for words, for eloquence to plead the cause of the perishing Hindoos, —to plead the cause of Christ and of the Bible,—and to use prevailing, overwhelming arguments with the professing Christians; and Oh for the light and power of the Spirit of God to render arguments successful in overcoming the love of money, and the natural propensity in the human heart to selfishness.

Before we arrived at Allahabad, Mrs. Campbell was apparently making so much improvement in health, that we were beginning to talk seriously of the possibility and propriety of my returning to the field of my labours at Saharanpur, after having seen her and the children safe on board ship,—a thing which though not without its trials, would have given us much pleasure to have been able to carry out. But her desire to see our friends at Allahabad and to accept of their hospitality, brought on an attack of the ague and fever, which ere it could be checked, greatly deranged her system, and induced a return of all the fearful symptoms of her disease. For some days the excruciating pain over the abdomen and the colon, and the diarrhoea which followed, greatly alarmed me; but I am thankful to say, she is now much better, and these dangerous symptoms are subsiding, and I hope still, that if she gets to sea, the voyage, with the Divine blessing, will restore her, and we shall soon be permitted to return again to India. This has, however, still more fully convinced me, that I am in the path of duty in accompanying her home, as under present circumstances, she could not venture on

such a journey alone. We hope to get to Monghyr this evening, and expect to arrive at Calcutta by the middle or twentieth of this month. It is likely we shall remain there for a month, as we have still to prepare a considerable part of our outfit for the voyage. According to the positive directions of the doctors, we propose going in an English ship, both that we may have medical aid, and that we may not arrive in the United States at the commencement of the hot weather. I hope to meet the missionaries in Calcutta, and to obtain from them the articles in the box that have been sent to us. Brother Caldwell has gone to Saharanpur to occupy my place; he arrived several days before I left: all were in good health there by last accounts. They have lately been attending the annual meeting at Lodiana, but I have not yet heard what business has been transacted. It is likely, that according to Mr. Lowrie's directions, Mr. Rudolph will be removed to Lodiana. This will be a great loss to the station, as he is a very good and useful man, and it will leave Mr. Caldwell alone, with too much work for one man. Is not this a loud call on some devoted young man in our church to join him? I cannot hope to return in less than two years from this time.—We sail down in a native boat of a curious construction. Its floor is made of bambús tied close together and covered with mats; the side walls are also of mats, and the roof of grass thatch. Above the roof is a staging of bambús to support the boatmen at the helm, &c., a couple of goats and some fowls and baggage. But, as the inside is lined with cloth, you would wonder how comfortable we are, after all. As we sail with the current day and night, we get along rapidly and pleasantly. Our food cooked on front of the boat. I hope we will arrive in England by the first of June, and we may arrive sooner. I shall expect on my arrival to receive letters from you all. If the board of missions will give me an appointment as agent, I will try and do my best for the cause while in Ireland and Scotland and elsewhere. How glad I should be to meet you in Manchester. If not so happy, I trust we shall have a warm meeting in Philadelphia. Mrs. C. joins in much Christian love to Mrs. S. and self, and all friends. My warm regards to all our *dear* friends in Philadelphia. Ever yours,

J. R. CAMPBELL.

10th Dec. 1846.—We are now within sight of Berhampur, and hope to reach Calcutta in five or six days. Mrs. Campbell is still improving a little. I will forward my letters from this place.

With much love, adieu,

J. R. C.

**PRESBYTERIANISM IN ENGLAND.**—It will cheer the hearts of many, to know that Presbyterianism is greatly reviving and extending in England. Some of the Scotch Free Church clergymen have settled there, and there are now six Orthodox Presbyteries, adopting the Westminster standards, eighty organized congregations, besides numerous preaching stations. The Synod meets annually.

They have a Theological School at London, with two professors, and they are endeavouring to obtain the services of a third. Their greatest difficulty is the want of suitable ministers to occupy the pulpits of vacant congregations, and gather new ones. The Presbyterians have also a Magazine to disseminate their views.

**CHILDREN.**—The number of children born in the United States in a year is about 450,000. It is calculated that only one half live to be twenty-one years old.

The annual expenditure for cigars smoked in the United States is said to be near \$10,000,000.

There are fifteen hundred and fifty-five newspapers and periodicals in the United States, and but eighteen hundred and ninety-one in the world elsewhere.

It is estimated that 3,364 different languages are spoken in the world.



# THE Banner of the Covenant.

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MAY, 1847.

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## PRACTICAL ESSAYS.

[For the Banner of the Covenant.]

### IMPROPRIETIES IN THE PUBLIC WORSHIP OF GOD.

The apostle Paul thought it proper, under the direction of the Divine Spirit, to give his young friend Timothy extensive directions "how he ought to behave himself in the house of God;" these instructions, it is true, being addressed to a fellow-minister of the gospel, have respect more to the duties connected with his official character; but yet the subject is one which concerns all members of the church, and while we have not the minute and specific directions which regulated Jewish worship, yet we are not to suppose that the matter is not worthy of our attention. The precepts, "Let all things be done decently and in order," and again, "Whatsoever things are pure, lovely, and of good report," should be our guide in the services of religion in the sanctuary. This was the opinion of the compilers of "the Directory for the Public Worship of God," annexed to the Confession of Faith. As this seems to be but little regarded, we have thought it might do good to bring it under the observation of our readers, and quote that part which relates to the conduct of the Christian assembly.

"When the congregation is to meet for public worship, the people (having before prepared their hearts thereunto) ought all to come and join therein; not absenting themselves from the public ordinances through negligence, or upon the pretence of private meetings.

"Let all enter the assembly, not irreverently, but in a grave and seemly manner, taking their seats or places without adoration, or bowing themselves towards one place or other.

"The public worship then begun, the people are wholly to attend upon it, forbearing to read any thing, except what the minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any person present, or coming in; as also from all gazing, sleeping, and other indecent behaviour, which may disturb the minister or people, or hinder themselves or others in the service of God.

"If any, through necessity, be hindered from being present at the beginning, they ought not, when they come into the congregation, to betake themselves to their private devotions, but reverently to compose themselves to join with the assembly in that ordinance of God which is then in hand."

These are good rules, but they are little thought of; if they were regarded as they should be, we would not be pained with so many improprieties in the public worship of God. We will mention some of these.

1. *Coming late.*—It seems to be the rule of many persons to be five or ten minutes, or more, after the time. This does not arise from the irregularity of the preacher, (which is most severely to be reprobated,) since it occurs even when he is most exact in his attendance; nor from the inconvenience of the hour, for it is the same thing, whether the hour be earlier or later, in the afternoon as well as morning; nor from want of regularity of habits, since such persons are *punctually late*, being nearly always equally after the time; but it arises, from not feeling properly their duty on this point, and from want of energy and decision of character. Did such persons consider how much they disturb the congregation and annoy the preacher, and what an idea they give of their own feebleness of character, certainly they would act differently. We do not say that any should stay away altogether rather than be late. If in any thing the proverb is true, “better *late* than *never*,” it is in regard to religious things. But we hope those who may be blameworthy on this point will reflect on the subject, and change their course.

2. Another impropriety in regard to public worship is standing in groups about the doors of the church. This is not only at variance with the sanctification of the Sabbath, but is inconvenient to others who find their way impeded, and is highly disreputable. It is certainly no good preparation for the services of the sanctuary to be engaged in such *conversation* as takes place on these occasions, or indulge the “wandering of the eye,” if the tongue and ear are not occupied. The person who goes to the house of God, to worship, and to receive instruction in Divine truth, will not feel inclined to loiter at the doors, and to engage in frivolous or worldly talk, or to gratify a childish curiosity, by standing to watch the appearance of others. These things should not be so.

3. It is the custom in some churches that every worshipper, immediately before or after taking a seat, spends a few minutes in silent prayer. This certainly is a very suitable thing, and while some might object to it as ostentatious or calculated to foster hypocrisy, we think the same objections might with equal propriety be made against any part of public worship. It certainly is a gross impropriety when the time which passes before public worship is commenced, is spent in restlessness, or gazing, or whispering. It evidences the absence of a sense of the Divine presence, of the object for which the church is opened, of the seriousness which should mark all devout worshippers. Our directory very properly condemns “bowing towards one place or another,” referring to the practice of the Romanists, but the “grave and seemly manner” which it recommends, well accords with making a brief, heartfelt, inward prayer, and altogether condemns the irreverent practice to which we have been referring.

4. There are several improprieties in relation to public prayer, which we should carefully avoid. It is supposed that all who are present unite in this exercise, though the voice only of the person officiating is heard. Hence any thing at variance with this idea, is improper. The *heart* should be engaged, and the *outward conduct* should correspond. This principle will condemn the irreverent and careless manner in which many indulge during the performance of public prayer. In regard to this point we would notice a gross impropriety of many who are doubtless Christians, and may have been engaged properly in the religious exercise. We mean unbecoming haste to resume their former position on the close of the prayer. It is easy for those who are listening to tell



when the speaker is about to close, and how often do we observe at that time a considerable noise and bustle, as if the exercise had been wearisome, and there was anxiety for it to be over. Good manners, as well as proper religious sensibility, would prevent such behaviour.

5. Some persons are in the habit of taking out their watches at intervals during sermon, or looking round at the clock, if there be one in the building. This practice may be considered as a hint to the preacher that he has spoken long enough, and whether, like Felix, there may be a willingness to hear him again on that matter, that at present it is wished he would stop. If there was the impression that God *himself was speaking by His commissioned messengers*, would there be any who would act in this manner?

6. *The Benediction* is one of the most solemn parts of the exercises of the sanctuary, and should be received with a deportment corresponding to its character. Certainly, too, it is unbecoming that the moment the last word has been uttered, there should be the relaxation or dissipation of all seriousness and solemnity, and that the church should become the scene of the congratulations or remarks which, however proper at other times and in other places, are calculated to dispel religious feeling, and remove the serious impressions which the exercises of Divine worship may have caused, and which the Christian would wish to carry with him. It would be a good practice to pause for a few moments after the benediction, before there should be any movement towards departure from the church. This would produce a very beneficial effect.

When we consider the importance of every thing connected with the welfare of the soul, when we think of the greatness of the Being whom we go there to worship, we will feel that it is no unimportant matter how we act when engaged in His service. May the hasty remarks which have been made on this subject lead us to avoid all improprieties in His worship, and to "behave ourselves as we ought in the house of God."

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[Selected for the Banner of the Covenant.]

THE BIBLE ABUSED BY QUOTATIONS.

Moses in his parting address to the children of Israel, gave them this charge, Deut. iv. 2; "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Our Saviour rebuked the Scribes and Pharisees by saying, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. xv. 9. And the sacred canon closes with the following fearful denunciation; Rev. xxii. 18, 19; "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." These passages, it is true, have reference to designed and unwarrantable alterations of the standard scriptures: but it would seem as if the same reverence for the lively oracles which forbids our mutilating them, should also lead to the most rigid exactness when quotations are made for illustration, or proof, or in the exercises of devotion.

I propose to notice some of the more common instances of inaccuracy and impropriety in respect to the use of scripture-language. The reason

of my doing this is, that these mistakes are transmitted orally from father to son, from teacher to pupil, and from minister to people, and hence become as current as the genuine phraseology of the Bible. Few are so careful in their reading of the holy word as to correct them.

A single fact will show to young ministers and candidates for the ministry, that some importance is attached to the subject. Not long since, a clergyman who was preaching for the first time as a candidate in one of the more important parishes of this state, garbled Job xi. 7, in the following manner:—"Who *but* by *searching* can find out God?" He very soon learned that any farther services from him in the pulpit could be dispensed with.

The common occurrences which I would notice, are the following:—*Revelations* for *Revelation*, when the Apocalypse is referred to. "*Psalms of David*," applied to each and all of the Psalms, whereas it is well known that David wrote only a part of that book. *St. Paul*, *St. Peter*, &c., which is a relic of Romanism.

The following are frequent errors of *inflection*:—Rom. i. 17, "For therein is the righteousness of God revealed *from* faith *to* faith;" implying the idea of progression. This repetition, according to Professor Hodge, is merely "from faith to faith," entirely of faith, in which works have no part; as "life unto life," means eminently salutary.

Again: Rom. iii. 22, "Even the righteousness of God, which is by faith of Jesus Christ *unto* all and *upon* all them that believe." The commentator just mentioned, observes,—'The prepositions rendered *unto* and *upon*, do not express different ideas.' The repetition denotes intensity. 'This righteousness is revealed or comes unto all, even all, absolutely all, without distinction of name or nation.' Of course the prepositions should not be emphasized as if they denoted different modes in which the righteousness of God is applied to believers.

These remarks apply also to the 30th verse, "Seeing it is one God which shall justify the circumcision *by* faith, and uncircumcision *through* faith." This is the usual method of reading the passage; but as the expressions "*by faith*" and "*through faith*" evidently do not differ in their meaning, of course the prepositions do not require emphasis.

The ninth commandment affords an instance of a very common error in the manner of reading. This will appear from the following anecdote in Boswell's *Life of Johnson*, vol. i. p. 68. "Johnson, who was ever depreciating stage-players, remarked,—'The players, sir, have got a kind of rant with which they run on without any regard to accent or emphasis.' Both Garrick and Gifford were offended at this sarcasm, and endeavoured to refute it; upon which Johnson rejoined,—'Well, now, I will give you something to speak with which you are little acquainted, and then we shall see how just my observation is. That shall be the criterion. Let me hear you repeat the ninth commandment.' Both tried at it, and both mistook the emphasis which should be upon *not* and *false witness*. Johnson put them right, and enjoyed his victory with great glee." The stress of voice is usually laid upon *not* exclusively.

Acts xx. 16, "For Paul had determined to sail by Ephesus." "This sentence," says Dr. Porter, "with a moderate stress upon Ephesus, implies that the apostle meant to stop there, just as a common phrase, 'the ship is going to Holland by Liverpool,' implies that she will touch at the latter place. But an emphatic stress on *by*, expresses the true

sense, namely, that he did not mean to stop there; thus, 'Paul had determined to sail *by* Ephesus.'"

The next fault in the use of scripture-language which I would notice, relates to the addition and insertion of words and phrases. For instance: to Matt. xviii. 20, "For where two or three are gathered together in my name, there am I in the midst of them;" we often hear appended this expression, "to bless them;" and frequently also, "and do them good." But such an addition is uncalled for, as the promise implies of itself in the fullest manner, that the design of the Saviour's presence is a blessing, and his blessing will always benefit those on whom it is conferred.

Heb. xiii. 14, "For here we have no continuing city, but we seek one to come." This is sometimes amended so as to read, "For here we have no continuing city, no abiding place," &c.

Heb. xii. 29, "For our God is a consuming fire." "God out of Christ is a consuming fire," as it is usually quoted.

Hab. i. 13, "Thou art of purer eyes than to behold evil, and canst not look upon iniquity." This is often very much weakened by adding the explanatory clause—*but with abhorrence*, or with the least degree of approbation.

Deut. xxxiii. 25, "And as thy *days*, so shall thy strength be." I do not recollect to have ever heard this quoted in any other way than—"As thy *day is*, so shall thy strength be."

Another unfortunate practice is that of *altering* passages of scripture either in respect to a single word or to the entire sentence.

Daniel iv. 35, "And he doeth according to his will in the army of heaven," &c.—*Armies of heaven*, as it is usually repeated.

Heb. xii. 14, "Follow peace with all men, and holiness, without which no man shall see the Lord." We generally hear this verse abridged into the following:—"Without holiness no man shall see the Lord." Indeed a Presbytery, not long since, gave the abridgment to a theological student as a text on which to build a sermon. I have seen ministers ready to stake their reputation upon finding such a passage as this—"Riches take to themselves wings, and fly away." By turning to Prov. xxiii. 5, we read—"Wilt thou set thine eye upon that which is not? for riches certainly make themselves wings; they fly away as an eagle towards heaven."

Such alterations sometimes give an entirely different sense from what inspiration intended.

Job v. 7, "Yet man is born unto trouble, as the sparks fly upward." Who would think of making this a proof-text of total depravity? But by sufficient mutilation it is often done; thus,—"*We are prone to sin, as the sparks to fly upward;*" or what is still more remarkable,—"*We are inclined to sin, as the sparks are prone to fly upward.*"

Hab. ii. 2, "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it;" which is altogether different from—"Make it so plain that he that runneth may read."

The last fault which I shall mention is that of manufacturing new scripture out of old materials, or without any materials whatever from the Bible. Thus,—from Isaiah lix. 16, "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him;"

and from Ezek. xvi. 5, "None eye pitied thee, to do any of these unto thee, to have compassion upon thee;" is produced the following:—"When there was no eye to pity, and no created arm that could save, then thine eye pitied, and thine arm brought salvation." "We have rolled sin as a sweet morsel under our tongues," would seem to have been manufactured from Psalm x. 7, "His mouth is full of cursing and deceit and fraud; under his tongue is mischief and vanity;" and also from Job xx. 12, 13, "Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not, but keep it still within his mouth."



GLEANINGS.—NO. 3.

The Bible.—"Take your Bible in your hand; make it the companion of your way. In the thirsty desert of this world it will supply you with the water of life; in the darkness of doubt and apprehension, it will cast a gleam of heaven over your path; in the struggle of temptation, and the hour of affliction, it will lift up the voice of warning, encouragement and comfort. Never let the Bible lie by you unperused. It is the only helm that can guide you through the ocean of life, and bring you safely to the immortal shores. It is the only star that leads the wandering sinner by the rocks and breakers and fiery tempests of utter destruction, and points him a way to the heights of everlasting blessedness. The Bible contains the only food that can satisfy the hungerings of the soul; it presents us with the only laver in which we can wash ourselves white and clean; it alone tells us of the garments that are worn in the courts of heaven; it is from the Bible alone that we learn to prepare a torch to conduct our footsteps through the valley of the shadow of death; and it is the Bible alone which can introduce us at last to the glories of immortality!"—*Helen of the Glen, by Pollok.*

He that knoweth God and His works, and knoweth his own sins and wants, is acquainted with the best *prayer-book*!—*Baxter.*

Man likened to a book.—Man is, as it were, a book; his birth is the title-page; his baptism—the epistle dedicatory; his groans and crying,—the epistle to the Reader; his infancy and childhood,—the argument or contents of the whole of the ensuing treatise; his life and actions,—the subjects; his crimes and errors, the faults escaped, his repentance,—the connexion. Now there are some large volumes in folios, some little ones in sixteens; some are fairer bound, some plainer; some in strong vellum, some in thin paper; some whose subject is piety and godliness; some (and too many such) pamphlets of wantonness and folly; but in the last page of every one, there stands a word which is *finis*, and this is the last word in every book. Such is the life of man; some longer, some shorter, some stronger, some weaker, some fairer, some coarser, some holy, some profane,—but death comes in like *finis* at the last, to close up the whole, for that is the end of all men.—*Fitz. Geoffry, 1620.*

Indian Eloquence.—The last words of Pushmataha, Choctaw Chief, who died at Washington in the year 1824:—"I shall die, but you will return, brethren. As you go along the paths, you will see the flowers,

and hear the birds; but Pushmataha will see them and hear them no more. When you come to your home, they will ask you, 'Where is Pushmataha?' and you will say to them, 'He is no more.' They will hear the tidings like the sound of the fall of a mighty oak in the stillness of the wood."

"*I am going—but where?*"—A dying man who had cared for every thing more than his soul, awoke in an agony, as the scene of life was drawing to a close, and throwing upon his wife a look of wildness and terror, exclaimed, "I AM GOING—BUT WHERE?" These were the last words which he uttered before he was called to his final account! Death had taken him by surprise. The valley before him was all darkness and despair, and he shuddered on entering it. And, reader, in order that death may not take you by surprise, should you not in health remember that you are *going*, and inquire *where*? Should it not be the main business of life to prepare for the journey before you? O how many who were the companions of your childhood and youth, and even riper years, have already gone, and can you say *where*?—with the light which the Bible sheds upon the path that leads to glory, and honour, and immortality, and also upon the path that terminates in everlasting death—can you say *where*? And what hope have you—what well-grounded hope, that when you shall be called to quit this tenement of clay, you will go to dwell for ever in that *Rest* which is provided for the people of God!

There is a God.—The grass of the valley, and the cedars of the mountain bless Him; the insect hums His praises; the elephant salutes Him at the dawn of day; the bird sings for him under the foliage; thunder displays His power, and the ocean declares His immensity;—it is man alone, who has said "There is no God."

It may be said that man is the magnificent thought of God, and that the Universe is His imagination rendered sensible. Those who have admired the beauties of nature as a proof of superior intelligence, should have remarked a circumstance which prodigiously aggrandizes the sphere of miracles; it is, that movement and repose, darkness and light, the seasons, the march of the stars, with divers decorations of the world, are successive only in appearance, and in reality are permanent. The scene which is effaced from us, is re-painted for another people. It is not the spectacle, but only the spectator that has changed. God hath known a way in which to unite absolute and progressive duration of His work. The first is placed in time, the second in space. By the former, the beauties of the universe are one, infinite, and always the same; by the other, they are multiplied, finished and renewed. Without the one, there would have been no grandeur in the creation; without the other, it would have been all momentary. In this way, time appears to us in a new relation. The least of its fractions becomes a complete whole which comprehends every thing, and in which all things are modified, from the death of an insect to the birth of a world. Every minute is in itself a little eternity. Bring together, then, in thought, the most beautiful incidents of nature. Suppose you see at the same time the hours of the day and all the seasons; a morning of spring and a morning of autumn; and a night bespangled with stars, and a night covered with clouds; meadows enamelled with flowers, and forests robbed of their foliage by storms; plains covered with springing corn,

and gilded with harvest. You will then have a just idea of the universe.

Is it not astonishing that while you admire the sun sinking under the arches of the west, another beholder observes him springing from the regions of the morning? By what inconceivable magic is it, that this ancient luminary which reposes burning and fatigued in the dust of the evening, is the same youthful planet that awakens, humid with the dew, under the whitening curtains of the dawn? At every moment the sun is rising in the zenith, or setting in some portion of the world; or rather, our senses deceive us, and there is truly neither east, nor meridian, nor west.

Can we conceive what would be the spectacle of nature, were it abandoned to simple movements of matter? The clouds obeying the laws of gravity, would fall perpendicular on the earth, or would mount in pyramids into the upper regions of the air. The moment after, the air would become too gross or too much rarified for the organs of respiration. The moon, too near or too distant from us, would be at one time invisible, and at another would show herself all bloody, covered with enormous spots, or filling with her extended orb, all the celestial dome: as if possessed with some wild vagary, she would move up and down the line of the ecliptic, or changing her side, would at length discover to us a face which the earth has not yet seen. The stars would show themselves stricken with the same vertigo, and henceforth would become a collection of terrific conjunctions. On a sudden, the constellation of summer would be destroyed by that of winter. Bootes would lead the Pleiades, and the Lion would roar in Aquarius. There, the stars would flee away with the rapidity of lightning; here, they would hang motionless. Sometimes crowding into groups, they would form a new milky-way: again, disappearing altogether, and rending asunder the curtain of worlds, they would open to view the abyss of eternity. But such spectacles will never terrify men before that day when God quitting the reins, will need no other means for destroying the system, than to abandon it to itself.—*Chateaubriand*.

A.



OUR JOHN JOHNSON, OR THE MAN WITH EXTENSIVE CONNEXIONS.

We are not, dear reader, about to inflict upon you a long biography of the distinguished personage whose name is so conspicuously paraded before you at the head of this article; for, to own the truth, our personal acquaintance with this individual has been next to nothing. Indeed, we are not quite sure that we have his name right, as it stands recorded in the old family Bible; for a sense of duty to all the world constrains us to confess, that we quote from recollection—not having seen, for several years, the family record of the very reputable generations of the Johnsons. The name itself signifies, as any body may know, that the hero of our story was neither more nor less than John's son.

When we first heard of him, John Johnson lived in Charleston, S. C. and was a member of an orthodox church, in good standing. Suffering his own garden to be overrun with weeds, he spent much time in weeding the gardens of his brethren. He was so pure and godly (in his own estimation,) that all others were, in his sight, amazingly deficient as re-

garded all essential qualities, and qualifications for the kingdom of God. But his chief business was, to keep his minister in the straight and narrow path of duty. By virtue of his admirable skill in fault-finding, he could detect, in an instant, defects in a sermon, or a prayer, which other people had not the wit, nor the wisdom to discover. As he was always in the right, and his brethren always in the wrong, he was always, from moral necessity, opposed to whatever the majority were in favour of; and as he was of course always in the minority, because

“Broad is the road that leads to death,
And thousands walk together there;
While wisdom shows a narrow path,
With here and there a traveller”—

He was compelled to resort to intrigue and mischief-making, in order to carry his point, and secure his end. This kept the church to which he belonged in a continual turmoil, and rendered the life of his poor minister a life of continued anxiety and wretchedness. The Rev. Mr. Psalter, for such we must call him, worn out with his labours and trials, and tormented by the vexatious intrusions and importunities of brother John Johnson, asked and obtained leave of absence for a few months, for the purpose of taking a long breath; being determined to obtain a situation, if possible, where he could enjoy exemption from the evil which had well nigh worn out his patience, and rendered life a burden. Keeping his determination to himself, not daring to tell his wife and children of it, lest John Johnson should get hold of it and prevent his going, he started on his journey, and arrived safe and sound in the goodly city of Philadelphia. Intent upon the object which he had in view, he lost no time in calling upon a ministering brother, to whom he relates his troubles. What was his surprise to learn that the good brother to whom he had gone for sympathy, was in a like predicament: “Alas,” he exclaimed, “you have come to the wrong place for relief; for in my society I have a man, one of the most officious of my communicants, who exactly answers the description of your John Johnson, and he keeps the church in such an uproar all the while, that I have been praying for a call.” Losing no time by delay, Mr. Psalter took passage for New York, and made the acquaintance of several of his brethren there. Great was his grief on finding that each one had a John Johnson in his parish. He went to Boston, and diligently inquired into the state of things there, thinking that in the metropolis of New England he would find at least one religious society that had no John Johnson in it. In this he was disappointed; and making all convenient haste, he went to Salem, hoping that the race of the Johnsons had been exterminated when the Puritans drove off the Baptists and Quakers, and hung the witches. Calling on the venerable Dr. Worcester, then alive and preaching there, Mr. Psalter told his pitiful story, and repeated his earnest inquiry for a religious society without a John Johnson in it. “Go back,” said the Doctor, “and make the best you can of the evils of your condition; for in all my long experience, I have never known a parish without one of the Johnson family in it!”

It is hoped that the society of our faith are seldom, if ever, troubled in like manner. But if any are thus afflicted, they will do well to resort to the summary process of excommunication. May the Lord deliver *our* churches and societies from the influence of so great an evil as John Johnson.—*Western Evangelist*.

[Selected for the Banner of the Covenant.]

SPRING.

"The time for the singing of birds is come,"—

All nature leaps forth at the heart-cheering sound;
The breezes blow softly, and scatter the gloom
From the air and the ocean, the sky and the ground.

The dashing of waters is heard from afar,
Where the brook rushes wildly through forest and glen;
And the sun urges northward his glittering car,
To clothe our brown hillocks with verdure again.

Awaked from its lingering night of repose,
The insect is humming its sorrows to rest;
And the day-beams set mildly, as evening throws
A deepening blush o'er the brow of the west.

"STERN WINTER IS PAST"—is heard in the grove,
And is echoed responsive o'er mountain and vale;
And rapture inspires me as onward I rove,
The sweet, balmy breath of the morn to inhale.

"STERN WINTER IS PAST"—the rapt soul will reply,
For the SOUTH WIND has blown on the heart that was chilled;
And there rises a Sun to illumine the dark sky,
And His brightness with radiance the spirit has filled.

And lovelier far than the nightingale's lay,
Is the lisping of praise from the lips of a child,
When that Sun shall have scattered its darkness away,
And o'er all the drear waste of the heart shall have smiled.

Not the singing of birds, nor the twilight's soft blush,
Can ensure us a year which no winter can shroud;
Not the sun's cheering beam, nor the water's loud rush,
The dark tempest can chase from its throne in the cloud.

But the Christian may soar and exultingly sing,
While he smiles at the blast, and the tempest defies,
For beyond death's dark winter, *Eternity's Spring*
On his vision unclouded, in beauty shall rise.



SERMONS BY THE OLD COVENANTERS.—No. 6.

(For the Banner of the Covenant.)

A SERMON BY REV. RICHARD CAMERON.

Concluded from p. 121.

IV. Now of what has been said, there is a threefold use to be made.

Use 1. Of information. From what has been spoken, your judgments may be informed both as to what is to be understood by these words, "Be still," and also with regard to what is the duty at the present day. We refer you, in some measure, to the particulars formerly mentioned. For the truth is, if ye would have any good or edification by a preaching, first inform your judgments, and then cry unto the Lord for strength and willingness of mind to do what ye are informed of to be duty; for as long as the duty is dark, the will and affections are not rightly exercised with regard to what is spoken, nor can practise what is taught.

Use 2. Of reproof. Many folk may be reprov'd by what is here spoken. I wish we all would take with our reproofs, and mind that word, "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1. And this doctrine reproveth these:—

(1.) It reproveth those who are stupid and unconcernedly lying by from their duty at this time; for when it is said, "Be still," the meaning is not that ye should lie by and be idle; no, but that ye should make use of the means. Many folk say, 'At such a time we may lie by from duty;' but we lie by most from duty, when we are most called forth to help. We see that when Judas was approaching, Christ calls the disciples to watch and pray with him, but instead of that, they fell asleep. Matt. xxvi. 40, 43. But he did the work without them. And if the work were not laid upon one who could do it without the help of ministers and professors, we might lay it by altogether. I will be free with you: many of you have given over the work that ye had on your hands about a twelvemonth ago. I know none that have done this more than thou, O! Evandale. Ye of this parish were among the first last year, and now ye are among the last; I trow it is because of the love of the world. Many, before this, were much concerned in the work, and now have laid it by. 'Why, we are feuers, and have heritages, and are afraid to offend the great man and his substitutes.' You will not only lose their favour, but your heritage also. O! but the love of the world is a great enemy to this calmness and quietness of mind; "Be still." I am sure ye cannot have much peace of conscience, till ye be at work again, and as much so as ever. But says the house or bit of land, as it were, 'Will ye quit me thus?'

But, again: there may be some who have grown remiss in duty, not from love to the world, but from timidity and fearfulness. A strange fearfulness seized on folk after the break; it did so to such a degree that they have not yet cast it off; some are naturally of such a fearful and timorous disposition. But I say, beware of lying by, you in Evandale, or any other parish; for He is as able to do His work this year as the last, when He had an army at His back. He then turned His back upon them, because they took in the interest of His stated and avowed enemies, for He saw this was inconsistent. But say some, 'You know my lord is my lord, and the chamberlain, and the laird;' but ye know not that God is God, otherwise ye would not do as ye do. But say some, 'You, my lord, are more my lord than before;' but I say, not at all; the enemies have no more power than the last year, before the rise at Bothwell. It was then thought that they had not much power; the meeting then almost defied them. But our Lord has no less power than He had. And O! that these things are believed by us!

(2.) It reproveth those who take over great a lift. I need not speak much against it. Folk that are of an anxious spirit about events, would have a deliverance soon. Say they, 'If it shall fall out in a week, a month, a year, or two years either, they would be content to venture all for it.' You should lay a year or two out of your own expense, and then you would have all you wanted, and something to come in. But ye might be content to lay out what you have, if it were for seven years, nay, if it were for all your days and your son's days; but it is probable and likely that it will not be so long; but we shall say nothing as to that.

Use 3. Of exhortation. But I cannot tell whether I shall speak much on it at this time, but only, are ye not in love with this, "Be still?" Would ye not be content to be at this with it? I shall only name some things, whereby we may attain to calmness of spirit in all times and seasons.

(1.) Labour to have much of the awe, fear and dread of God upon your spirits. "Stand in awe, and sin not; commune with your own hearts." Psl. iv. 4. Little do we mind that word, Is. viii. 13, "Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread;" and then follows the promise, "And he shall be for a sanctuary." Oh! that ye would set the Lord always before you. Consider this—who says it, and it comes to pass? "And the Lord hath not commanded it." It is neither lord, laird, general, nor forces that can stand in Thy sight, O Lord, if once Thou be angry. If this were on our spirits, looking to and fearing of men would much disappear; if this consideration were on our spirits, man's greatness would not be once named by us. If we looked to the greatness, sovereignty and power of God, and could say, "The Lord of hosts is with us, the God of Jacob is our refuge," we would have composure of spirit. Then let the impression of this be likewise upon you,—that if ye be against God, He will be against you also.

(2.) Ye should be brought to calmness and submission. Beware of sinning, or corresponding with what is sinful. "Stand in awe, and sin not," and "Be still." Now, whether have they most peace this day who have complied with the defections of the time, or those who have kept their hands most clean of them? Whether or not, are those who have complied, as afraid of the enemy's coming among them, as others? I trow they are as afraid as those who have a good conscience before God and man. The man who has a good conscience has a good bed to sleep on, were it in a moss, muir, or mountain, or in the open field exposed to wind and weather. But for a guilty conscience, there is no getting free from it. A man who hath a good conscience, before he sees them, may be afraid, but when they are come, his fear vanishes. But an evil conscience is never without fears; and, O man, if thy heart condemn thee, God can lay much more to thy charge. Many folk venture on sin to get outward peace and quiet; but by getting that, they forfeit inward peace and tranquillity of mind. But as for the man who is on good terms with God, "Though the earth be removed, and the mountains cast into the sea," or turned upside down, "he will not be afraid." For cast a man over a height or precipice, he still, as it were, falls on his feet, if he have a good conscience. It is true, when in providence, he is cast here and there, he thinks that this will ruin him; but when the confusion is past, and he is come to himself, he finds himself better, or at least as well as he was before.

(3.) A word to you who would be still. Commune with your own hearts. Confusions and commotions arise in Christians or believers, either from the subtle devices of Satan, or the troubles of the world, or the rising up of their own corruptions, and the law of the members not only rebelling against God, but prevailing over the law of the mind. A man who is not talking or communing with himself, either concerning his state or frame, cannot be right. For it is one thing we should talk much with ourselves about, whether our state be good or bad. But if there be no doubt of the goodness of your state, then

commune with your hearts about the frame of your hearts. We must begin and commune with our heart concerning ourselves, and then about the providences of God, and say, 'Whence are these? Does this dispensation come from God? Then,' says the soul, 'will God hurt or do me wrong?' No. If a providential dispensation comes upon us before we commune with our hearts, it will be ready to cast us on our backs. But let us trace it back to its first appearance, and examine our hearts about it, and hold our grips, that we may get to the end; and though it seem terrible, yet it may be very advantageous to our soul, and so there may be a great calm in the mind all the time.

(4.) Would ye be still? Then strive to have faith in exercise all the time. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." I shall not bid you do as the disciples did, or said, "Lord, increase our faith;" for, says Christ to them, 'If ye had but a grain's weight of true and real faith, ye might say unto this mountain, "Be thou removed and cast into the sea."' Many folk would be at something that bears much bulk, and it is no wonder that some would be at that, for I have no skill in that faith which has no bulk at all. The least faith in exercise has more strength than thousands of men and armies. O! but faith hath a strange power with God. Armies and prayer without faith have no power with God. It is faith that makes prayer and armies successful. Try if you have faith; and if you have it, cry, "Lord, I believe, help mine unbelief." Deny it not, though ever so small. If you have any, use the little you have, and you may get more, and this will tend much to establish and compose your heart in an evil time.

We might speak of many advantages which folk might have by being still or fixed, which we cannot stay now to mention. I shall only name these two, which are very desirable.

[1.] The man whose heart is fixed, trusting in the Lord, shall not be afraid of *evil tidings*. "His heart is fixed, still trusting in the Lord." When evil tidings come to a believer, if he has not been at pains to compose himself, his heart will jump to his mouth; but if his heart be right and fixed, it will never move him. It is true, he will look to God for assistance and direction, how to set about the duties which that dispensation calls for at his hand. We might have a pleasant life with such dispensations, if we had much of this fixedness of heart.

[2.] If we had this fixedness, we would be fit to go about duties. "My heart is fixed, my heart is fixed," says the psalmist; Psalm lvii. 7; and what follows? "I will sing to thee." And elsewhere, Psalm cxii. 7, "His heart is fixed, trusting in the Lord." Which says, that without being still, there is no right going about duty. Without it, we cannot wrestle, pray or praise. How can ministers preach, or people hear? How can there be reading or praying aright without being still? The man who is disquieted and fearful, is unfit for any piece of duty. I say, the man who is disquieted, not submitting to the will of God, is unfit for any duty He calls for at his hand; he is a prey to every temptation. We say it is good fishing in troubled waters. The devil first labours to confuse men, and then he easily catches them; then he will bush his hook, and take by one temptation or another. So that the thing to be understood here is, to be patiently waiting on God, and to beware of grudging, murmuring, despondency, fearfulness, and disquiet of mind.

THEOLOGICAL DISCUSSIONS.

THE DESTRUCTION OF THE CANAANITES BY THE HEBREWS UNDER JOSHUA.

THERE is probably no part of Old Testament history which has been made the subject of such frequent and virulent attacks, as that which respects the exterminating war waged by the Israelites against the original inhabitants of Canaan. Even Heathen morality is said to have taken offence at it; and we learn from Augustine and Epiphanius that the half-pagan, half-christian sect of the ancient Manicheans placed it among "the many cruel things which Moses did and commanded," and which went to prove, according to their view, that the God of the Old Testament could not be the God of the New. All the leading champions of Infidelity in this country—Tindal, Morgan, Chubb, Bolingbroke, Paine—have decried it as the highest enormity; and Bolingbroke, in his usual style, did not scruple to denounce the man as "worse even than an Atheist, who would impute it to the Supreme Being." Voltaire and the other Infidels and Neologians on the Continent have not been behind their brethren here in the severity of their condemnation and the plentifulness of their abuse. And it would even seem as if the more thinking part of the Jews themselves had been averse to undertake the defence of the transaction in its naked and scriptural form, as we find their older Rabbinical writers attempting to soften down the rugged features of the narrative, by affirming that "Joshua sent three letters to the land of the Canaanites before the Israelites invaded it; or rather, he proposed three things to them by letters: That those who preferred flight, might escape; that those who wished for peace, might enter into covenant; and that such as were for war, might take up arms."*

This apparently more humane and agreeable view of the transaction has been substantially adopted by many Christian writers—among others, Selden, Patrick, Graves—who conceive, that the execution of judgment upon the Canaanites was only designed to take effect in case of their refusal to surrender, and their obstinate adherence to idolatry; but that in every case peace was to be offered to them on the ground of their acknowledging the God of the Israelites and submitting to Israelitish dominion. The sacred narrative, however, contains nothing to warrant such a supposition, and, indeed, it is one that sets at naught an express line of demarcation on that very point drawn between the Canaanites and the surrounding nations. To the latter only were the Israelites allowed to offer terms of peace: "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them." (Deut. xx. 16, 17.) And as they were not permitted to propose terms of peace, so neither were they at liberty to accept of articles of agreement: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land"—"They shall not dwell in thy land, lest they make thee to sin against me." (Exod. xxiii. 33, xxxiv. 12.) These explicit commands manifestly did not contemplate any plans of conciliation, and left no alternative to the Israelites but to destroy. According to the view of Scripture, the inhabitants of Canaan were a people appointed to destruction, placed under the solemn ban of Heaven; the part assigned to the Israelites was simply to execute the final sentence as now irrevocably passed against them; and in so far as they failed to do so, it is charged upon them as their sin, and the failure converted into a judgment upon themselves; which proved to be the main source of the evils and calamities that befell them for several generations to come. (Judg. ii. 1-5.)

Another series of attempts has been made to soften the supposed harshness and undue rigour of the divine command in reference to the Canaanites, by asserting for the Israelites some kind of prior right to the territory in question. A Jewish tradition, espoused with this view by many of the fathers, claims the land of Canaan for the seed of Abraham, as their destined share of the allotted earth in the distribution made by Noah of its different regions among his descendants. Michaelis, rejecting this distribution as a fable (as he well might,) yet holds that Canaan was originally, in point of fact, a country belonging to Hebrew herdsmen; that other tribes gradually encroached upon and usurped their possessions, taking advantage of the temporary descent of Israel into Egypt to appropriate the whole; and that the seed of Abraham were hence perfectly justified in vindicating their right anew, and expelling the intruders sword in hand. This opinion has often been re-asserted

* Nachman, as quoted by Selden, *De Jure Nat.*, etc., lib. vi. c. 13.

in Germany, and to this day is held by some of its leading writers (for example, Ewald and Jahn,) though the original right of the Israelites is now commonly claimed, not to the whole of Palestine, but only to its pasture-grounds. A more baseless theory, however, never was constructed, so far as the testimony of Scripture is concerned. The profound silence that is there observed respecting it, not the slightest hint being ever given that the Israelites had any such claim to advance, is alone sufficient to condemn it. But there is much more than that; for, the first time the chosen family appear on Canaanitish ground, it is expressly recorded that "the Canaanite was then in the land," (Gen. xii. 6;) and not in it simply as a stranger, or temporary occupant, without any rightful claim or settled possessions; for the Canaanite is every where represented as the proper inhabitant, while Abraham and his immediate descendants have no higher standing than that of pilgrims and strangers—feeding their flocks, indeed, on its extensive pasture-grounds with the liberty which is still commonly practised in the East, but obliged to buy at the market-price the little spots they wished to hold for possessions, and thereby owning others as the rightful proprietors—not claiming to be so themselves. Accordingly, the word of promise ran: "And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." And Stephen, contrasting the nature of their first with that of their ultimate relation to the land, expressly mentions that God gave to the heads of the Jewish nation "no inheritance in it, no, not so much as to set their foot on." The testimony of Scripture, indeed, is quite uniform to the two points—that Canaan, as an inheritance, was the free and special gift of God to the seed of Abraham, and a gift to be made good in their behalf, notwithstanding its being already in the possession of another race of occupants. And this being the case, it is folly to talk of the original right of the Israelites, as that is obviously not the ground on which Scripture itself wishes the transaction to be put and defended.

Indeed, it were not difficult to show that these groundless attempts to smooth down the inspired narrative, and adapt it to the refinement of modern taste, instead of diminishing, really aggravate, the difficulties belonging to it—that if, in one respect, they seem to bring the transaction into closer agreement with Christian principle, they place it, in another, at a still greater, and absolutely irreconcilable distance. For, on the supposition that the Israelites were the original possessors, why should God have withdrawn them for a succession of generations entirely from the region of Canaan, allowing their right, if they ever had it, virtually to expire, and making it capable of being vindicated no otherwise than at a vast expense of blood? Surely, on all grounds of Christian principle, or even expediency, a right at best so questionable in its origin, so loosely held, so long practically abandoned, ought never to have been enforced when such frightful results inevitably attended it. And if, according to the other supposition, the situation of the Canaanites was such that it had been possible, in a moral point of view, to have proposed terms of peace to them, the extermination in so harsh and summary a manner would be utterly incapable of justification, at least on the principles of the Gospel.

It will never be by such attempts as those we have adverted to that the objections of the infidel to this portion of God's dealings can be properly met, or, what is more important, that the God of the Old Testament can be fairly recognised as the same in character and working with the God of the New. There will still be force in the sneer of Gibbon, that the accounts of the wars commanded by Moses, and executed by Joshua, "are read with more awe than satisfaction by the pious Christians of the present age."* We affirm, on the contrary, that if contemplated in the broad and comprehensive light in which Scripture itself presents them to our view, they may be read with the most perfect satisfaction; that there is not an essential element belonging to them which does not equally enter into the principles of the Gospel, and develop itself in the events therewith connected; and that as the transaction in question is one of the most prominent events in the history of the Old Testament Church, it is also one of "the things specially written for our learning."

1. For, view it first in reference to the *Canaanites* themselves, as the execution of Divine judgment upon their crying abominations and flagrant sins (in which light Scripture uniformly represents it, so far as *they* are concerned,) and what is there in it to dissatisfy or shock any Christian mind? Does not God stand forth, from the commencement to the close of the Bible, as the righteous judge and avenger of sin? And if we can behold the cities of the Plain made to suffer the vengeance of eternal fire, because their sins had waxed great, and were come up to heaven; or, in Gospel times, can contemplate the wrath falling on the Jews as a nation to the uttermost; or,

finally, can think of impenitent sinners being appointed, in the world to come, to the lake that burneth with fire and brimstone for ever and ever—if we can do all this, without feeling that the Judge of all the earth does otherwise than right, it were most unreasonable to complain of the calamities inflicted on the foul inhabitants of Canaan. Their corruptions were of a kind which might truly be said to cry to heaven—idolatry and religion of the most abject and degrading forms, and pollutions in conduct that were a disgrace to humanity. The land is even spoken of as no longer able to bear the mass of defilements which had come to overspread it—it is described as “vomiting out its inhabitants;” and “*therefore* the Lord visited their iniquity upon them.” (Lev. xxiv.) Nor was this vengeance taken on their inventions without affording them a long season of forbearance, and plying them with many calls to repentance. The Lord specially dealt with them in the time of Abraham, both in the way of judgment and of mercy—of judgment, by the awful destruction of Sodom and Gomorrah, cutting off the most infected portion that the rest might hear and fear—of mercy, by raising up among them such eminent servants of God and faithful witnesses of the truth as Melchizedek and Abraham. That, and the period immediately succeeding, when the heirs of promise sojourned within their borders, was peculiarly the day of their merciful visitation. But they knew it not; and therefore, according to God’s usual plan, he gradually removed the candlestick out of its place—he withdrew his witnesses to another region, in consequence of which the darkness continually deepened, and the iniquity of the people in process of time became full. Then, but then only, did the cloud of Heaven’s wrath begin to move toward them—not, however, even then without giving awful signs of its approach, in the wonders wrought in the land of Egypt and at the Red Sea, and hanging long in suspense during the forty years’ sojourn in the wilderness, as if held back till it were seen whether any fruit might grow out of the final efforts made for their repentance. But all proving in vain, mercy at last gave place to judgment, according to the principle common alike to all dispensations: “He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy;” or, “Where the carcass is, there will the eagles be gathered together;” in plain terms, where the cup of iniquity is full, there the instruments of destruction are at hand. That principle was as strikingly exemplified in the case of the Jews after our Lord’s appearing as in the case of these Canaanites before. In the parables of the barren fig-tree and the wicked husbandmen in the vineyard, it has the same place allotted for it in the Christian as it formerly held in the Jewish dispensation. And in every sinner who, despite of merciful invitations and solemn threatenings, perishes from the way of life, it must find an attestation so much more appalling than the one before us, as an undone eternity outweighs the most direful calamities of time. So that we may justly say of the objections which are laid against the destruction of the Canaanites, on the ground of the severity exercised upon them, what Baxter said of many of the controversies started in his day: “The true root of all the difference is, whether there be a God and a life to come.” Admit this, and no objection, in point of principle, can seem fairly applicable to the other.

It may be proper to add, by way of further explanation, that the principle here brought out, and exemplified in all the cases referred to, is that of the *cherim*, or sacred ban, which in Old Testament times was to be applied not only to the Canaanites, but also to such Israelitish cities as might afterwards fall into the sins and abominations of idolatry. (Deut. xiii. 12–18, compared with Numb. xxi. 1–3; Josh. vi. 17–19.) “The idea of the *cherim*,” to use the words of Hengstenberg, “is always that of a compulsory devoting to God of those who have obstinately refused to devote themselves willingly to him—of the manifestation of the divine glory in the destruction of those who, during their life, would not themselves reflect it, and so would not realize the general destination of man, the common end and design of creation. God sanctifies himself in all those by whom he is not sanctified.”* Hence it was a just ground of accusation against the Israelites, and betokened their want of faith in God, and their deficiency of zeal for His glory, that they stopped short in the work given them to do, and did not fully execute the Divine sentence. Under the New Testament no such short-coming, at least in its final issues, can have place; and the difference in this respect, between the two economies is not that of a less, but rather of a fuller and more complete destruction in the New, as compared with the Old.

2. Again, let the judgment executed upon the Canaanites be viewed in reference to the instruments employed in enforcing it—the *Israelites*. If the Canaanites deserved destruction, as we have seen they did, and were actually doomed to it by a Divine sentence, it mattered little in that point of view what instruments were cho-

* Authentic. ii. p. 493.

sen to execute it; but its being done by the hands of the Israelites, we are told, must have had an ill effect upon *them*—must have tended to harden their hearts against human suffering—led them to imagine themselves the appointed executors of Heaven's vengeance wherever they themselves thought fit, and rendered their example a most dangerous precedent for every wild enthusiast who might choose to allege a commission from Heaven to pillage and destroy his fellow-men. Such charges evidently proceed upon the tacit assumption that there was in reality no special commission granted in this case to the Israelites—thus overlooking one portion of the inspired narrative for the purpose of bringing into discredit another; or, it is implied, that “God must be debarred from carrying on His administration in such a way as may best suit the ends of Divine wisdom, because human folly may encourage itself to raise, on that ground, an impious and abusive imitation.” Thoughts like these carry their own refutation along with them; and as for the Israelites themselves, their commission to punish being expressly limited to the Canaanites, gave them no right to deal out the same measure of tribulation to others; and, so far from disposing them, with savage delight, to shed human blood where they had no commission to do so, they fainted, as we have seen, in the execution of that one commission which they actually held. This, however, is only the negative side of the matter; and if we look to the positive side, we shall see that the employment of the Israelites in this work of judgment, besides being liable to no just exception, was eminently calculated to produce a salutary impression upon their minds, and to promote the ends for which the judgment was inflicted. For what could be conceived so well fitted to implant in their hearts a deep-rooted conviction of the evil of idolatry and its kindred vices, and convert the abhorrence of these into a national, permanent characteristic, as their being made to enter on their settled inheritance as the executioners of Heaven's judgment upon its former occupants for those very things? Thus the very foundation of their national existence bound them over to the pure worship of God; and not only the well-known visitations of Heaven's wrath, but these, as inflicted by their own hands, and imprinted in the records of their own history at its most eventful period, stood for ever as witnesses against them, in case they should turn aside to folly.

Does it still seem strange, and at variance with the benign principles of the Gospel, that one class of men should be employed as the ministers of judgment to another? Is this altogether without parallel in New Testament times? What means, then, that cry of the souls under the altar: “How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth?” What means the parable of the importunate widow with the unjust judge, taught for the very purpose of encouraging men to pray under the assurance that the Lord would speedily avenge the cause of His elect on their adversaries, and lamenting the want of faith which should lead them to look and plead so little for the event? “How many a potent adversary has been felled to the ground—how many a community has dwindled and decayed, because of their opposition to the people of God, who are continually praying, ‘Thy kingdom come!’ How many a blaspheming tongue has been laid silent in the grave, because of that universal prayer of the Church, ‘Hallowed be thy name!’”^{*} And to the prayers we may add the faith, the testimony and discipline of the Church, which at every step “reveal the wrath of God against the ungodliness and unrighteousness of men.” These, even now, inevitably render the sincere people of God instruments of judgment to the impenitent and reprobate, though they are still only the earnest of what is yet to take place, when the Church, with Christ at her head, shall put her enemies to perpetual reproach; and “the day of vengeance, the year of the redeemed,” shall have fully come. In short, the Church of the New Testament has substantially the same work of judgment to do as fell to the Church of the Old Testament. The only difference—a difference not in the principle involved, but merely in the manner of its application—is, that in suitable accordance to the rise which has taken place in the Divine administration, the weapons employed are now not carnal, but spiritual—they are the shield of faith, the sword of the Spirit, the strong cry for deliverance, and zeal for the honour of God's truth; while the results discover themselves less in the events of time, and run out more into the issues of eternity.

3. Once more: let the execution of judgment upon the nations of Canaan be viewed in reference to *the land*, and we shall still more clearly perceive the entire agreement in principle between it and the corresponding department of the Gospel dispensation. Why should such things have been transacted on that precise por-

^{*} Krummacher's *Elijah*, p. 66.

tion of the world's territory? Why should the sins of men there alone be visited with such unsparing judgment? And why, especially, should that very region—the region so peculiarly overrun with pollution, and, as such, consigned to the dreadful outlawry of Heaven—be the one chosen for the inheritance of God's elect people? It is here we find the explanation of whatever seeming strangeness there is in the transaction, and which, if properly entered into, is sufficient to remove even the appearance of disagreement between the spirit and character of the two dispensations. There were reasons, as we have seen, in regard to the Canaanites themselves and the surrounding nations, perfectly sufficient to justify the whole that was done; but we never can see the full design of the procedure, or even apprehend its leading object, without looking farther, and connecting it with the high purposes of God respecting his Church. What He sought in Canaan was an inheritance—a place of rest and blessing to his Church—but still only a temporary inheritance, a type and pledge merely of that final rest which remaineth for the people of God; and every thing must be ordered and done concerning the one, so as fitly to represent and image forth the higher and more important things which belong to the other—that the past and temporary might serve as a mirror in which to behold the future and abiding, and that the principles of God's dealing towards his Church might be seen to be substantially the same, whether displayed on the theatre of temporal or of eternal realities. On this account, what was chosen for the inheritance of Israel was the region emphatically of pollution, needing to be redeemed from the hands of its foul possessors, and by signal judgments, executed through the instrumentality of the Church itself, swept, as it were, and garnished from its crying abominations; because thus only could the things done concerning it, shadow forth and prepare for the possession of the ultimate inheritance of a glorified world—an inheritance which also needs to be redeemed from the children of darkness that meanwhile overlay it with their pollutions, and which must first be the scene of desolating judgments, before it becomes the final abode of purity and bliss. This inheritance cannot be brought to the people of God till Babylon, the mother of abominations, the mystery of iniquity, combining and gathering into her bosom all the elements of apostacy and corruption, shall come into remembrance before God, and receive, in vials of outpoured wrath, the due recompense of her sins: so that the final inheritance of God's people shall be ushered in amid woes of judgment, similar in kind to those through which Israel won his way to the possession of the land of Canaan, but unspeakably larger in their measure of evil; and before the marriage of the Lamb with his Bride is come, and the glories of the new Jerusalem appear, there shall be shouts of triumph and allelujahs of praise, such as, till then, the world has never heard, over sins for ever avenged, and adversaries of God adjudged to final perdition. In truth, the scenes presented to our view in the concluding chapters of Revelation are but an expansion to the affairs of a whole world, and the destinies of a coming eternity, of those which we find depicted in the wars of Joshua. In these last awful scenes we see, on the one hand, the Captain of the Lord's host, of whom Joshua was but a servant and representative, and also the host itself of a redeemed and elect church, with the sure word of promise and the resistless artillery of heaven on her side; while, on the other hand, we have the doomed enemies of God and the church, long borne with, but now at last delivered to judgment—the wrath falling on them to the uttermost, till the “spiritual wickednesses” being bound and cast out of their abused possession, the new heavens and the new earth rise into view, where defilement cannot enter, and righteousness for ever dwells.

Thus, when closely and impartially considered, God's dealing with the Canaanites proves to be the exact pattern of His dealing with impenitent sinners, both singly and collectively, under the gospel; and there is not, as we said, *one essential element of the Old Testament transaction which does not equally belong to the principles of the gospel, and develop itself on a far grander scale in the momentous issues of New Testament history.* The real ground of the objections through which we have been travelling, is the opposition which men naturally feel to the principles of God's righteous government. To render these palpable to their view, and commend them to their regard, many manifestations were given of them on the field of this world's earthly transactions, before they appeared in the realities of God's perfected and final dispensation. And men are apt to quarrel with the smaller and preparative, rather than with the larger and ultimate manifestations, simply because, in the one case, being matter of history, they cannot escape observation, whereas in the other, reaching into the invisible and eternal, they are either secretly discredited, or too faintly apprehended, to excite dissatisfaction.—*Edinburgh Free Church Magazine.*

MESSIAH'S HEADSHIP.

The proposition on this subject, adopted by the convention of reformed churches, at its last session in Pittsburgh, has been the subject of several articles which have recently appeared in "the Preacher." The following one, which reviews the whole ground, and sustains the action of the convention, is worthy of preservation and attentive perusal. The style of its composition, as well as the grasp of thought, and extent of theological knowledge which it displays, will enable our readers to recognise it as the production of our venerable father, Rev. Dr. Black. It is pleasing to find that advanced age has in him been unattended by any decrepitude of mind, or diminished attachment to sound doctrine. Long may he be spared to the churches to give them the benefit of his counsel.

MR. EDITOR:—This is the age of discovery, and of improvement in science, in physics, and in chemistry. New properties are daily discovered in air and water, and new stars are seen in the firmament. Theology comes in for its share. New things are found out in the Bible, of which our fathers knew no more than they did of the application of steam to navigation and railroads, or the use of the magnetic telegraph. But I am old, and have so long drunk of the old wine, that I cannot straightway desire the new, because, to my taste, the old is better.

In your paper of February 17th, a writer, who signs himself "Presbyter," proposes the following question—"Should the church introduce in her standards any expression or phraseology that might seem to conflict with the language of Scripture?" The question is not very clear. The word "in" renders the sense somewhat equivocal, in relation to introducing. Perhaps he meant *into* the standards themselves. His subsequent remarks would favour that construction, as he says, "it is feared that something of this nature is proposed by the last Convention"—that is, that they proposed to introduce into the standards, something that might seem to conflict with the language of Scripture. There is something equivocal here likewise. If it means that every thing would be wrong that would *seem* to conflict with the language of any part of Scripture, it might assume too much, for a doctrine might seem to contradict the language of some part of Scripture, which would not, *in reality*, conflict with the analogy of faith, or the spirit and tenor of the Sacred Book. Thus the language of James *seems* to contradict the doctrine of Paul on justification, while the doctrine of both is perfectly consonant. The discussion of the question by the writer, assumes that there is more than *seeming* in the case—that the convention have contradicted not only the language, but the doctrine of the Scripture. He seems to take it for granted that the view he takes of the subject is the view of the Scriptures, and that the view given by the convention is manifestly contrary to them. He says, "this simple view, which the Scriptures present of this subject, commends itself to our common sense." Well, as the convention give a different view, there must be a sad defect in their mental faculties, not to see that which "commends itself to common sense." And whatever the convention might think or doubt about the matter, he informs us, "that it satisfies at least one mind, that the Spirit of inspiration is *right*, and speaks with propriety in uniformly representing the kingdom of Christ as *one*." Of course, if it had taught

the doctrine that the convention think it does teach, it would have been *wrong*, and the Spirit of inspiration would have spoken with impropriety. It is not usual for Christians to say what the Bible ought or ought not to teach—what the Spirit of inspiration would be *right* or *wrong* in teaching. And it would be very unhappy if it should turn out that the writer's approbation was on mistaken ground. But whether mistaken, or not, still it is well that there is *one* left whose mind is satisfied that the Spirit of inspiration is *right*, and that he speaks with propriety. The writer finds fault with the convention for saying, "That Jesus Christ, beside the sovereignty and dominion belonging to him naturally and necessarily, as the Son of God, has, as Mediator, a twofold kingdom." In opposition to this, he asserts, that "uniformly throughout the sacred volume, wherever the kingdom of Christ is introduced, it is represented as *one*. Even the distinction of essential and mediatorial he will not admit, for that would make the kingdom of Christ twofold; but he says, they are *wrong* who would make us believe that it is *two* or threefold." And to show that any distinction that would depart from unity, would be unscriptural, he asks, "On what ground, then, shall we attempt to cut up and divide this kingdom, if the Sovereign be the same divine person—if the kingdom have the same limits, the same subjects—the same grand objects;—and especially, if there be no authority in the language of Scripture for such distinctions? The ground on which this twofold or threefold kingdom is predicated, is certainly sandy." Now there is some difficulty in the writer's view of this identity of the essential and mediatorial kingdom, or as we would say, kingdoms of Christ. It is granted by him, that the universal dominion or mediatorial kingdom of Christ was given to him—that God put all things under his feet—"the Deity," he says, "is the only exception." But the whole mediatorial character is a subordinate one. In the donative kingdom, universal as it is, the Father is greater than the Mediator. If he possesses universal dominion necessarily as the Son of God, it could not be given to him. But this *one* kingdom of the Mediator, the only *one* which he possesses, was given to him; it necessarily follows, that he is less than God. The writer appears to disregard "distinctions;" but had he attended a little more to correct distinctions, it would have prevented him from assuming a ground of argument that would necessarily lead to Arianism. He will not get out of the difficulty by maintaining the position that Jesus Christ "voluntarily *relinquished the exercise* of his sovereignty and dominion, as a divine person, and took upon him the form of a servant"—that is, as we think, equal to saying, that he relinquished the exercise of his Godhead, in order to finish "the work of human redemption." In this view, it is thought, he has the honour of being the first who made this discovery. It is not to be found among the "landmarks of antiquity." At least, we have met with no author asserting or advocating the same sentiment. It is either a great discovery or a monstrous error. Let us examine it a little. A discovery so new and so important, should not be lightly passed over. "He relinquished the exercise of his sovereignty and dominion, as a divine person." The sentence is somewhat equivocal. Either he laid aside the exercise, that is, did not exercise it at all, until in his exaltation he resumed it, or, he relinquished the exercise, *as a divine person*, but not absolutely. Either way we think is objectionable. As to the first—It would suppose what could not be done.

Sovereignty and dominion are essential attributes of Deity. To lay aside or relinquish any thing essential to Divinity, is impossible. If it were relinquished, he would cease to be God. He cannot cease, for a moment, to be the Governor and the Sovereign of the universe. And, except what belongs to the internal relations of the persons of the Godhead, what is true of one person, is true of all the three persons of the Trinity. Nor did Christ's becoming Mediator, and assuming the form of a servant, divest him of any sovereignty which belonged to him as a divine person. "He did not lay aside what he was before, but he became what he was not before." In the lowest state of his humiliation, he was bearing up the pillars of the universe. He gave abundant evidence that he still exercised his sovereignty, by stilling the waves in the midst of the storm, and commanding the winds, and they obeyed him. With all the sovereign power of a God, he said, Lazarus, come forth, and instantly the dead man came forth, in the full possession of life. The second meaning that the words might bear, namely, that he did exercise sovereignty, but not as a divine person. Was it as a human person? for the persons of angels are out of the question, and we know of no other personalities. But Christ never had a human person. He assumed human nature, uniting it, in the moment of the union of the soul and body, to his own person, thereby preventing it from becoming a human person, and giving it his own divine person for its personality. So true it is, that while he has two distinct natures, divine and human, he has yet but one person for ever, and that person is divine. The writer founds his strange opinion on Phil. ii. 7, compared with John xvii. 5. The apostle to the Philippians says, "he made himself of no reputation." The original word denotes emptiness or hollowness. When applied to persons, it denotes degradation, or depriving the person of honours, rights, or privileges which he may have possessed before. In relation to our world, Jesus Christ divested himself of the glory of his former appearances under the Old Testament dispensation, and he voluntarily divested himself of a good reputation among men. He deprived himself, for a time, of the right of elevating his human nature above pain and suffering, and of communicating to it the enjoyment of all that happiness which it might have justly claimed, as being holy and without sin. And in relation to his divine glory, while it remained unimpaired and the same, he voluntarily agreed that it should be veiled and obscured—that its bright effulgence should not be manifested. While yet to show that he had *not relinquished it*, occasionally some glimpses of his glory were seen, some rays of the Sun of Righteousness, like the rays of the natural sun breaking through the clouds, showing that he was still there, though for a time the glory of his shining had been obscured.

The 17th of John gives no countenance to the *resuming* relinquished sovereignty and dominion, or the exercise thereof. Christ prays that as he had completed, or shortly would complete and finish his part of the agreement in the everlasting covenant, so he expected and looked for the promised reward—that the veil and obscurity which had been spread over his glory, while he was in the humble form of a servant, might be taken away, and that he might shine in the bright effulgence of unclouded glory which he enjoyed with the Father before the obscuration took place. He also contemplates the glory of his whole mediatorial person—that he might bring with him his human nature united to his person, and that it be advanced to the highest honour and happiness

of which it was capable. Perhaps this writer is the first man on earth, who ever maintained that original jurisdiction and delegated authority are the same thing. But he has no affection for distinctions. They are troublesome, and "there is a great danger," he says, "in introducing them instead of words which the Holy Spirit teacheth." We grant they may be abused. What good thing is not? Yet without them we could not well get along. The soul and body of a man form the unity of his person. While he lives, they are not separate, yet they are distinct. They both belong to the same person, and while he lives, they are both essential to his personality. Yet they are not the same. The same man too may sustain different characters. He may be a legislator. What he might say as his private opinion, expressed to his friend, would be formally different from what he would say, as enacting a law, although they might be materially the same. Delegated power is subordinate, and regulated by the laws, restrictions and rules of the delegation. The king of England administered the government of England in person, and the government of Ireland by a Lord Lieutenant. The kingdom of Ireland was the same, whether governed by the person of the sovereign or his deputy; but the power of administration was different. In relation to the Lord Lieutenant, the power of the King was original, while in relation to the King, the power was subordinate and dependent. The government and dominion of Jesus Christ as Mediator, are delegated and subordinate, derived from the Godhead in the person of the Father, while that of the Father is original and underived. The Mediatorial government does not set aside the government of God essentially considered. God governs the world by Jesus Christ, as He judges the world by Him. "The Father judgeth no man, but hath committed all judgment to the Son." And yet "none else is judge but God." We will be obliged to have recourse to distinctions here, or we shall have contradictions. Does the Father give up the prerogatives of Deity—governing and judging the world, by committing all judgment to the Son? No. By no means. He does not judge *immediately* in his own person; but *mediately* by the Son. But could the Father commit this right of judging to the Son, as the eternal Son of God? Verily, no. He was His equal, and necessarily possessed it, as much as the Father. Then it must be as Mediator. And here we have more distinctions again.

The illustration of this writer, by a similitude taken from the King of Great Britain, is as far from being parallel, as it is from matter of fact. He asks, "What would we think of a professor of history, that would commence a lecture in something like the following strain? The King of Great Britain, besides the sovereignty and dominion belonging to him over the British Empire, as the legal heir of the throne, has a two-fold kingdom. He stands related to his own family and household, as his proper kingdom descending to him from his father," &c. Surely enough of this. We answer, we would think of him as we do of some others, that he did not understand the subject on which he wrote, and would recommend to him the advice of Horace in his Art of Poetry, not quite forty lines from the beginning. Distinctions are valuable things; but when they are made where there is not a difference, they are worse than useless. The supposed distinctions are never viewed as kingdoms. Besides, the nature of the British government is not correctly stated. What sane mind would represent the British government as primarily

the family and household of the King, and the whole administration of the Empire to be in subserviency to that interest? The writer says, "The Sovereign of Britain has his royal family—his household, and the affairs of his Empire are doubtless managed with reference to their interests." Is that the nature and avowed object of the British government, or indeed of any government except an absolute despotism? Where is the parallel? Jesus Christ has a kingdom of voluntary subjects, which he governs in a most merciful manner with a golden sceptre. But he has also a rule and dominion over involuntary subjects, wicked men and devils, whom he rules with an iron rod. The writer thinks that by rejecting the unity for which he contends, there might be danger of leading us "to suppose that even Christ is divided." Would the representing the same King as having more kingdoms than one, lead to this conclusion? Had the fact of the same King ruling the three kingdoms of England, Scotland, and Ireland, and even when the kingdom of France was nominally added, this tendency? Did it make them think that their King was divided? We believe not.

On the second item he says little, and what he does say, is substantially what he said before. He still confounds original and delegated power, and still assumes that the Mediatorial government is a unit, and that all the subjects are in the same class, or members of the same kingdom—saints, wicked men, and devils. But might there not be a select kingdom formed in the vast empire of the Mediator for special purposes, and which he would, by way of eminence, call his own? This would be in accordance with the ways of God in other respects. The whole earth was his, yet, at an early period, He selected a particular spot in the garden of Eden denominated paradise, for special and particular purposes. In the same way, he afterwards selected a particular country out of the whole world, and called it Emanuel's land, and even in it he set apart Mount Zion as his dwelling-place. And among all the nations of men, he selected the seed of Abraham—the Hebrew nation, as a peculiar people, whom he called his inheritance—a people formed for himself, that should show forth his praise.

In the same manner, while the whole kingdom of providence is put under the Mediator's control, he has selected a peculiar people, who are denominated a kingdom of priests, and whom he calls, by way of eminence, *my kingdom*. This kingdom is not of this world. The subjects of it are all, at least, professedly saints, and Jesus rules them as the King of saints. This kingdom is denominated the *kingdom of heaven*. Is it the *one* kingdom of providence, of which wicked men and devils are members? It is not worldly, but spiritual. The subjects of it are worshippers of God, and God is a Spirit, and they that worship him must worship him in spirit and in truth.

The writer, whom we are considering, gives an exposition of the text, *My kingdom is not of this world*, as new as it is fanciful. He says, "But Christ does not say *this* kingdom (the church) is not of this world; he says simply and plainly, '*My kingdom* is not of this world,' and whoever undertakes to assert that he has a kingdom of this world, or organized after the manner of the kingdoms of this world, must do so on his own responsibility." According to this view, Christ does not speak of the subjects of his kingdom, or of its spiritual nature, but only of the manner of its organization. But how this would have been a reason to Pilate why Christ's servants would not fight for his deliver-

ance, does not appear, John xviii. 36. There is a promise to Christ that his kingdom shall be everlasting. Luke i. 33. "Of his kingdom there shall be no end." Is this the *one* universal kingdom of Providence? We would think not, for that having answered its purpose to the Mediator, when all his saints are prepared for heaven, the Mediator needs it no longer; and he delivers it up to the Father, 1 Cor. xv. 24, while he will continue to reign in the kingdom of glory for ever and ever.—The prayer of the penitent thief on the cross recognised this, when he prayed, "Lord, remember me when thou comest into thy kingdom." Here, then, we have more kingdoms than one ascribed to the Mediator: a kingdom of grace that shall issue in a kingdom of glory which the Mediator will never part with, and a kingdom of Providence which he will deliver up to the Father. And we believe the Scripture is not wrong, although it does not uniformly, nor at all, confine the kingdom of the Mediator to mere unity. The kingdoms of providence, grace and glory, all belong to his Mediatorial character.

On the third item of the Convention, which the writer also condemns, he says as strange things as on any of the former. This item asserts, "That among the all things subjected to the Mediator, are to be reckoned the nations of the earth, and their constituted authorities, and when his will is revealed, they are bound in all their political relations and administrations, to be subject to his authority as Governor among the nations, and Prince of the kings of the earth." This could be expressed in more general terms covering the same ground, namely, the Bible wherever it comes, is to be taken as the only rule of faith and practice—the rule of all relations among men. This Divine book is in the hand of the Mediator. He is its immediate author, and the law is put into his hand, and all are commanded to obey him. Exodus xxiii. 21. Nations are subjects of moral government. If not, they are independent. The law is in his hand, and he is King of nations. Nations are organized bodies. They are bound to obey their King. Kings and judges of the earth are official characters. They are commanded to kiss the Son. And the prophecy secures the fact, as a public blessing. Rev. xi. 15. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." These are not the spiritual kingdom which Christ says "is not of this world." They are not the kingdom of grace, for that is but one, and the kingdoms of this world never will become the kingdom of grace. They will be kingdoms of this world after they have become the kingdoms of Christ. They will become his, by doing what the item of the Convention says they are bound to do, and what the author of the query does not understand. If he had, he never would ask, as he does, "have we any evidence that Christ desires, or will even accept the subjection of nations through their constituted authorities?" Much less would he assert, as he does, that "he demands not their political subjection to him through their constituted authorities," although this is promised to him, Ps. lxxii. 11: "Yea, all kings shall fall down before him; all nations shall serve him."

It is painful to see such novel and erroneous sentiments published to the world, by one who signs himself "Presbyter," by which it would seem that he was a minister in some branch of the Presbyterian Church. The writer of this knows him not, but can scarcely believe that any section of the Church of Christ will sustain the doctrines set forth in his publication.

SENEX.

ECCLESIASTICAL PROCEEDINGS.

[For the Banner of the Covenant.]

ORDINATION AND INSTALLATION OF MR. R. J. BLACK.

An account was given in the Banner for last August, of the organization of a church in Kensington, under the care of the Reformed Presbytery of Philadelphia. We have reason to believe that this effort to extend and increase the influence of sound and practical religion, has met with Divine approbation. Preaching was regularly maintained by members of the Philadelphia Presbytery, aided by occasional supplies from licentiates, who happened to be in the vicinity. The attendance on public worship having gradually increased, and a large number of persons having been at various times admitted to church privileges, the congregation in December last made application for the moderation of a call. This was granted, and an election being held in the usual manner, it appeared that Mr. R. J. Black was chosen. His call, signed by more than a hundred persons, as members and adherents, being presented to presbytery, was sustained as regular, but his ordination was delayed until the 22d of April. On the afternoon of that day the presbytery met, according to appointment, to attend to it. The services commenced with a sermon by Rev. Dr. Black, from Rom. x. 15, "How can they preach except they be sent?" After some remarks in regard to the use of human instrumentality in the accomplishment of the Divine purposes, the *qualifications*, and the *duties* of the gospel minister were stated, and illustrated with that accuracy, perspicuity, force, and animation, so peculiar to the speaker. The person who preaches the gospel, it was observed, must be a man of genuine piety, competent learning, true humility, prudence and aptness to teach, and he must, besides, have a regular commission. On this last particular, Dr. B. dwelt at considerable length, showing the distinction between the expressions used in 1 Tim. iv. 14, where the Apostle calls upon the youthful minister to "neglect not the gift that is in him, which was given him by prophecy, with the laying on of the hands of the *Presbytery*," and 2 Tim. i. 6, where he speaks of his "stirring up the gift of God, which was in him, by the putting on of the *Apostle's* hands," the words used in the former passage, (*μη αμελει*,) referring to an ordinary and external commission, while the term used in the latter, (*αναζωπυρειν*,) could be applied only to spiritual gifts and graces, which in the case of Timothy, as of other preachers in apostolic times, were communicated by the imposition of hands. In presenting the *duties* of the gospel minister, Dr. B. adverted to the preaching of the gospel, and especially the exhibition of the use of faith: the feeding of the flock of Christ, particularly the young, the *lambs*: watching for souls: ruling in the house of God: and being instant, in season and out of season, in the discharge of his appropriate duties. Some remarks were made in conclusion, on the importance of the ministerial office, and the duty of the people to hear and obey the message delivered by the ambassador of Christ. The attention of the large audience was riveted, during the whole of this lengthened and profound discussion.

After the conclusion of the sermon, Rev. Dr. Crawford, having given a brief account of the organization of the church, and the call made on Mr. Black, proceeded to propose to him the usual questions, which

were answered satisfactorily. Rev. Dr. Wylie, then made the ordaining prayer, in which, in the most solemn and affectionate manner, the candidate was set apart to the work of the ministry, by the laying on of the hands of the presbytery, and the Divine blessing invoked on himself and the flock committed to his care. Dr. Black then addressed the minister, referring in very impressive language to the relationship which existed between them:—"You have been," said he, "for more than twenty years, my *son*, now you are *brother*." After giving him much valuable counsel, he concluded by committing him to the Divine protection and favour. Another member of presbytery then delivered a charge to the people, after which Rev. S. Stevenson made the concluding prayer. A few verses of a psalm having been sung, the congregation was dismissed with the apostolic blessing, pronounced by the newly ordained pastor.

It has seldom been our pleasure to witness a more interesting and solemn scene, than the one we have described. The audience was very large, and continued to give close attention throughout the whole services. The prospects of the young pastor are of the most cheering kind. The object of the spontaneous and hearty choice of his congregation, and the one from whom, instrumentally, they hope to derive so much assistance in their heavenward journey, we trust their expectations may never be disappointed. Their numbers have already increased from twenty-five or thirty, to more than one hundred, and their enterprise and liberality are manifested by the liberal support they promise to their pastor, and the measures they have already taken to procure a place of worship. Their pastor is one whose kind disposition, good sense, energy of character, superior eloquence, and we trust sincere devotion to the cause of his Redeemer, lead us to expect from him a career of distinguished usefulness. Him and them we commend unto God and the word of his grace, praying that He may build them up, and give them an inheritance among them which are sanctified. The remarkable prosperity which has hitherto been vouchsafed to them, we hope will be the earnest of better things yet in store for them. May they increase more and more, not only in numbers, and enterprise, and liberality, but especially in the saving knowledge of the only true God, and JESUS CHRIST whom He has sent.



THE THEOLOGICAL SEMINARY.

The Board of Superintendents of the Theological Seminary met on Wednesday, April 14, at ten o'clock, P. M., in the Rev. Dr. Wylie's, and having organized, proceeded to business.

By the report of the senior professor, the following students were in attendance during the session:—Wm. Sterrett, of the fourth year; Alex. Watson, of the third year; Samuel Herron, of the second year; John Woodside and Robert Hill, of the first year; and Jas. J. Peoples, who, although blind, has persevered in attending, informally, a second session of the seminary.

There were three students absent, namely, David Herron, Geo. Lamb, and Thomas S. Martin. Some of these were detained by sickness, others were indispensably engaged in teaching. Mr. Peoples, who was in attendance last session, has been removed by death.

We announce with sorrow the early decease of this excellent and

highly promising candidate for the ministry, who fell a victim to a disease contracted while prosecuting colporteur labours, on the line of the Pennsylvania canal. Though cut down in youth, his death was not premature, his work was done, he was called away while in the service of his Master: he has gone, we trust, to enjoy the reward of the faithful servant, and our loss is his gain.

The Board spent Wednesday and Thursday in examining the regular students in Hebrew, Chaldee, and Greek, in didactic and polemic theology, and in the history and government of the church.

The evenings were devoted to hearing public theological discourses.

All these examinations and public exhibitions were highly satisfactory, evidenced close application on the part of the students, and that much care and attention had been bestowed on them by the professors.

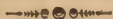
Mr. Wm. Sterrett, having finished his course at the seminary, was recommended to the Philadelphia Presbytery for licensure, as soon as his trial pieces have been delivered.

It was resolved to recommend to synod, at its next meeting in May, to re-affirm and append to the constitution the law requiring students to be licensed, if found qualified, at the end of the third year, that they may be employed in preaching until the seminary again opens.

The Board having considered the subject of an "address to the churches, on the propriety and necessity of using means to procure a library for the Theological Seminary," respectfully referred it back to synod, with the recommendation, that synod enjoin its ministers to bring this subject before their people, in order that collections may be taken up for accomplishing the object in view.

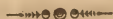
The salary of the senior professor, though a mere tribute of respect for his valuable services, had not been paid when the Board assembled. The deficit was supplied by drawing on the treasurer, on the credit of the Board, for the necessary amount. It is hoped that the presbyteries and congregations will attend to this matter, so that this small debt may be liquidated before the appointment of another Board.

SAM. STEVENSON, *Clerk.*



APPOINTMENT OF A SCRIPTURE READER IN THE REFORMED PRESBY. CHURCH, N. Y.

It gives us great pleasure to mention that the Missionary Society of Dr. McLeod's congregation, N. Y., has appointed Mr. R. Hill, a student in the theological seminary, to act as a Scripture reader in that city. It is expected that Mr. Hill will devote his time to labour among the emigrants who arrive in such large numbers in N. Y., and the poorer classes, many of whom are ignorant of the most simple truths of religion. A wide field of usefulness is opened to him, and the expectations of his friends will, we trust, be, by the Divine blessing, more than realized.



MISSIONARY INTELLIGENCE.

LETTER FROM REV. J. R. CAMPBELL.

The following letter from our beloved brother, gives us reason to hope that he is now not far from the shores of our mother country, if he has not already reached his desired haven. May the Almighty arms ever

be underneath him, and the God of Jacob be his refuge and his strength. Soon we hope we may see him face to face, and hear from his own lips what God hath wrought for him personally, and by his instrumentality for the heathen.

Calcutta, January 6, 1847.

DEAR BROTHER STEWART,—I am so much occupied here, that I find I shall not have time to do more than write you a hasty note; and this will also be the last note I shall write ere we sail from the shores of India. I had the pleasure of sending you a note early last month. I passed Berhampore, on my way down the Ganges, and acknowledged the receipt of your very kind letter of May 29: since then we have not heard from Philadelphia, but may now in a few days, as our letters would first go to Saharanpur. We all arrived at this place safely on the 19th ulto. I immediately took a house and moved into it, not only with the design of our own accommodation, but also that of the new brethren who have been daily expected for a month past. But they have not yet been announced, and I now begin to fear that we shall not have the pleasure of seeing them before we sail. Our passage is taken in an excellent ship,—the *Monarch*, Captain Walker, and she will sail for London positively on the morning of the 15th inst. I have obtained the passage at a very moderate rate, and we will have the pleasure of having a number of good pious people with whom we have an intimate acquaintance. We may hope to reach London by the end of April next, and then we shall expect to receive letters from you all. I have told your brother where to send them so as to reach us at the earliest moment possible on our arrival. You will be glad to hear that Mrs. Campbell's health has rather been improving since my last, though I had feared the excitement of preparing for our voyage and meeting friends here would have proved too much for her. I am now in hopes that with the blessing of God on the voyage her health may be entirely restored, and that we may very soon be permitted to return to our labours in India. It is likely brother Caldwell has written to you about the affairs of the station at Saharanpur since I left. I have learned through Bro. Rudolph that at the annual meeting in Lodiana, in November, he was transferred from Saharanpur to Lodiana, and that the young men of the boarding-school have been distributed to all the stations as follows: Daniel, Gilbert, Scott and Sterling to Lodiana—Elisha, and Samuel Wylie, the deaf boy, to Sabathu—and Theodore, Samuel B. Wylie, and John N. M'Leod, to remain at Saharanpur. This, for many reasons I could mention, is a good arrangement. The three boys left at Saharanpur are good and promising, and may now be looked upon by our church as depending on her for support, while labouring in various ways to aid in the missionary work. Theodore and Samuel are consistent Christian professors, and John is in a favourable state of mind. I brought Samuel with me as far as Futhagarh, and arranged for his marriage to one of the educated orphan girls in our mission there. He has since been married, and has gone home to Saharanpur with his *bride*, and as a happy man! This is a stirring place, and greatly improved since I was here eleven years ago. Most of the missionaries with whom I was then acquainted are dead and gone. Some new men have come to fill up their places—others, as Lacroix, M'Kay, Ewart, Boaz, &c., continue as pillars. Had the pleasure yesterday morning of engaging with all in devotional exercises—a breakfast meeting and missionary conference. The universal cry is

for more help—more labourers, and more of the Spirit's influence. Have been much engaged attending examinations of mission schools, preaching, &c., since I came here. I cannot but tell you of an interesting event that occurred since I came. I received a letter a few days ago from a general in the army at Simla, enclosing from himself and another general, a draft for 750 Rupees, (£75 sterling,) to be distributed by me during my visit in Ireland to poor people, and particularly to the pious poor, wherever I may reach them. How delighted I shall be to perform this duty, and to show *practically*, the reflex and beneficial effects of Christian missions on Christian lands. This, it seems to me, is not unlike what occurred in *primitive* times, when missionaries to the heathen carried up the contribution of converts to the gospel, to the poor saints at Jerusalem. There are some noble and liberal-minded Christians to be found in this land, who consider that they and all they have are the Lord's. O for such a state of mind and heart to pervade the whole church of Christ every where. It is now nearly midnight, so I must close. Mary, who sits beside me, joins in warm Christian regards to Mrs. Stewart, and all friends,

Yours affectionately in the Lord,

J. R. CAMPBELL.

OBITUARY.

A BRIEF MEMOIR OF MRS. MARY GIBSON.

There is a great beauty in the young and tender plant, just opening its blossoms to the morning sun, and when it is cut down we feel inclined to mourn its untimely end. Nor can we behold without regret the aged tree which had long attracted notice, and afforded pleasure by its foliage and its fruit, laid low in the dust. The former, though perhaps, in some cases, more beautiful, has made less impression on our minds, and is sooner forgotten; the latter is greatly missed, and will be long remembered.

The subject of the following brief memorial, was "a mother in Israel." She was early planted in the house of God, and while many a stormy trial passed over her, she remained firm, *bending* but *unbroken*, acknowledging the divine sovereignty, yet still maintaining her integrity, holding fast her profession, and producing the fruits of righteousness. She was a native of Torryburn, in Fifeshire, Scotland. Her parents were members of the Established Church of Scotland, and were godly persons. Her father was remarkable for the strain of piety with which his whole conversation was pervaded: his remarks were all "good to the use of edifying, that they might minister grace unto the hearers!" The influence of his example was distinctly evident in the character of the subject of this notice.

We have little information in regard to her early life; but we have reason to think, that like many who have enjoyed the advantages of religious influence in their youth, she was converted to God in the beginning of life. It was, however, on the death of her first child, that she was led to believe she had an assurance of salvation, and not long before her death, she stated, that she had never afterwards lost her hold of the divine promises. She met with severe bereavements, being called to mourn over the death of six children, and her husband, but she found that her divine Saviour was with her, when she was passing through

the deep waters of affliction. She became at an early period a hearer of the ministers of the Reformed Presbyterian Church, who then preached occasionally at Pentland, near her residence. At that time, there was no building erected in which divine worship was performed, but the ministers of the Covenanted Reformation blew the gospel trumpet, and drew the sword of the Spirit, on the same green fields, which about a century before had been stained with their fathers' blood. "The word of the Lord was precious in those days;" it was not *then* a weariness to sit for a single hour under the preaching of the gospel. The exercises at communion were frequently continued till long after midnight, and often the carol of the lark might be heard mingled with the "grave, sweet, melody" which rose from honest and earnest hearts to the God of heaven. Mrs. Gibson had numerous opportunities of hearing the two later M'Millans, and Mr. Thorburn, and she could repeat many of the texts, and a great portion of the sermons, which they and other ministers on whom she had attended, had discussed. The words of divine truth were sweet unto her taste. When a congregation was organized at Edinburgh, in 1805, under the charge of truly excellent Rev. W. Gould, she became connected with it. When, from increase of numbers, this congregation was divided, and another formed at Loanhead, under the pastoral charge of Rev. W. Anderson, her place of residence led her to unite with the latter. Of both her pastors, we have often heard her speak in terms of the greatest respect, and warmest affection. Indeed, all her thoughts seemed to have a religious tendency: her conversation was indeed in heaven. Her private life was an evidence that her piety was sincere and profound. In all the relationships which she sustained, she was exemplary. In her religious observances she was abundant and punctual, though altogether free from ostentation. A portion of each day was set apart for the study of the scriptures, and she so studied them, that her *profiting* appeared unto all men. Her children received her salutary counsels, and on all around her she desired to exert an influence for good.

In the year 1838, Mrs. Gibson came to America; she resided with her son, in Cincinnati, till the year 1846, after which time she removed to St. Louis, the abode of another son, in whose house she died. While in the former place, the writer of this brief notice had the privilege of forming an acquaintance with her, and the high opinion which he was led to entertain, has made him desirous that her example should be known, and her memory preserved. She was then more than eighty years of age, yet possessed of a great degree of bodily vigour, and her mental power was astonishing. After her morning meal, she was in the habit of sitting for a few hours in "a pleasant arbour," not like Christian, to sleep, but to read and meditate. Taking a place beside her, the writer has often been entertained, with reminiscences of her early life. She possessed a memory of unusual strength and extent, with a great command of language. While she was full of anecdote, she rarely, if ever, repeated the same story. Her remarks were introduced on appropriate occasions, and not from a love of talking, or a desire of display, and never obtruded, or so prolonged as to become wearisome. She possessed a politeness and propriety of manners, which would have born a favourable comparison with the deportment of the highest classes in society, and which was the more remarkable, as with her it proceeded not from the study of a code of etiquette, but from the influence

of a feeling of Christian love, which led her to endeavour to make happy all with whom she was associated. She was free from the censoriousness and selfishness sometimes manifested even by excellent Christians in old age. Her disposition was amiable and cheerful; she seemed happy herself, and others around her were made happy by her. Indeed, Providence had highly favoured her, in her declining years, by placing her in a situation where she received the most respectful and affectionate treatment. If it were not that we do not wish to praise the living, when we record the excellencies of the dead, we would delight to relate at length, the exceedingly kind and respectful manner in which she was treated by all the family with which she was associated.

It is the promise of God to his people, that "at evening time it shall be light." In some instances, for wise and good reasons, the sun of the genuine Christian, even, may set in obscure darkness; but in the case of the subject of this notice, the promise was realized. Her faculties remained unimpaired, till the breath of life had ceased. The film of death which settled upon the natural eye, seemed to have no power to obscure faith's vision of the better country. As she came nearer heaven, its glories appeared brighter, and its attractions stronger.

A few days before her death, she was recounting to a friend, many of the privileges and blessings bestowed upon her through life, so unmerited on her part. "Oh," said she, "how merciful God has been in supplying my earthly wants; my cup indeed overflows; and now that the earthly house of this tabernacle will soon be dissolved, I have 'a building of God, a house not made with hands, eternal in the heavens.' Thanks to his holy name. 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:—whom I shall see for myself, and mine eyes shall behold, and not another.'"

Her death occurred on the second Sabbath of July, a few months after her removal to St. Louis. Often before she had been in the spirit on the Lord's day, and doubtless saw by faith something like the visions which were enjoyed by the beloved disciple. But this Sabbath was to exceed any other. On it, the obstacles which arise from sin and sense, were to be removed, and henceforth it was to be no more "through a glass darkly, but face to face," that she would see the glory of the Lord. On the green of Pentland, she had often united on the Sabbath, with true worshippers of God, in singing his praise, but this Sabbath, she was to join in still more exalted and delightful strains. Hence, then, we "mourn not as those who have no hope." Her blessed Saviour has fulfilled his promise, that he would "come again, and take his people to himself, that where he is, there they may be also."

"Behold the upright," is the language of the psalmist, when referring to the "end" of the righteous. The direction is applicable in the present instance: let us comply with it. He was a bad man who said it, but let his language express our ideas, "Lord, let me die the death of the righteous, and let my last end be like his."



YOUTH'S DEPARTMENT.

MR. DODD'S SERMON IN THE HOLLOW TREE.

Mr. Dodd lived near Cambridge, and had offended some of the Cambridge scholars by preaching against drunkenness. As some of them

were walking out one day, they saw the good old gentleman at a distance and said one to another, 'There's father Dodd; we will make him preach us a sermon.' When he drew near, they saluted him with—'Your servants, father Dodd.' 'Yours, gentlemen,' said he. 'We have a favour to ask of you, father Dodd.' 'What is it?' inquired he. 'We want you to preach us a sermon,' said they. He told them to appoint a time and place. 'We will,' said they: 'the time is the present, the place yonder hollow tree,' (pointing to one in the field,) 'and your text shall be MALT.' 'That is an imposition,' said Mr. Dodd, 'for there should be some consideration before preaching.' 'But,' said they, 'if you will not, we will make you.' In consequence of this, Mr. Dodd got up into the tree, and addressed them in the following manner.

DEARLY BELOVED, let me crave your attention. I am a little man who, without the least warning, am come to preach a short sermon upon a small subject, to a thin congregation, in an unworthy pulpit. My text is *Malt*, which I cannot divide into sentences, for it contains none; neither can I divide it into words of syllables, for there is but one; therefore, necessity obliges me to divide it into letters, of which I find there are only four, M—A—L—T.—M, is moral, A, is allegorical, L, is literal, and T, theological.—M, my masters, A, all of you, L, listen, T, to my text. A, is allegorical, that is, when one thing is spoken of, and another thing meant. The thing spoken of is *Malt*; the thing meant is the oil of Malt or *strong beer*, which you rustics make M, your master, A, of your apparel, L, your liberty, and T, your treasure. L, is literal, viz., according to the letters; M, much, A, ale, L, little, and T, trust. T, is theological, viz., according to the effect it produces, which is of two kinds; *first*, in this world, and *secondly*, in the world to come.

First, in this world; in some is M, murder; in others A, adultery; and in all L, looseness of life, and T, treason.

Secondly, in the world to come are M, misery, A, anguish, L, lamentation, and T, torment. Wherefore,

M, my masters, A, all of you, L, look, T, for torment. So much for my time and text, MALT.

Now by the way of application take this: drunkards are the annoyance of modesty—the spoil of civility—the pest of society—the destroyers of wealth—the destruction of reason—the licenser's agent—the ale-house's benefactors—their wives' sorrow—their children's shame—the beggar's companion—the constable's trouble—their neighbours' laughing-stock—the walking swill-tub—the devil's vassals—the picture of beasts—the monsters of men.



Rev. Dr. Baird, in a recent letter from Athens, expresses the belief that Rev. Dr. King, missionary in Greece, whose life has been in danger for the past eighteen months, for having published extracts from the ancient fathers against the worship of the Virgin Mary, is now out of danger, and that a strong reaction is going on among the people in his favour.

Athens, he states, contains between 25,000 and 30,000 inhabitants, and is almost entirely a *new city*, as scarcely any house was left standing by the Turks in 1828. Schools are increasing and knowledge is becoming diffused. The Bible and other good books are more and more widely disseminated. Between three and four hundred primary and secondary schools, and four gymnasia, are established in different parts of the kingdom. There is a flourishing university in Athens, with twenty-six professors and two hundred and fifty students. There are twenty-four newspapers, sixteen of which are at the capital. "Depend upon it," says Dr. B. "a brighter day will arise on Greece."

THE
Banner of the Covenant.

JUNE, 1847.

PRACTICAL ESSAYS.

(For the Banner of the Covenant.)

“WHERE IS THE GUEST CHAMBER?”

The occurrence of a Passover always caused a vast multitude of people to assemble in Jerusalem, where alone the Paschal lamb might be slain or eaten. To provide for the entertainment of those who were thus at a distance from their own homes, in nearly every house there was a room appropriated for their reception, which was termed the *Guest Chamber*. When the LORD JESUS CHRIST was about to keep his last Passover, he directed his disciples to go into the city, and following a certain man whom they should meet, to ask the proprietor of the house which he entered, “Where is the guest chamber, that I may eat the Passover with my disciples?” Passing over many reflections which the question suggests to us, we may look upon it as suggesting the duty of *hospitality*.

Where is the Guest Chamber? There should be such a place in every house. If the demands made upon our hospitality are so insignificant as to render it *unnecessary*, or our circumstances are so straitened as to make it *inexpedient* to have one room devoted to that object alone, yet we should always be willing to give a share of what we have to those who may need it, whenever in providence we are called upon to do so. Our fare may be simple, our couch rough, our house but small and humble, yet there are scarcely any who cannot afford to give some relief to those who are destitute. If we are able, and God calls upon us, we should feel bound to do it.

Where is the Guest Chamber? Is it in the worst part of the dwelling, a place inferior to any other, and which we would not be willing to use ourselves if we could help it? If so, then in introducing to it the stranger, we are not obeying the golden rule, “Whatsoever ye would that others should do unto you, do ye even so to them?” We would not consider that much respect or kindness was shown to us, if, when we were received by any as their guests, we should be shown to some place which was uncomfortable and disagreeable, while the master of the house and the rest of the family were enjoying *superfluities*, which to us were *necessities*. We do not mean that any one should make a *claim* for such things, for the right of hospitality is an *imperfect* right, which is not to be insisted upon; but we think that no one who feels properly his duty on this subject, would be satisfied to put off his guest with treatment inferior to that which he himself enjoyed.

Where is the Guest Chamber? In many houses there is something in its very appearance by which you would be able to distinguish it:—its neatness, its comfortableness, its quietude, all would lead to say

—this is it. Of course, much will depend on the circumstances of the host, or the state of society, but there should be an effort for these things. Our hospitality, too, should be adapted to the character of the guests we receive: some may need more warm expressions of it than others. One man may think coldness of language and indifference of manner are to be considered as an intimation that his company is not wanted,—that he is regarded as an intruder; while another may feel uncomfortable from an overflow, an excess of kindness. Both extremes should be avoided, and our deportment should be, as far as practicable, adapted to the dispositions of our guests. Our desire should be to make them feel happy, and we should adjust the means we employ, in such a way as best to effect this object.

Where is the Guest Chamber? The *guest* chamber hospitality should be *disinterested*. “We should give, looking for nothing again.” We should give like our Father in heaven, even to the unthankful and undeserving. When we exercise hospitality, we should do it rather to those who may not be likely to reciprocate our entertainment, than to those who would reward us by similar reception. “When thou makest a fast,” says our Saviour, “call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just.” It is right, of course, that friends should interchange their social visits, but this teaches us that we ought not to exclude any because they may not be able to make a return to us.

Where is the Guest Chamber? The person who receives hospitality, should not forget his position. He is a *guest*; as such, he is to receive the attentions paid to him, not as a *due*, not as something which he might *command*, not with indifference, or supercilious pride, but with modesty, delicacy, and the expression of kindly feelings. The *guest* should not think himself the *master*, and give orders or directions, as such. He is not to give as much trouble as he can, but as little as possible, and by his manner and conduct, he is to show that he feels grateful for the kindness manifested to him, and he should endeavour to make those who are entertaining him, better and happier by his intercourse. “Be not forgetful,” says the Apostle, “to entertain strangers, as some thereby have entertained angels unawares.” Every one, admitted to the guest chamber, should endeavour to have something of a heavenly influence on the household of which he is an inmate. His example, his conversation, his prayers should all be thus directed. He should seek “to impart some spiritual gift” to those who are communicating to his bodily necessities. His association with the family which entertains him, should not be such as will be looked back to with disgust or regret; but which will be remembered as one of the bright and pleasant spots in life’s desert journey.



[For the Banner of the Covenant.]

GLEANINGS.—NO. 4.

All is well.—When the hum of business has ceased in a populous city—when fainter and still more faint grows the laugh and the revelry, and the heavy tread of the straggler upon the stone pavement has a solitary and unearthly sound—when hushed is every murmur, and midnight broods over the palace and the hut,—who, in that still moment when

from turret and from tower peals the passing hour, has not been startled by the cry of "all is well" from the guardian-watchman of the night, and been soothed and calmed by the magic of the sound!

All is *not* well,—with the young mother, as she leans over the fevered couch, and wipes the death-damp from the marble brow of her only child;—nor with the votary of pleasure, as he prays for the dawning of light, hoping to assuage his pain caused by the intoxicating cup and, perhaps, a monitor within, which tells him of damning and accursed deeds of days gone by;—nor with the oppressor of the widow and the orphan, as he remembers the agonizing supplications of his victims;—nor with the statesman, as he beholds the sceptre of power and the diadem of glory passing away for ever;—nor with the gambler in the gorgeous saloon, as deeply quaffing spiced wine, he seizes with a gaunt and jewelled hand the dice-box, and dashes aside the pleasures of a home once rendered dear but for his own turpitude. And O! the heart, there, of his wife, broken, and which clung to him and will fondly cling to him to the last.—To all these, that cry sounds like a funeral knell, and brings neither hope nor consolation when the last hour of man has been numbered, and his life flickers in the socket. Happy the person who can look calmly back to the past, and putting that question to his soul, hears the gladdening—the heart-cheering response from the unerring monitor within—All is well!

The House of Prayer.—How great is the mercy of God in providing these houses of prayer where two or three may meet together in His name, and find their gracious Lord in the midst of them, saluting them, as in the flesh, with his accustomed benediction, **PEACE BE UNTO YOU!** What a relief it is to come into these hallowed walls, out of the strife and turmoil of the world, and commit our cause, and our hopes and fears, to the care of God! What a comfort to leave behind us, for a brief interval, all the conflicting interests and the entangled devices of this perishable life, and to raise our thoughts to that happier time when brother shall no longer strive with brother;—when men shall be all of one mind in one house;—when none shall hunger or thirst, neither shall the heat nor sun smite them by day, nor the cold by night! What a miserable scene of incessant struggle and worldliness would this land be without its Sabbath and its house of prayer! Abused as are these blessings by so many,—despised and trodden under foot and desecrated as are too often the holy things of this house and of the Lord's own day, they yet shed a light, and a religious cheerfulness over the world's scene, even in our imperfect observance of their duties, which those who value Christian privileges, prize as their bread of life, and the best sustenance of the soul. They are the salt of our land; they keep alive the fire of religious feeling on the altar of the heart; they give a respite from earthly cares, and open a glimpse of heaven to our sight; they speak, as it were, a perpetual protest against vice and infidelity; they set up a standard for the Gospel; they oppose a temporary check to the foes of the soul; they remind man that there is no peace or spiritual prosperity, but through reconciliation with God, and in communion with Him.—*Dr. Sumner.*

Prayer for Friends.—One of the greatest kindnesses we can do our friends, and sometimes the only kindness that is in the power of our hands, is, by prayer to recommend them to the loving-kindness of God.

We are likely to have the most comfort in those friends that we pray most for. Whatever comfort we desire to find in any creature, we must have recourse to God for it by prayer; for "our times are in His hand, and all our ways at His disposal." Fruitful Christians are as much the joy, as barren professors are the grief of faithful ministers. It is very refreshing to Christians to compare notes about their spiritual concerns; thus they are sharpened, as "iron sharpeneth iron."—*Henry.*

A true gentleman is God's servant, the world's master, and his own man; his virtue is his business; his study is his recreation; contentedness is his rest, and happiness his reward: God is his father, and the Church is his mother; the saints are his brethren; all that need him are his friends, and heaven is his inheritance: Religion is his mistress; Loyalty and Justice are his two maids of honour; Devotion is his chaplain, Chastity his chamberlain, Sobriety his butler, Temperance his cook, Hospitality his housekeeper, Providence his steward, Charity his treasurer, Piety his mistress of the house, and Discretion his porter to let in and out as is most fit. Thus is the whole family made of virtues, and he is the true master of the family. He is obliged to take the world in his way to heaven, but he walks through it as fast as he can; all his business by the way is to make himself and others happy. Take him all in two words—*He is a man and a Christian.*

Inscription on a Family Bible.—This is a sacred piece of furniture. The more it is used, the brighter it will shine. In every house where it is reverently and daily consulted, it becomes a glory and a defence. It contains a fountain of living water, always full and always flowing. It is admirably calculated to banish gloom and melancholy—to sweeten the cup of affliction, and gild with permanent and unfading lustre, the days of ease and prosperity. It divests death of its sting, and opens the gate of everlasting life and glory.

Sorrow for the Dead.—There is a great deal of wordy, eloquent and pathetic grief indulged in, which is altogether superficial. The sorrow that lives in the heart, is a sacred sorrow—deep, quiet and unobtrusive. It is a sentiment too hallowed to him who feels it, to make an ostentatious display of it; it is a feeling known only in its fullness to himself. Some there are who will tell you the story of their grief, and weep passionate tears; but you need not sorrow deeply for them, because they do not and cannot feel acutely. But where you see the eye of one, when you come suddenly upon her, dim with a tear which half melts in the glow of a sad, sweet smile, that instantly wreathes itself about her lips,—when a shade is seen to gather fixedly and pensively on her brow,—and when her low tone seems always tremulous with feeling,—then, even though she breathe not a word of those who have fallen by her side, speak kindly to her, for she needs much the gentle, tender soothings of a friendly voice.

Silent sorrow is always the most deeply channeled in the heart; it is but shallow when it agitates the surface, and grows noisy in the dashing cascade. Those who really sorrow, have a sorrow that shrinks from observation; while those who know that the world expects them to grieve, and who are not afflicted deeply, are anxious to assume that garb of mourning which does not darken their hearts, and often grow extravagant merely for effect.

“Jesus of Nazareth, who went about doing good.”—Simple and unadorned, but beautiful eulogium! How different from the insensate eloquence of the day; which, when she would extol some renowned soldier, tells us he marched through the country of the enemy, with victory at his side! Now, what means it, in the language of the panegyrist, to overcome the country of the enemy with victory at his side? Is it not to open the flood-gates of blood, and to commit universal slaughter? How different was the passage of the victorious Jesus through Judea! Benevolence was the victory that accompanied his steps; affliction, sickness, mental disorder flew at his approach. Not only the house where he sojourned, was distinguished by his active compassion;—every impression of his steps may be said to have been accompanied by the vestiges of his redundant goodness. As the sower scattereth the seed as he moves along, the Son of God, wherever he went, diffused his Divine favours. Did any one inquire why, in that town or hamlet, no lame or blind person, or any miserable object ever appeared? The answer was ready—the compassionate Jesus had just passed through.—*Bossuet.* A.



[Selected for the Banner of the Covenant.]

THE EARTHLY PEWS AND THE HEAVENLY MANSIONS.—JAMES II. 1—4.

On a pleasant Sabbath evening I fell into a quiet reverie, and this was the burden of it:—

I saw a beauteous building which had been erected for the worship of the Most High. An humbler church had once stood on its site, and many souls had tasted the mercy of God within its walls. But wealth had flowed in upon it, and rich men had clustered round it; and “they pulled it down, and built a greater.” The new, majestic temple was adorned within and without; indeed, art and taste might be said to be here personified. The broad aisles were carpeted; the capacious pews were cushioned; and every convenience that luxury could desire, might here be found. I saw a crowd of rich and great men there, for the time had come when the choice and fashionable pews were to be sold to the highest bidder. Five hundred, eight hundred, nay, a thousand dollars, rang on my ears; and the “chief seats” in the holy place became the possession of the proud and wealthy, and they rejoiced in obtaining the object of their ambition.

I turned away, for, from some unaccountable cause, my heart hung heavy in my bosom, and my eye fell upon a withered, decrepit old woman who drew near slowly, and with evident tokens of pain resulting from the effort. She was all alone in this world: in her childhood she had been an orphan; in her womanhood she had married, but her husband’s arduous labours had laid him in an early grave; her children—she had but two—bloomed a little while, and died, and joined their father; and now she was known and loved by none but her Saviour, and a few whose condition was akin to hers. She had come to obtain a solitary sitting—she needed no more—in the holy temple of her God. But she was poor, and they bade her stand aside. They judged her by her dress; they quite forgot that Heaven’s jewels in this world are often meanly set, to preserve them from injury and defacement. Unmurmuringly she waited. The proud men left the church, and those who

bartered the seats of the Lord's house, went out one by one; and the last was also going, but as he went, he saw the patient, poverty-marked old Christian looking after him. His conscience smote him; he spoke kindly to her. She made her errand known; he pointed out to her a seat far off in the gallery—a few cents would defray its yearly cost. She thanked him, and departed.

Day followed day; the Sabbath came and went, and months were born and died. I looked for the old saint, and never looked in vain, for in her seat she constantly appeared. Her dress was thin and scant; but still the winter's blast was never cold enough to keep her from the house of prayer: her strength was little; yet the summer's heat did not detain her at her humble home, and on her oaken staff she came to worship Him whose love burned in her heart. Besides, I saw that when she climbed the stairs, a willing lad (I loved his look, and felt assured he was a Sabbath scholar,) stood near to lend his arm to aid her trembling steps; and she blessed him so tenderly, my eyes had almost wept. Her sight was dim and weak; but still she listened to the preacher, whom she could not see, and whom, because her ears were almost deaf, she scarce could hear. The cold wind swept o'er her head whene'er the gallery-door was opened; but still it seemed the sweetness of the service of her God made her forget all her discomforts.

I marked the rich men's pews; and when the sky was fair, and "the south wind blew softly" in the morning, their seats were filled. Rich feathers, costly clothes, and chains of gold adorned the tender forms of those who sat therein; but when the people rose to pray, their eyes they kept unclosed, and round and round they glanced to mark whose dress outshone their own attire; and oft they yawned; and ere the prayer was o'er, they sat them down upon the cushioned seats, and turned the pages of a book, in crimson bound, and edged around with gold. Then, lo! I turned again to the decrepit, Christian woman. Her hands were clasped; her eyes were closed, seemingly lest earthly things should turn her thoughts from God. Lame though she was, her attitude she reverently kept. And then I thought that she must own some wondrous treasure up in heaven, which made her thus forget this earth, and in her childlessness and widowhood to joy in looking to that world.

Before the exercises of the morning closed, I often heard the stamping of proud horses' feet, and the impatient champing of the bit; and when the benediction was pronounced, the carriage-doors were opened wide, and, entering therein, the pompous men rode to their splendid homes. Their pews were empty in the afternoon, as well as when the summer sun beat hotly down, and when the blast of winter smote the earth. And, lo! of these I felt their treasure was on earth; they wore the gold of earth, but had no care to win the glorious crowns of heaven!

The piercing breath of March came o'er the land; and soon I noted—nor sorrowfully—that the ancient Christian faded, and I thought that cough was sent to bring her to her rest—it was so deep, so hollow! Her seat was vacant! At home she lay upon a couch of straw, and cold and cheerless was the room, and comfort seemed to dwell nowhere but in her soul. I saw the lovely Sabbath scholar there; he often read to her from her old Bible, and just as oft his bright and beautiful eyes were all suffused with tears. Ah! he loved Jesus too! He was an orphan boy, and he felt drawn to her like to a mother. Thus he tended on her till

she needed no more care. She died in hope; her body lies in earth—her soul is surely up in glory, for when she died, it seemed as if I heard sweet noises, like the voices of heavenly spirits welcoming a wandering, but ransomed, sister home.

I lifted up my eyes, and saw a stately dwelling. A line of carriages was drawn up near it; a velvet-plumed hearse, ornamented with chased silver, was now the home of one of those proud men of earth who passed their Sabbath mornings in the house of God. "His bones were full of marrow;" he had departed in the "lusty prime of life;" cut down as in a moment his worldly soul.

Lo! I started from my reverie, and solemnly I turned the pages of my Bible, wherein I read, "Lay up for yourselves treasure in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also."



POETRY.

[Selected for the Banner of the Covenant.]

THE FAMILY BIBLE.

How painfully pleasing the fond recollection
Of youthful connexions and innocent joy,
When blessed with parental advice and affection,
Surrounded with mercies, and peace from on high!
I still view the chairs of my father and mother,
The seats of their offspring arranged on each hand,
And that richest of books that excels every other—
The Family-Bible that lay on the stand.
*The old-fashioned Bible, the dear, blessed Bible,
The Family-Bible that lay on the stand.*

The Bible—the volume of God's inspiration—
At morning and evening could yield us delight;
The prayer of our sire was a sweet invocation
For mercy by day, and for safety by night;
Our hymn of thanksgiving with harmony swelling,
All warm from the breast of a family-band,
Half raised us from earth to that rapturous dwelling
Described in the Bible that lay on the stand.
*That richest of books that excels every other—
The Family-Bible that lay on the stand.*

Ye scenes of tranquillity! long have we parted,
My hopes almost gone, and my parents no more;
In sorrow and sadness I live broken-hearted,
And wander unknown on a far-distant shore;
Yet how can I doubt a dear Saviour's protection,
Or forget the kind gifts from his bountiful hand?
O! let me with patience receive his correction,
And think on the Bible that lay on the stand.
*That richest of books that excels every other—
The Family-Bible that lay on the stand.*

Blessed Bible—the light and the guide of the stranger—
With it I seem circled by parents and friends;
Thy kind admonitions shall guard me from danger,
Thy promise through infinite ages extends.

Hope brightens to vigor and rises to glory !
 I love to behold the invisible land,
 And for refuge lay hold on the hope set before me,
 Revealed in the Bible that lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The Family-Bible that lay on the stand.

Hail rising—the brightest and best of the morning—
 The star which has guided my parents safe home !
 The beam of thy glory my pathway adorning,
 Shall scatter the darkness and brighten the gloom ;
 And as ancient sages, to worship the stranger,
 With ecstasy hastened to Canaan's fair land,
 I will bow to adore Him, but not in a manger—
 He's seen in the Bible that lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The Family-Bible that lay on the stand.

Though age and misfortune press hard on my feelings,
 I'll flee to the Bible and trust in the Lord ;
 Though darkness should cover His merciful dealings,
 My soul is still cheered by His heavenly word ;
 And now from things earthly my soul is removing,
 I soon shall shout glory in heaven's bright band,
 And with raptures of joy be forever adoring
 The God of the Bible that lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The Family-Bible that lay on the stand.



[For the Banner of the Covenant.]

SERMONS BY THE OLD COVENANTERS.—No. 7.

A SERMON PREACHED BY REV. WILLIAM GUTHRIE ON A COMMUNION
 SABBATH.

John vi. 36, 37.—“But I said unto you, that ye also have seen me, and believe not.” “All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.”

All these things that we preach, seem to show you whether ye be in Christ, or not. Now all this is to clear it up, whether ye believe, or not. It is needful, especially at such a time as this, to know who is the believer, and who is not.

Now these words speak somewhat unto believers or unbelievers. There was a great number of people who followed Christ in the days of his flesh. They were still proposing questions to him, and running here and there after him, and yet were strangers unto God, and knew nothing of Him. They gave royal titles to Christ, and called him Rabbi. When they heard of heaven, they were bent on performing works to attain it. They sought great things from Christ. When he was speaking of the bread of life, as we have it in the 34th verse of this chapter, they say, “Lord, evermore give us this bread;” and yet they knew no more what this bread signified, than a child did. Now Christ brings the charge home to their own bosoms, saying, ‘Although ye have run after me, and have heard me, and seen me do miracles, yet ye are as far from me as ever ye were. Ye do not believe. But if ye were included in the covenant of redemption, ye would come; for “All that the Father hath given to me, shall come to me.” He knew his people would say, ‘It does not belong to us to know whether we be

thus given or not.' 'But at leisure,' says Christ; 'I hold you upon this ground,' "Him that cometh to me, I will in no wise cast out."

Now, in the words, there is a challenge given to them who follow him. In the text, says he, "Ye also have seen me, and believe not." The reason is, 'Because ye were not given me of the Father; for "All that the Father giveth me, shall come unto me."' They did not understand how this could be the reason of their unbelief. He expresses himself somewhat darkly, yet his own people are satisfied. Besides, he hath sent forth his ministers to clear up such things farther unto the people.

Again: here is a large promise to support his people, and to direct their attention to the revealed word of God. "And him that cometh to me, I will in no wise cast out." There is a word of Election,— "They that are given me;" and then the effects of it,— "They shall come." Then there is a word to believers, a large promise for a ground of faith,— "Him that cometh to me, I will in no wise cast out." He said unto them, "Ye also have seen me, and have not believed." Now, consider the persons he is speaking to; they were such as ran up and down the country, and professed much religion, and yet he says unto them, "Ye have seen me, and believe not."

Doctrine. *There are many that run here and there after the Son of God to see what he doeth, and yet have nothing of God in them.*

And, no doubt, there are many of this sort come unto this feast to-day.

Now, for the proof of this doctrine, we think that all will grant that many do so who know nothing of God.

1. One sort is of those who professedly follow him, though they believe nothing, and know nothing of God. Those are they who follow him with the half of the law in their hand. They will pray a while; they think that they may serve God well enough, and yet ban, curse, or swear twice as long for it. They will pray half an hour in their families, and then they will drink till it be day again. These strangers to God are spoken of, Titus i. 16, "They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." They will profess and say that they have been serving God ever since they were born. But they cannot do any good thing, but are reprobate to every good work.

2. A second sort that run after Christ, and yet know nothing of God, are those who come to him with the second table of the law in their hand, as that young man in the gospel did, saying, "Master, what shall I do to be saved?" "Do not commit adultery; do not steal; bear not false witness." O, says he, "All these have I kept from my youth." Then says Christ, "I will try you with one, and with the first one;" "Sell all that ye have," says Christ. But the young man understood not what that command signified, "Thou shalt have no other God, but me." He loved the world better than Christ. Take heed to yourselves. Are there any who come with the second table of the law in their hand? They defy their neighbours to say an ill word of them, to lay any fault to their charge; and yet they know not where thir thoughts are when they go after the world. To such I say, you know not the first command, and therefore go home again, and touch not these holy things.

3. A third sort that know nothing of God, will one while seem to

run with Christ, and then will run with his enemies another while. These are known enemies to him. When they meet with the people of God, they will speak ill of the Atheist, and when they meet with the Atheist, they will speak ill of the people of God; they will go as the bush goes. Some of them will come into the company of the people of God, to see what liberty the people of God take, that they may laugh at them afterwards. Go ye home, and touch ye not these holy things.

4. A fourth sort run with their head, but not with their heart. They gather something that is spoken in a preaching, and get it exactly in their heads, but they take it not home into their hearts, in order to make use of it. They are like seed sown by the way-side, which the fowls come and pick up. Satan is like these fowls. Such persons sit, and hear the preaching with their ears, but their heart is never moved with it; they keep not his commandments. Now we wish that these would go home again, and not approach the table of the Lord.

5. A fifth sort are they who run after Christ, to see what he can do; but they run with their idols in their hands—their idols which they would not have mortified. Their heart is on these idols. These are they of whom it is said, “The word was to them as seed sown among thorns.” There are some, when they begin to speak, who cannot speak three sentences, but their kine or their corn is in the hinder end of them.

6. A sixth sort run, and have not any ground upon which they run. Many come here to the communion, and yet to this day, they could never produce any ground wherefore they run. Such never had their heart humbled before God under the sense of guilt. They will be content to hear, and yet as soon as they are out of the church, other vain thoughts get their heart. Such hear the word with joy for a season, and are compared to the seed sown on rocky ground. As soon as the storm blows in their faces, then their religion is delivered to the wind. Now there are many folk here, who run as the tide runs, and think they are in no esteem, now-a-days, who profess nothing of God. Therefore they will go as the most part go; and yet they have no ground whereupon they were ever caused to come to the church—they were never made to believe.

7. A seventh sort that run and know nothing of God, are such as have a ground, but it is a false ground. They make common providence a ground. ‘I think,’ says one of them, ‘to get good of Christ;’ and why? ‘Because he has fed and clad me all my days.’ But stay, friend, he has given that to his enemies and to reprobates. I say, he will give all that to heathen, which he gave to you. If ye have not another ground, take heed to that word, “Friend, how camest thou in hither, wanting the wedding garment!”

8. An eighth sort come too, and come not aright, who are ever sticking about the door, but they never come in. Come to them now, and come to them three years afterwards, you will never know them an inch farther advanced in the knowledge of God; they never grow more clear in any thing. God is not in such, for where God is, there is light. “Strive to enter in at the straight gate.” Thus there are a great many who run to and fro after Christ, and yet are still taking up with this and that earthly thing; but they abide still in the law, and they know not what it is to be justified by faith in Christ. We say, such as never have light on this point, have no faith in Christ.

Now all these sorts we have spoken of, know nothing of God. Therefore we wish that ye would try yourselves. Provided ye have made no progress in any thing that we have spoken of, hold off your hand. And yet if ye will come now, and submit, and yield yourselves to Christ, and fall down at his feet this day, and lay claim to him, and believe in him, we call upon you to come forward. Now,

(1.) With regard to them who seek him, there are many who seek the kingdom of heaven, but not the righteousness thereof. "Seek ye this kingdom of heaven, and the righteousness thereof also," says Christ.

(2.) There are many who seek the kingdom of heaven and the righteousness thereof, but they do not seek it principally and chiefly.

(3.) There are many who seem to seek the kingdom of heaven and the righteousness thereof, principally and chiefly, but they seek it not constantly. They seemingly begin to seek it chiefly, at such times as this; before or at communions; when they hear of damnation and salvation. At such times, they make a kind of stirring, but it falls away again, and they forget all when they go home.

(4.) Others would seek the kingdom of heaven and the righteousness thereof, and that chiefly and contentedly, but they do not seek it satisfactorily. Some appear contented with their condition, but yet they never seek so much of God as to satisfy them; they do not seek to get satisfaction in the ways of God.

(5.) There are some who appear to seek the kingdom of heaven and the righteousness thereof, first, chiefly, principally, contentedly and satisfyingly, but yet they do not seek it upon a right ground.

(6.) There are some who appear to seek the kingdom of heaven and the righteousness thereof, first, chiefly, principally, contentedly, and satisfyingly, and do it on some ground, (I mean, they will give you a ground for their doing so,) yet they know nothing of God savingly. They will give you a ground out of the scripture that will satisfy you well enough, but yet there is no real change in them at all. You know nothing truly of God, if there be not any change or growth in you. You have not grace; hold off your hand. But say ye, 'Who will come, then, if all these must keep away?' I answer, All that the Father has given to Christ in the covenant of redemption, shall come. In regard that Atheists are never satisfied; in regard they say that if they be elected; they will get to heaven whether they do good or not, we must now speak a word about the covenant of redemption and election, from the next verse of our present reading.

The Lord, proposing to set forth the glory of His justice, and the glory of His mercy, creates angels and men. He lets men fall, and when they are fallen, Christ purchases some of them again; and these purchased ones are they that are given to the Son. Now here stands Election: the Lord speaks to two pieces of clay; to the one he says, 'Thou shalt be with me in glory for ever hereafter,' and to the other he says, 'Thou shalt be a spectacle of my justice for ever.'

Now, he does this as the absolute Lord God omnipotent, having his being of himself. "I will show mercy on whom I will show mercy," says he. He renders to no man a reason of His ways. He acts even as if one should take two stones out of a quarry, and say to the one, 'Thou shalt have a conspicuous place in my window,' and should take the other and place it as a stepping-stone in the mire. If *we* may exercise our

freedom in this manner, far more may He, who is the Creator, do so. The Lord, as He is absolute, says to one, 'Thou shalt be employed in an honourable piece of service to me,' and to the other, 'Thou shalt be a reprobate, a stepping-stone to me.' Upon the foreknowledge of man's folly, the Father bargained with the Son. Now this bargain should be seriously thought on at this time, for now is the proclamation of it made to you. It is certain that the Elect were given. 'Whether or not,' say ye, 'were they given freely?' No, they were not given freely; the Son paid well for them. The truth is, the Father and the Son bargained for them; for being fallen, they are not able to answer the law. Poor man can do nothing for himself; he cannot get a penny of the debt off his head, but in every thing he does, he still runs more and more in debt. Now, the Father bargains with the Son, and he offers so many to him if he would pay him for them; and says he, 'These shall set forth the glory of my grace.' Says Christ, 'I will do it, I am well content.' "Behold, I come to do thy will; in the volume of thy book it is written of me." Then says the Father, 'I will bear thee through, and defray thy expenses.' Says the Father, 'Wrath will enter upon you.' Says the Son, 'I am well content; give me a body that I may be such an one as wrath may get hold of.' And when he has got one, he says, "Behold, I come to do thy will, as it is written." Psalm xl. 7. 'Whatsoever they owe, I am content to pay; they shall be freed from death for ever; they shall be my children.' And then He and the Father bargain, when he has taken on their flesh and bone, and stands in their room. Then says Christ, 'Let all their guilt fall on me.' It falls on him. Then says God, "Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord; smite the shepherd, and the sheep shall be scattered." 'Stir up thyself, O wrath, thou shalt get one that will bear all thy wrestling.' Now, the wrath of God never got full wrestling with any, till it got it with the Son of God. And so for the price of our redemption, he quitted all his movables in the world, (so to speak,) and laid down his life. He had not one drink of water; he gave up even that for us. And when he had given up all his movables, he said, 'Take the rest out of my body,' and then they plucked the hair from off his face. "He gave his back to the smiters, and his cheeks to them that plucked off the hair." And then they got a stone and put it upon him, when he was dead, to hold him in the grave. But when the time came that he should rise, he said, "O death, I will be thy death; where is thy sting? O grave, where is thy victory?"

Now comes the intimation of this to a lost world. It is declared to the disciples on the Mount of Transfiguration, where the Father says, "This is my beloved Son in whom I am well pleased: hear ye him." This day there are messengers sent to declare that there are so many given to the Son. This verse shows us that all whom he has covenanted for, will believe; and this may satisfy the minds of the people of God. We have been proving that the Son has bought them; and they are bought.

Notwithstanding all that the Son has given for them, yet he counts them a gift, and this testifies that Christ is well pleased with the bargain. Yes, he is well pleased with it, notwithstanding all the evil treatment that we gave him; and he sets down this in scripture, to let us see that he counts all his people a gift, notwithstanding all the price he has

paid for them. "Thine they were, and thou gavest them to me." This he does that he may put jealousy out of his people. Look to his carriage towards his spouse, when she refused to lend him a lift in his greatest need. He never says an ill word to her. This is a token that he loved them well. When he was in his greatest need, he says, 'Shall ye be offended this night because of me?' Says he, 'I know that ye will be offended, and take ill with it. Ye will not lend me a lift. But when the deed is done, I shall remember you.' This tells us he was well pleased with the bargain. When an ill-natured woman would not give him a drink of water, yet he gives her not an ill word, but says that it was his meat and his drink to do that same ill-natured woman's soul good. And even to this day he is sending out his messengers to tryste his bride and spouse. He is so well pleased that he says, 'Those who convert many, shall shine as the stars in the firmament.' Now look on his carriage, and ye will see his willingness. He says, 'If ye will but grant that I have died for you, and honour me by believing!' But his bride will not do that; she will not believe, though he pursues her in the time of her backsliding, and says, "I shall never leave thee, nor forsake thee." Still she will not grant that he has bought her; but yet he will not tell all the house what is between thee and him. And is not that a token that he loves thee? For the Father he is very well pleased. For, *first*, he sets the business on foot, and furnishes the Son for it; *secondly*, he gives the Son who is his dearly beloved, and is content to want his company awhile to send him to you; *thirdly*, there are none who come to the Son, but those whom the Father draws.

It is clear that the Father is content with the bargain. "Ask of me," says he, "and I will give thee the heathen for thine inheritance." Come then, be content to take him, and believe in him. Whatever ye have been, he will regard you as a gift. But say ye, 'How shall we know whether we be one of these who are given, or not?' The text answers, "All that are given, shall come." If ye come, and lay hold on the "Refuge set before you," then ye are given. 'But whether or not is my name in the decree?' say you. We say, ye must first read your name in the promise, before ye read it in the decree. Inquire then, whether or not are ye poor, and feel yourselves to have nothing? Then "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. v. 3. Or, are you one that is hungering for righteousness? Then "Blessed are they that hunger for righteousness, for they shall be filled." If these be your names, then they are written in the promises. Or, is your name *Sin-abounding*? Then "Grace doth much more abound." Or, if you be one that wants repentance, and your name is a *Wanter-of-repentance*, then he is exalted to give "Repentance to Israel." But that is still my question, 'What if I be not elected?' The Lord says to thee, 'Come down, ye are too high when ye would pry into the decree of God.' He will have you go upon the ground of his revealed will. Try, in the first place, if ye be coming, or have come, and so ye shall know that ye are elected. But say ye, 'Alas! I am in as great doubt as I was; I see some making a fashion of coming, but what know I what is right coming?' "He that cometh to me, I will in no wise cast out." By coming, here is meant believing, according to the 35th verse of this chapter; "He that cometh to me, shall never hunger, and he that believeth on me, shall never

thirst." This is a promise to them who believe. Now, we will lay down some reasons.

"Coming" imports a removal from one thing to another. Now,

1. If we would know who they are that come rightly, let us examine from whence, and to what place, and by what way they come. We are to inquire from whence, that is, whether or not he comes *to* Christ; and by what way, that is, whether or not he comes *by* the new covenant exhibited in the gospel. Now, there are many who come wrong, who seem to come for a little, but stop short of Christ.

(1.) There are some who come from themselves in part, and come to Jesus in part. They come to him in the matters of righteousness, but not wholly; they stick to some righteousness of their own. Ask them, 'What will they do to win to heaven?' They say, 'They can do no good; all that they do is wrong.' And yet in their hearts they are saying, 'I thank God that there is so much right in my doings.' That is just to take a piece of new cloth, and put it upon an old garment; or, to take a piece of Christ's righteousness, and set it on your own righteousness. 'Good prayers will do no harm; they will help something,' say most. I take Christ's righteousness for every thing. 'That is wrong,' say they. But I say, thou must take Christ for every thing thou dost, whether it be right or wrong; ye must either take none of him, or else ye must take him wholly.

(2.) A second sort seem to come wholly from themselves in the matters of righteousness, and to venture themselves on the goodness of God. When they are challenged, they still say, 'We are great sinners, but God's mercy is greater, and that will help us to heaven.' But then, they do not come wholly from themselves in the matters of wickedness; they love their sins as well as ever they did. Such may not touch this feast.

(3.) A third sort seem to come from themselves in the matters of righteousness and justification, and from themselves in the matters of wickedness, in part, but not wholly. Such an one was Herod; he would take Christ's righteousness to save him; he would seem to flee from himself wholly in justification, but not wholly from himself in the matters of wickedness; he refuses to let go some sin that was beloved of him. 'O,' say some folk, 'such a sin sticks to me by nature.' I say, that and that nature shall go to hell together, except ye say with delight, "If I regard iniquity in my heart, the Lord will not hear my prayer." Hold off your hands, except ye resolve wholly to quit your iniquity, and to regard none of it.

(4.) A fourth sort seemingly come from themselves wholly in wickedness, but not one bit from themselves in the matters of righteousness. Such were the Jews; they fled from themselves in the matters of wickedness, but they would abide by their own righteousness. Let not such approach the Lord's table.

(5.) A fifth sort seem to flee from themselves wholly in the matters of righteousness and justification, and also in the matters of wickedness, as far as they can, yet their foot slips by many a time, and they continue not their course. When they commit any sin, then they resolve they shall never do the like again; and yet, perhaps, on the Monday evening, they slide again into the same sin. But such know no exercises of spirit, nor grief for sin. Hold ye off your hands here.

(6.) A sixth sort are such as flee wholly from themselves in the

matters of righteousness and justification, and in the matters of wickedness, but they close not with Christ. They think it an impossibility that the like of them can ever be saved by Christ's righteousness, and so they lose hope. They are convinced that they have nothing in them that is good, or ever can do good, and yet when they see this, they are not stirred up to flee to Christ to get help and relief.

2. Now there are some who come aright, and can produce their grounds. Now, for satisfaction to the minds of Christians, we shall speak something of the various degrees of them.

(1.) There is a sort, or rather a degree, that comes in a confident manner; and then presently the Lord lays out large allowance to them, and enables them to lay hold of it. When they are convinced of their iniquity, and of their inability to be saved by their own righteousness, then they flee to Christ, and he so lets out of himself to them that they are satisfied.

(2.) A second degree is of those who come out of themselves wholly in the matters of righteousness, and in the matters of wickedness, but for their life, they dare not close with the offered relief, but stand and tremble. Now, there is one word unto you; "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Is. l. 10. This man feareth the Lord, and obeyeth the voice of his servant; he has fled from himself in the matters of righteousness, and the matters of wickedness; he is sitting in darkness, and he thinks he has no light. But the man we spoke of before, who comes from himself in the matters of righteousness and of wickedness, would not grant a possibility of his help. But this man is persuaded there is a possibility of his being helped. Let such a man "Trust in the name of the Lord, and stay upon his God;" a man who has fled out of himself, and is saying, "What shall I do to be saved?"

(3.) A third degree is of those who come out of themselves in the matters of righteousness, and the matters of wickedness, and yet they dare not boldly lay hold of Christ, because they see the iniquities of their practices. They dare not say, 'They regard not iniquity in their heart;' and yet they are content to yield to him. They dare not say that 'They are come, but they are coming unto him.' All these we have spoken of, are coming, and there is strong consolation allowed them who flee to the refuge set before them, as well as to them who have fled already. These folk are fleeing to lay hold of the refuge. Heb. vi. 18.

(4.) A fourth degree of those who have fled from themselves in the matters of righteousness, and in the matters of wickedness, are such as have come and laid hold of the hope set before them, and yet they are fallen from close walking with Christ. Therefore he says to such, "Strengthen the things that remain." They are persons who are recovering their liberty. It is not their purpose to remain in that condition. They have stepped aside into the mire, but that is not their pathway, for the law of God is their pathway. Any good that a wicked man does, is extraordinary; it is not his pathway, which is iniquity. But thou mayest come boldly to Christ to get that strengthened that remains, when thou art put to exercise about the course of thy life, and when thou seest much iniquity in it, and art afraid to go to God. "But if any man sin, we have an Advocate with the Father, Jesus Christ the righteous," says the Scripture, 1 John ii. 1.

(5.) A fifth degree is of those who, when they have fled from themselves in matters of righteousness and the matters of wickedness, and have closed with Christ, grow careless and inactive. As soon as they have got security of their salvation, down they sit, and rest themselves there. There are many of the people of God in this case now-a-days; these are fallen from their first love, as Rev. iii. 4. But ye must set-to again, and get God's loving countenance. You must work and work over again, and fight and fight over again, till ye be made to rejoice in his love. If ye do not this, ye shall want the fruit of this feast.

(6.) A sixth degree of those who come from themselves in the matters of self-righteousness and the matters of wickedness, and close with Christ, are such as hold not on constantly in their motion. When they are convinced of this wrong, they do not renew the acts of their faith. They think shame, as it were, to trouble God so often with their sins and with their evil heart. O fool that thou art! He that bids us forgive our brother seventy-times seven times in a day, allows none to forgive so often or so much as He himself will forgive.

(7.) A seventh sort or degree of those who are wholly come out of themselves in the matters of self-righteousness, and out of themselves in respect of wickedness, are such as continue their motion. As sin prevails, they renew their actings of faith, and abide in him. All these are real and true comers.

Now a word to clear a doubt in the way. How do they come to him? There are sundry ways of the Lord's calling folks and drawing them to come. But we shall speak of the ordinary way that He takes to bring in His people. When all the people are going one way, and every one is thinking with himself he is like neighbours and others, some day something comes into his mind, and he thinks, 'There is a possibility that I am wrong.' Now this is the first stoop or goal he turns. And then he begins to think, 'I trow I need something.' Then says God, "Come, buy of me fine gold, tried in the fire, that thou mayest be rich, and white raiment, that ye may be clothed, and eye-salve, that ye may see." Now when all this is done, the soul is but on the way to grace. The next stoop that he comes to, he says, 'Verily I think I shall be damned.' This is according to that condition in Isaiah before-cited; "He that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God." He fears the Lord, and he has no comfort; he has no hope in himself, and he is crying, "What shall I do to be saved?" And if any one would ask him, 'What think ye of your ways?' 'Verily,' says he, 'I think they are most abominable; I will not be proud of my poverty, but I will flee to another to get gold that I may be rich.' For now ye must understand that folks who see themselves poor, are not blessed folk, for there are some who see their poverty, even on this side of time, who are proud of it, and they will despair. But blessed is the man who is not proud of his poverty, who ends his prayer with this, "Who knows but God will have mercy?" who thanks God that he is kept out of hell so long. But still he knows not whether to give God thanks for his creation, or not. He sees not as yet whether it had been better for him to have been a beast than a man. At the next stoop he turns, he says, 'I must have it from God; I wait an' long for it.' Then, "Blessed are they that hunger and thirst for righteousness, for

they shall be filled." He sees that he wants much, but yet he sees not that the goodness of God can supply his needs. He next comes to this stoop; 'I dare say,' says he, 'I am lost for all that myself can do; but He knows that the desire of my soul is that He may reign in me, and that He may deliver my feet from falling.' But what have ye resolved, friend, in the mean time? 'I have resolved to lie at his door, and die at it, for I know that there is help at Christ's door only, and no where else; I am not only content with him hereafter, but I am also content to have Christ for my King.' So the soul advances step by step till it close with Christ.

Now, I say, there is a way of coming that is approved of God.

There are many other ways of coming. According as our Lord thinks fit, so He will give them so many stoops or marks to run about. Any other way of coming that ye see in the Scripture, if your way has been like it, will prepare you for coming to this feast, and ye shall not be cast out.

Now when times of trial are coming on, ye have need to make sure work of your coming. Amen.



TEMPERANCE.

MODERATE DRINKING.

If temperate drinking produced no direct evils to the individual, and involved him in no danger, every temperate drinker is now under obligations to abstain on account of the example. When Christ says, "Let your light shine before others, that they, seeing your good works, may glorify your Father which is in heaven," he makes every man accountable for the influence of his example; not only to do no evil, but also to do good by it. If any considerate person will look for a moment at the probable effect of universal abstinence among the temperate, he will see that it is his bounden duty to practise it. Even if it could be proved that a man derived some good, instead of evil, from drinking spirits, benevolence to his neighbour requires that he should give it up. For, every time a temperate man drinks, he gives license to the intemperate to drink. And when a man who yet retains firmness enough to govern his appetite, sets the example, and offers the cup, why should not his less happy neighbour open the flood-gates which he never has strength to close? The example of strong-minded men who are restrained, by character and other considerations, from excess, ruins the great body of the weak-minded, the poor and the desponding. The drinking of temperate people has hitherto utterly prostrated all attempts to rescue the intemperate from their ruin. We challenge the wit of man to bring forward a plausible plan for the suppression of drunkenness, which has not already been tried and proved ineffectual on this ground. On the contrary, by temperate drinking, the evil is kept continually increasing. While the master lives and prospers, his apprentices and journeymen, copying his example, are ruined. Many a father has kept his bottle, and drank his daily dram through life, in perfect sobriety, while his children, walking in his steps, without his self-command, die, in his sight, of drunkenness. The case is known of a venerable minister, who always used to drink, by an exact measure,

about a third of a glass of spirits daily—alleging that a little was necessary, and that his appetite was such that he dared not trust himself, without knowing precisely how much he was to drink. He sank to his grave with the character of a holy and spiritual man. But his children, and grand-children, and great-grand-children, were, very many of them, ruined by following his example without his prudence.

Christian Spectator.

PEACE.

WAYLAND ON WAR.

We find in the Presbyterian the following extract from the able work of Prof. Wayland on Moral Science. While we would not maintain that *defensive* war is unlawful, still we think it should never be resorted to, except in cases of absolute necessity, and then all that is possible should be done to mitigate its horrors. True Christianity, as well as sound civil policy, lead us to use the prayer of the Psalmist, "Rebuke the people that delight in war."

"Where one *society* violates the rights of another society, the principles of the gospel apply equally to this as to other cases. 1. The *individual* has, by the law of God, no right to return evil for evil; but is bound to conduct towards every other *individual*, of what nation soever, upon the principle of charity. 2. The individual has no right to authorize society to do any thing contrary to the law of God; that is to say, men connected in societies are under the same moral law as individuals. What is forbidden to the one, is forbidden to the other. 3. Hence, I think we must conclude that an injury is to be treated in the same manner; that is, that we are under obligation to forgive the offending party, and strive to render both better and happier. 4. Hence, it would seem, that all wars are contrary to the revealed will of God, and that the individual has no right to commit to society, nor society to commit to government, the power to declare war. Such, I must confess, seems to me to be the will of the Creator; and hence, that, to all arguments brought in favour of war, it would be a sufficient answer, that God has forbidden it, and that no consequences can possibly be conceived to arise from keeping His law, so terrible as those which must arise from violating it. God commands us to love every man, alien or citizen, Samaritan or Jew, as ourselves; and the act neither of society nor of government, can render it our duty to violate this command.

But let us look at the arguments offered in support of war. The miseries of war are acknowledged. Its expenses, at last, begin to be estimated. Its effects upon the physical, intellectual and moral condition of a nation are deplored. It is granted to be a most calamitous remedy for evils, and the most awful scourge that can be inflicted upon the human race. It will be granted then, that the resort to it, if not necessary, must be intensely wicked; and that if it be not in the highest degree useful, it ought to be universally abolished. It is also granted that the universal abolition of war would be one of the greatest blessings that could be conferred upon the human race. As to the *general principle*, then, there is no dispute. The only question which arises is, whether it be not necessary for one nation to act upon the principle of offence and defence, so long as other nations continue to do the same?

I answer, *first*, It is granted that it would be better for man in general, if wars were abolished, and all means, both of offence and defence, abandoned. Now, this seems to me to admit that this is the law under which God has created man. But, this being admitted, the question seems to be at an end; for God never places men under circumstances in which it is either wise, or necessary, or innocent, to violate His laws. Is it for the advantage of him who lives among a community of thieves, to steal; or for one who lives among a community of liars, to lie? On the contrary, do not honesty and veracity, under these very circumstances, give him additional and peculiar advantages over his companions?

Secondly. Let us suppose a nation to abandon all means both of offence and of defence; to lay aside all power of inflicting injury; and to rely for self-preservation solely upon the justice of its own conduct, and the moral effect which such a course of conduct would produce upon the consciences of men. How would such a nation *procure redress of grievances*? How would it be *protected from foreign aggression*?

1. *Of redress of grievances*. Under this head would be comprehended violation of treaties, spoliation of property, and ill-treatment of its citizens. I reply, 1. The very fact that a nation relied solely upon the justice of its measures, and the benevolence of its conduct, would do more than any thing else to *prevent* the occurrence of injury. The moral sentiment of every community would rise in opposition to injury inflicted upon the just, the kind, and the merciful. Thus, by this course, the probabilities of aggression are rendered as *few* as the nature of man will permit. 2. But, suppose injury to be done. I reply, the proper appeal for moral beings upon moral questions, is not to physical force, but to the consciousness of men. Let the wrong be set forth, but be set forth in the spirit of love; and in this manner, if in any, will the consciences of men be aroused by justice. 3. But, suppose this method fail. Why then, let us suffer the injury. This is the preferable evil of the two. Because they have injured us a *little*, it does not follow that we should injure ourselves *much*. But it will be said, what is then to become of our national honour? I answer, first, if we have acted justly, we surely are not dishonoured. The dishonour rests upon those who have done wickedly. I answer, again, national honour is displayed in forbearance, in forgiveness, in requiting faithlessness with fidelity, and grievances with kindness and good-will. These virtues are surely as delightful and as honourable in nations as in individuals. But it may be asked, what is to prevent repeated and continued aggression? I answer, first, not instruments of destruction, but the moral principle which God has placed in the bosom of every man. I think that obedience to the law of God, on the part of the injured, is the surest prevention against the repetition of injury. I answer, secondly, suppose that, acting in obedience to the law of benevolence will not prevent the repetition of injury, will acting upon the principle of retaliation prevent it? This is really the true question. The evil tempers of the human heart are allowed to exist, and we are inquiring in what manner shall we suffer the least injury from them, whether by obeying the law of benevolence, or that of retaliation? It is not necessary, therefore, to show that, by adopting the law of benevolence, we shall not *suffer at all*; but that, by adopting it, we shall suffer less than by the opposite course; and that a nation would actually thus suffer less upon the whole, than by any

other course, cannot, I think, be doubted by any one who will calmly reflect upon the subject.

2. How would such a nation be protected from external attack and entire subjugation? I answer, by adopting the law of benevolence, a nation would render such an event in the highest degree improbable. The causes of national war are, most commonly, the love of plunder and the love of glory. The first of these is rarely, if ever, sufficient to stimulate men to the ferocity necessary to war, unless when assisted by the second. And by adopting, as the rule of our conduct, the law of benevolence, all motive arising from the second cause is done away. There is not a nation in Europe, that could be led on to war against a harmless, just, forgiving and defenceless people. But, suppose such a case really should occur, what are we then to do? I answer, is it certain that we can do better than to suffer injury with forgiveness and love, looking up to God who, in His holy habitation, is the Judge of the whole earth? And if it be said, we shall then all be subjected and enslaved, I answer again, have wars prevented men from being subjected and enslaved? Is there a nation on the continent of Europe that has not been overrun by foreign troops several times, even within the present century? And still more, is it not most commonly the case, that the very means by which we *repel a despotism* from abroad, only establish over us a *military despotism* at home? Since, then, the principle of retaliation will not, with any certainty, save a country from conquest, the real question, as before, is, by obedience to which law will a nation be most likely to escape it, by the law of retaliation, or by that of benevolence? It seems to me, that a man who will calmly reflect, will see that the advantages of war, even in this respect, are much less than they have been generally estimated. I would, however, by no means assert, that forgiveness of injuries alone is a sufficient protection against wrong. I suppose the real protection to be active benevolence. The Scriptures teach us that God has created men, both as individuals and as societies, under the law of benevolence; and that He intends the law to be obeyed. Societies have never yet thought of obeying it in their dealings with each other; and men generally consider the allusion to it as puerile. But this alters not the law of God, nor the punishments which He inflicts upon nations for the violation of it. The punishment I suppose to be war. I believe aggression from a foreign nation to be the intimation from God that we are disobeying the law of benevolence, and that is His mode of teaching nations their duty, in this respect, to each other. So that aggression seems to me in no manner to call for retaliation and injury, but rather to call for special kindness and goodwill. And still further: the requiting of evil with good tends just as strongly to the cessation of all injury, in nations as in individuals. Let any man reflect upon the amount of pecuniary expenditure, and the awful waste of human life, which the wars of the last hundred years have occasioned, and then I will ask him whether it be not evident, that the one-hundredth part of this expense and suffering, if employed in the honest effort to render mankind wiser and better, would, long before this time, have banished war from the earth, and rendered the civilized world like the garden of Eden?

If this be true, it will follow that the cultivation of a military spirit is injurious to a community, inasmuch as it aggravates the source of the evil, the corrupt passions of the human heart, by the very manner in

which it attempts to correct the evil itself. I am aware that all this may be *called* visionary, romantic and chimerical. This, however, neither *makes* it so, nor *shows* it to be so. The time to *apply* these epithets will be when the justness of their application has been proved. And if it be said, these principles may be all very true, but you can never induce nations to act upon them; I answer, if they be true, then God requires us thus to act; and if this be the case, then that nation will be the happiest and the wisest, which is the first to obey His commandments. And, if it be said, that, though all this be so, yet such is the present state of man, that until his social character be altered, the necessity of wars will exist; I answer, first, it is a solemn thing to meet the punishment which God inflicts for the transgression of His laws. And, secondly, inasmuch as the reason for this necessity arises from the social wickedness of man, we are under imperative obligations to strive to render that wickedness less; and by all the means in our power, to cultivate among nations, a spirit of mutual kindness, forbearance, justice and benevolence.



MISCELLANEOUS COMMUNICATIONS. I

[For the Banner of the Covenant.]

FAMILY RULES.

Messrs. Editors:—The following article was given to me as I was travelling on one of our railroads. The young man from whom I received it, was preparing for theological studies, and from his conduct, and the conversation he had with me, I would expect his labours in the cause of the Redeemer will be honoured by the Divine blessing. I would wish for its publication, not only from its being in itself valuable and useful, but as the best way to introduce a hint,—how much good may be done in travelling by distributing tracts, &c. Not ostentatiously thrusting them on every one, but, as in the case to which we have alluded, giving them where we may expect they will be of service, and accompanying them with some suitable remarks.

THE FOLLOWING ARE THE DESIRED RULES OF THIS FAMILY:—

1. We have no time given us to throw away, but to improve for eternity: therefore, we would join in no conversation that is unprofitable, but in that only which is good to the use of edifying, ministering grace to the hearers. Therefore,
2. We are not anxious for the news of the town, or to be informed of the business of others; but we desire to hear of the things pertaining to the kingdom of God. Neither,
3. Have we any thing to say to the misconduct of others; therefore, let not the fault of any absent person be mentioned, unless absolute necessity requires it; and then let it be with the greatest tenderness, without dwelling upon it. May God preserve us from a censorious, criticising spirit, and contrary to that of Christ.
4. We offer the right hand of fellowship to every one that cometh in the name of the Lord; but we receive none to doubtful disputations; but, whosoever loveth the Lord Jesus in sincerity, the same is our brother, sister and mother; for we cannot but remember,—“God is love.”

5. We neither receive nor pay visits on the Lord's day:—for we and our house desire, particularly on that day, to serve the Lord.

6. We do earnestly desire every one to reprove us faithfully, when we deviate from any of these rules. So shall we be as guardian-angels to each other; and, as a holy mingled flame, ascend up before God.

“And as many as walk according to this rule, peace be on them.”—GAL. vi. 16.

And now a blessing, Lord, we crave
On these few lines above,
That we may all united be,
Rememb'ring Thou art Love.



CHEMISTRY FOR GIRLS.

BY REV. E. THOMSON, M.D.

This is properly styled a utilitarian age, for the inquiry, “What profit?” meets us every where. It has even entered the temples of learning, and attempted to thrust out important studies, because their immediate connexion with *hard money* profits cannot be demonstrated. There is one spot, however, into which it has not so generally intruded itself—the female academy—the last refuge of the fine arts and the fine follies. Thither young ladies are too frequently sent merely to learn how to dress tastefully, walk gracefully, play upon the piano, write French, and make waxen plums and silken spiders—all pretty, surely; but why not inquire, what profit? but I take my pen in hand, not to utter a dissertation on female education, but to insist that young ladies be taught chemistry. They will be thereby better qualified to superintend domestic affairs, guard against many accidents to which households are subject, and perhaps be instrumental in saving life. We illustrate the last remark by reference merely to toxicology.

The strong acids, such as the nitric, muriatic, and sulphuric, are virulent poisons, yet frequently used in medicine and the mechanic arts. Suppose a child, in his rambles among the neighbours, enter a cabinet shop and find a saucer of *aqua fortis* (nitric acid) upon the work-bench, and in his sport suddenly seize and drink a portion of it. He is conveyed home in great agony. The physician is sent for; but ere he arrives, the child is a corpse. Now, as the mother presses the cold clay to her breast and lips for the last time, how will her anguish be aggravated to know that in her medicine chest, or drawer, was some calcined magnesia,* which, if timely administered, would have surely saved her lovely, perchance her first and only boy! O, what are all the bouquets and fine dresses in the world to her, compared with such knowledge?

Take another case. A husband returning home, one summer afternoon, desires some acidulous drink. Opening a cupboard, he sees a small box labelled “salts of lemon,” and making a solution of this, he drinks it freely. Presently he feels distress, sends for his wife, and ascertains that he has drunk a solution of oxalic acid, which she had procured to take stains from linen. The physician is sent for; but when

* This is the antidote of all the acids named. It forms with them innocent neutral salts. Calcined magnesia is better than the carbonate, because the carbonate might occasion an unpleasant distention of the stomach. If magnesia is not at hand, some other alkali will answer.

he arrives, perhaps he sees upon the very table on which the weeping widow bows her head, a piece of chalk,* which, if given in time, would have certainly prevented any mischief from the poison.

Corrosive sublimate is the article generally used by domestics to destroy the vermin which sometimes infest our couches. A solution of it is left upon the chamber floor in a teacup, when the domestics go down to dine, leaving the children up stairs at play; the infant crawls to the teacup and drinks. Now what, think you, would be the mother's joy if, having studied chemistry, she instantly called to recollection the well-ascertained fact, that there is, in the hen's nest,† an antidote to this poison? She sends for some eggs, and breaking them, administers the whites (albumen.) Her child recovers, and she weeps for joy. Talk not to her of novels. One little book of natural science has been worth, to her, more than all the novels in the world.

Physicians in the country rarely carry scales with them to weigh their prescriptions. They administer medicines by guess, from a teaspoon or the point of a knife. Suppose a common case. A physician, in a hurry, leaves an over dose of tartar emetic, (generally the first prescription in cases of bilious fever,) and pursues his way to see another patient ten miles distant. The medicine is duly administered, and the man is poisoned. When the case becomes alarming, one messenger is despatched for the doctor, and another to call in the neighbours to see the sufferer die. Now there is, in a canister in the cupboard, and on a tree that grows by the door, a remedy for this distress and alarm—a sure means of saving the sick man from the threatened death. A strong decoction of young hyson tea, oak bark, or any other astringent vegetable, will change tartar emetic into an innocuous compound.

Vessels of copper often give rise to poisoning. Though this metal undergoes but little change in a dry atmosphere, it is rusted if moisture be present, and its surface becomes lined with a green substance—carbonate or the peroxide of copper, a poisonous compound.

It has sometimes happened that a mother has, for want of this knowledge, poisoned her family. Cooks sometimes permit pickles to remain in copper vessels, that they may acquire a rich green colour, which they do by absorbing poison.‡ Families have often been thrown into disease by eating such dainties, and many have died, in some instances, without suspecting the cause. That lady has certainly some reason to congratulate herself upon her education, if, under such circumstances, she knows that pickles, rendered green by verdigris, are poisonous, and that Orfila has proved albumen to be the proper antidote to them.

Lead (often used for drinking vessels and conduits,) if when in contact with water, it is exposed to the air, yields carbonate of lead (the white lead of the shops.) It is surprising that the neutral salts in water retard this process, and that some salts seem to prevent it entirely; hence, the water of Edinburgh may be safely used though kept in leaden cisterns; and the water of the Ohio is conveyed to the inhabitants of this city, with impunity, in leaden pipes. Nevertheless, salts of lead

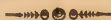
* Chalk is carbonate of lime. Oxalic acid will unite with the lime, and make oxalate of lime, an insoluble, and therefore inert compound.

† Corrosive sublimate is a deutochloride of mercury. Albumen attracts one portion of its chloride, and reduces it to the protochloride, which is calomel.

‡ Acetic acid, with oxide of copper, constitutes verdigris.

may be formed under circumstances not unlikely to occur. Moreover, the acetate of lead is often used to sweeten wine; and the lady acquainted with the affinities of the metal, and the properties and antidotes of its compounds, may have occasion for her information. She will be able by means of articles always at hand—such as epsom salts, or glauher salts—to render the poisonous salts of lead inert. For the soluble sulphates brought in contact with them, will always give rise to the formation of the sulphate of lead, which is insoluble, and without any pernicious properties.

Illustrations might be very readily multiplied; but our space forbids. We conclude by saying, that poisons always produce secondary effects, which antidotes, however perfect, do not prevent. In all cases of poisoning, therefore, the administration of antidotes should not prevent the calling of a doctor.



CHOOSING A MINISTER.

The people in one of the out-parishes in Virginia wrote to Dr. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first rate *talents*, for they had run down considerably, and needed building up.—They wanted one who could *write* well, for some of the young people were very nice about that matter.—They wanted one who could visit a good deal, for their former minister had neglected that, and they wanted to bring it up. They wanted a man of very *gentlemanly deportment*, for some thought a great deal of that. And so they went on describing a perfect minister. The last thing they mentioned was, they gave their minister three hundred and fifty dollars; but if the Doctor would send them such a man as they described, they would raise another fifty dollars, making it four hundred dollars. The Doctor sat down and wrote a reply, telling them they had better forthwith make out a call for old Dr. Dwight in heaven; for he did not know of any one in this world who answered this description. And, as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly might live on four hundred dollars.



OUR DUTY—OUR PRIVILEGE, OR ANSWER TO PRAYER.

In a town in Yorkshire, a minister of the gospel having laboured a considerable time without perceiving any good resulting from his labours, at length became much distressed in his mind. One day when in company with a neighbouring minister, he made known the state of his feelings, and told him he thought of leaving, as he saw no blessing attend his preaching. The minister asked him if he felt attached to the people. "O yes," said he, "I feel that I could do or sacrifice any thing for them." The other replied, "Then I would advise you not to leave them, but go home and preach and pray, and wait God's time." He went home and spent much of his time in prayer, and his mind was led through such a process that the people soon discovered it in his preaching. He spoke to them much on the importance of prayer—earnest prayer—for the outpouring of the Holy Spirit.

The Sabbath School Teachers seemed to catch the spirit of their minister, and they talked to the children much on the subject of prayer.—

One Sabbath, as two of the girls were returning home, one said to the other, "It is very good what the teacher has been saying to us on prayer; don't you think we could pray if we tried?" "I should think so," was the reply. "But do you think God would hear us if we prayed?" "Of course he would; He hears other people; I should think He would hear children," she answered. "Well, we have an hour for dinner, let us give half of it for prayer." Accordingly, the next day they got into some secret place near the factory where they worked, and prayed. In a little time some more of the children joined them, and they used to hold prayer meetings in this retired corner. At last they got to sing as well as pray, and the master of the factory heard them. At one of these meetings they said to each other, "We pray for our minister and for our teacher, but we do not pray for our master, and he is not a good man; this is not right, let us devote one day in every week to pray for him only." They agreed to do so. The next day their master went again to listen, and he heard them praying for him. He thought to himself, now these children are praying for me, and I never prayed for myself. When they were at work, he called one of them and asked her what they did when they got together. She told him they prayed. He immediately had an upper room cleared out, and calling the children, told them they might meet up there instead of going out of doors, and gave orders that no one might disturb them.

The teachers heard of all this, and they began to pray—particularly those who, though they had taught others, did not feel the importance of it themselves. From the teachers this spirit of prayer spread through the whole congregation, and during that year, no less than one hundred persons were added to that church, among whom was the master of the Factory. The minister did not leave. He and his people were blessed. Let others Go AND DO LIKEWISE.

SLEEPING IN MEETING.

Some years ago, the following appeared in the New Hampshire Baptist Register. The request appears very becoming, and it might be well to have it granted in various quarters:—"Mr. Editor—I wish, through your paper, which circulates pretty largely in this neighbourhood, to request those who sleep in my congregation, to take the *four back pews*, which will always be reserved for *sleepy hearers*. There they can be *more comfortable*, and will not by their *snoring* and *awkward position*, disturb the feelings of their humble servant—THE PASTOR."



MISSIONARY INTELLIGENCE.

GENERAL SURVEY OF THE MISSIONARY FIELD.

According to our custom in former years, we propose to give in the current volume of the Banner, a brief sketch of Missionary operations throughout the world. We follow the plan adopted by the London Missionary Register, from which we derive the most of our information respecting European Societies. Under each division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the

Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order as the length or sphere of their exertions within the respective divisions, or other circumstances, seemed to point out. The Stations are ranged in geographical order.

WESTERN AFRICA.

We owe, as a nation, a great debt to Western Africa, since it is from this section that this country was so long supplied with slaves. Many, it is true, who were thus brought to a Christian land, heard of a Saviour whose name never would have reached them in their own country; but this does not palliate our guilt, or diminish our obligation. There has been of late years, an evidence that there is some sense of duty in this respect, from the formation of societies designed not merely to remove emancipated slaves, but also to diffuse the blessings of civilization and religion among the aboriginal inhabitants. The efforts made have not been unsuccessful, but we would anticipate a much more abundant blessing, if we were to do our duty to the coloured population at home. How glaring is the inconsistency of such persons as send out missionaries and Bibles and religious tracts to Africa, while they will not permit those who live in very contact with them, to hear the gospel, or read the word of Life! Yet this is done, and while we rejoice wherever and by whomsoever *Christ* is preached, yet we cannot be insensible or indifferent to the state of millions in our own land, who are very nearly as ignorant of religious truth, and as depraved in physical condition, as the heathen. Let us earnestly pray that the time may soon come when every sinful yoke will be broken, and the oppressed, in all parts of the world, will go free.

Colonies have been established on the coast of Africa by the British Government at *Sierra Leone*, and by the American Colonization Society and other associations in this country, in *Liberia*. In our last volume, pp. 124, and 125, we gave a brief account of these settlements, to which we refer our readers, only adding that during the past year, the colony at *Liberia* declared itself independent, and has thus ceased to be in its former anomalous condition, having taken its place in the family of nations.

BIBLE, TRACT, AND EDUCATION SOCIETIES.—The *British and Foreign Bible Society* has sent to *Sierra Leone* about fifteen hundred Bibles and Testaments, on application from an auxiliary in the colony, and from various missionaries. The *Religious Tract Society* has sent out almost ten thousand of its publications. The *British and Foreign School Society* is promoting the cause of Education. “The schools in *Sierra Leone* are on the whole improving, and the number of children attending them has greatly increased. The population has not materially increased the last seven years, yet above double the number of children are under instruction.”

MISSIONARY SOCIETIES.—The *Church Missionary Society*, maintained chiefly by the members of the Established Church of England, has fourteen stations and sixty-nine labourers, of whom twenty are Europeans, the rest being natives. The number of communicants is sixteen hundred and sixty-six; Seminaries, two; Schools, fifty-four; persons receiving instruction, five thousand three hundred and fifty-one. It is gratifying to observe that while there has been a slight decrease in

the number of stations and labourers during the past year, there has been, in other respects, a large *increase*. The missionaries state that "it has been shown, from statistical returns of preceding years, that a measure of success, greater than that which has attended the ministry of the Gospel in the most favoured districts of Christian England, has been vouchsafed to Missionary labours in Sierra Leone; and the results of last year have added fresh evidence in support of this fact. The number of attendants on public worship has been increased by two hundred and forty-six; eighty-eight new Communicants have been added to those enumerated in last year; and the benefits of a scriptural education have been extended to three hundred and twenty-four additional scholars. May these recent converts, as well as their elder brethren, have grace given to them to "*walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God!*"

The Wesleyan Missionary Society.—This society continues its operations in Gambia, Sierra Leone, and the Kingdom of Ashantee and the Gold coast. The number of *members* in the churches established, is four thousand four hundred and fifteen; of pupils in the various schools, three thousand three hundred and thirty-three. The missionaries are encouraged by the evidences they receive, from time to time, of the operations of divine grace on the souls of the heathen. The influence of the mission is developing itself in the Dutch territories on the Gold coast, in a remarkable manner. The cruel customs of heathenism are destroyed by the word of the gospel. Many persons designed to be offered as sacrifices to idols, have been saved. In one instance, twelve persons were thus rescued. The missionary contributions from the churches, gathered among these heathen, amounted to nearly two thousand dollars during the past year.

The Baptist Missionary Society.—In consequence of an order from the Spanish government, in whose territories the place is situated, the missionaries are about to leave the station at *Clarence*, on the Island of Fernando Po. A new location has, however, been selected on the mainland, immediately opposite the island, which is to be called *Jubilee*. The station at *Bambia* will probably be continued, and another station has been formed in Old Calabar. The church at Clarence now consists of eighty members, and £250 have been received, chiefly from seamen for the erection of a chapel. Some progress has been made in translations, and the gospel has been extensively preached in the Iduba and Dewalla languages. Two Romish priests have arrived at Clarence, who will doubtless receive all the aid the government can furnish, in propagating their destructive doctrines.

German Missionary Society.—This society has stations at *Akro-pory*, and *Ussu* or *Accra*. The former is a settlement of Christian negroes for the West Indies. Four missionaries were sent out to it last October. The latter is supplied with two missionaries, who have under their care several schools.

Jamaica Presbyterian Mission.—On page 125 of our last volume, our readers will find an interesting account of the origin of this mission, whose scene of operations is designed to be in Old Calabar, or its vicinity. Mr. Waddell who has been appointed to select the station,

sailed from Liverpool on the 6th of January last, and ere this, we trust, has entered on his duties. A ship was sent by W. Ferguson, Esq., of Liverpool, for the purpose of conveying Mr. W. and his companions, and that gentleman has promised an annual subscription of about \$500.

The American Baptist Missionary Union has been conducting missionary operations in Africa more than a quarter of a century. At present, it has a situation at *Bexcly*, in the Bassa country. Only one missionary is employed at present, exclusive of coloured assistants. Considerable progress has been made in the translation of the scriptures, and preparation of other books. In Bexcly and other places, schools have been established. The school-teachers are also preachers, and devote much time to the ministration of the gospel through the villages.

American Board of Commissioners.—This association has stations at *Baraka* and *O Zyunga*, which are supplied by three missionaries, four female assistant missionaries, and five matron helpers. The influence of the French, whose occupation of the Gabroon country we noticed in our last volume, p. 126, has in some measure unsettled the minds of the people, but the excitement has in some measure subsided, and the missionaries expect that they will be able to prosecute their labours without interruption or embarrassment. Most of the schools have been resumed, and the preaching-services appear to be well attended. There is a boarding-school consisting of about thirty pupils, most of whom are boys.

Episcopal Foreign Committee.—Under the direction of this company are seven stations, in the *Cape Palmas* district. Schools are sustained with regularity, and several of the elder pupils have given satisfactory evidence of a change of nature; one will probably enter on a course of study for the ministry. There are one hundred and fifty children in the boarding-schools, and about fifteen hundred persons attend upon the preaching of the gospel. The number of communicants is about fifty.

Methodist Episcopal Society.—This society has nine persons labouring in Liberia. We have no particulars in regard to their operations.

Presbyterian Board.—This Board has stations at *Settra Kroo*, *King Wills Town*, *Senoe*, and *Monrovia*; the number of ordained missionaries in the field is four, and one is on his way to it. The schools embrace one hundred and thirty-seven pupils. In the church at Monrovia are twenty-five communicants.

American Missionary Association.—During the last year a society was organized by this name, on the principle, among other things, of avoiding all connexion with slavery. Several associations of the same kind, which had previously existed, are united with this society, which has thus at once assumed the direction of a number of interesting and important missionary stations. The Union Missionary Society, to which we referred in our last volume, p. 126, has transferred its missions to the new organization, which will conduct them on the same excellent principle. The station at *Kaeomendi*, about eighty miles south of Sierra Leone, and forty miles in the interior, is therefore now under the care of this society. It appears to be in an encouraging condition.

THE GOSPEL FOR TURKEY.

Extract from a discourse of C. Plato Castanis, on the Protestant Missions to Greece and Turkey, delivered before the Theological Seminary at Princeton, New Jersey.

The present stillness of the vast Ottoman empire is impressively melancholy. The loud clash of arms and the shock of monster armies are hushed. The death-hammer of the Koran has rung its last peal on the breast of Christendom. The immense machinery of conquest is thrown out of its ancient fanatical gearing. The heart of the Mussulman has ceased to beat with the ardour characteristic of the agent of world-ravage. No mosques are repaired, although fires and earthquakes are causing the minarets of the bigot to crumble. The streets are no more horribly enlivened by crowds of haughty Janissaries, in their costly and brilliant costume, parading with the trophies of conquered nations. A melancholy stillness reigns, broken chiefly by the solemn hoot of the owl among the cypresses of the numerous graveyards. The desolater is made desolate, and with sadness on his brow, he sits inhaling aromatic fumes and sipping the Bacchanal cup of his enemies. The deplorable degradation of the Turk should awaken not the feeling of triumphant revenge, but rather incite Christians to take pity on a community which has so long persisted in fighting for the spread of their abominable creed through seas of blood. Good works are the noblest revenge. Let Christian missionaries improve this first era of Turkish humiliation, and take advantage of the prospect of extending their creed throughout the Ottoman empire. It is no longer a capital crime, in a Turk, to change his belief. The Osmanlies would sooner embrace Protestantism than any other sect. They have an intense abhorrence of images of saints, and regard as sinful all that contributes to idolatry.

They could consequently never be induced to join the Roman Catholic, nor the present Greek church. The Protestants must devote more attention to the Turks. Although I am a Greek, and have been wronged, plundered, and deprived of home, by the followers of Mahommed, I cherish no vindictive hopes of seeing that race extirpated. I consider the Turks a good basis for the population of any country, provided that tyranny is taken out of their hands. They are honest in trade, and need only a Christian education to lead them to the rank of a great and prosperous nation. What a grateful prospect of success lies before the ambassador of truth! Has not the failure of the sword to convince nations, instructed the Turk in the futility of his creed? When he looks at the Protestants, what associations meet him—those of the Crusades? No, for those were a part of the bloody machinery of the Pope's missions. No antipathies against Protestants can be drawn from history.

The conversion of the Turks to Protestantism is an event by no means improbable. Another feature of the Turks renders the prospect of their conversion an object of more enthusiastic anticipation. It is their regular devotion to the worship of one God.

Where could the missionaries go to operate upon a better disposed community? The question is not for the future, but the present.

The occasion suffers for want of an adequate answer to its call. When will there be a better opportunity to evangelize fallen Turkey? Never: and if this occasion is neglected, some great obstacle may debar the exterior influence for ever. The present century is the pivot of the great revolution of morals and policy in the Ottoman dominions. What influences are exerted, will endure for ages. Principles must emigrate thither to settle the desert-field of opinion. If the Protestants do not improve the opportunity, the Roman Catholics and Russians will. Be ye therefore ready with oil in your lamps, when the cry goeth forth that the Bridegroom cometh.

The ancients regarded occasion as a deity, but let the Protestants consider her as a dependent on the divine Providence, and a gift of grace which it would be sinful to neglect. Give a hearty welcome to occasion, who is the bride of missionary enterprise, and let her not be divorced on that soil which, for the first time during four hundred years, has gained a footing for religious tolerance.

There is already in the cities of Turkey a new school of Mussulmans, who, like the Indians, adopt the vices and reject the virtues of Christendom. They are deplorably given to intoxication, not in the streets, but in the drinking clubs, where they hold their orgies to avoid the anger of the old school of sober Mussulmans. Missionaries must go there like Paul, to reason on righteousness, temperance, and a judgment to come. The existence of the Bacchanal new school indicates the

necessity of immediate counteraction; and when will there be a better opportunity to shape Turkish opinion?

Will it be when the patrons of New England rum fill the Ottoman empire with the pestilence of infidelity? Will it be when the Russian pours down, like an avalanche, upon the weak slaves of Bacchus? Moral reform alone can render Turkey a sufficient barrier against the Northern Colossus. If the mind of the Turk does not speedily gain a new pivot for its energy, the hoofs of the steeds of the rough Cossack will echo through the seven-hilled city till the double-headed eagle unfolds his wings over St. Sophia. Continue then, at this crisis, and enlarge the field of Protestant influence in the tottering empire of the Sultans.—*Presb.*



ECCLESIASTICAL PROCEEDINGS.

LICENSURE OF MR. WILLIAM STERRET.

During the last meeting of the Reformed Presbytery of Philadelphia, Mr. Wm. Sterret, having delivered, with the approbation of the court, the usual pieces of trial, was licensed to preach the everlasting gospel. Mr. Sterret has been for four years engaged in the study of Theology, and his diligence and improvement have obtained for him high commendation. We trust that he will be eminently useful in the important work in which he is now duly commissioned to engage.

THE APPROACHING MEETING OF SYNOD.

The General Synod of the Reformed Presbyterian church is to meet in Pittsburgh on the 4th Wednesday, the 26th day of May.

As the present meeting is one of unusual importance, we hope that it will not be forgotten in the public or private supplications of any members of our church. We need, indeed, a double measure of that wisdom which is profitable to direct, that we may know what our Israel ought to do, and we trust that the SPIRIT, which is promised to those who ask it, may be given to all who shall then be called upon to sit in judgment, as a court of CHRIST's house. May all things be done decently and in order, so that in all God may be glorified, and men may be edified.



YOUTH'S DEPARTMENT.

SOMETHING FOR PARENTS TO READ.

We love Home. It is the place of love and of influence. No where can we be more happy, and in no place can so much be done for all the future life. No page, therefore, of the Banner, can be better filled than that which would lead parents and children to do their duty; for they would please God, make their home pleasant, and prepare the way to be blessings to each other and to the world. Yet almost every thing depends upon *little things*. We have seen some fathers and mothers who might read the following from "the Youth's Penny Gazette" with profit; and we hope that a good many will.—*Ed.*

On a fine day, just at the close of winter, a clergyman was making some calls on the sick and afflicted in his congregation. The roadside afforded a fine opportunity for the young skater; but now the ice was covered with water. As the pastor pursued his way, he espied a young lad engaged in walking in the water, which was some two or three inches

deep. It seemed to afford him fine sport—it was next to skating, and he was not quite equal to the strength and effort of skating; but his amusement answered all the purpose of loitering away a beautiful afternoon. Sometimes he would walk slowly, sometimes increase his speed, and as he dashed about the water with no little spirit, he soon became completely soaked.

As the clergyman approached him, he said kindly, “Well, my little fellow, you are having fine sport. Do you go to school in these days?” “No sir, mother does not like to have me go,” replied the boy with great gravity.

“And do you belong to the sabbath school?” inquired the pastor with interest, for he loved to see young children in that home of good training.

“No sir,” answered the little idler, adding as his all-sufficient and most satisfactory reason, “my shoes have holes in them, and mother is afraid if I go to the sabbath school I’ll get my feet wet, and she does not like me to get my feet wet, lest I should be sick.”

This scene afforded the pastor an opportunity for some remarks when he next met the young people of his flock, and it was kindly hinted that not unfrequently a child is allowed to be abroad in the week, enjoying the fresh air and the sunshine, or exposed to all the changes of weather while engaged in his sports, who, when the sabbath comes, begs to be excused from attendance at the school or even at the church, because it is too hot or too cold, too much snow or too much rain. And the indulgent and unwise parent yields to his request, not realizing what shrewd reasoners children are, and how very early they know the full meaning of *inconsistency*.



MR. CAMPBELL ARRIVED IN LONDON.

By the “*Britannia*” at Boston we have received the following gratifying letter, which we hasten to lay before our readers. The motto on the seal of our brother’s letter,—“*Am I welcome,*” will, we doubt not, be responded to in the affirmative by every friend to the advancement of the Redeemer’s kingdom. His arrival so near us, increases our anxiety to behold him face to face, and to hear him plead, with his own lips, that cause to which he has dedicated his life. Let the whole church join in thanks to God for His great goodness manifested to Mr. Campbell and family, in giving them such a prosperous voyage; and let us put up the prayer of faith that the same goodness may be continued towards them, until they reach the shores of their adopted country.—ED.

Ship Monarch, off Portsmouth, English Channel, May 1st, 1847.

MY VERY DEAR CHRISTIAN BROTHER:—As some of our passengers expect to go ashore immediately, I avail myself of the earliest opportunity of writing you a few lines, as I know you will be glad to hear of our safe arrival so near London. I wrote a few lines to Mr. Lowrie from St. Helena, and requested him to communicate the information to you; but it is likely this may reach you first, and I must now request you to inform Mr. Lowrie of the contents of this short letter. Our voyage from Calcutta has been both pleasant and prosperous, and I am happy to say that Mrs. Campbell has derived the most decided advantage from the sea air, and our hopes are now strong that we shall be permitted to return soon again to our labours in India. It is quite sur-

prising to see the change that has taken place in her health and appearance, and also the appearance of our children who, for the first time almost in their lives, have caught a little of the bloom of English faces. It is trying to Mrs. C., at present, to hear so much noise of chain-cables, &c., but she is accustomed to noise, and it does not much affect her. After we sailed, I was unwell myself for some time, but am now in the best of health. We have indeed much to be thankful for, and as the Lord has graciously spared us, and, we trust, about to restore to perfect health again, we infer that He has still something for us to do in India. I hope to receive letters from you and other dear friends, in a couple or three days, when we get up to London. On Mrs. C's account, I shall be obliged to remain there for ten days or a fortnight; then we hope to go over to our friends in Ireland, and enjoy the pleasure of seeing them all once more—a thing which we had never anticipated. Indeed to be here to-day in sight of Old England, seems more like a charm than reality.

We learn that the distress among the poor of Ireland, is very great indeed. How it delights me to have the prospect of distributing one hundred pounds among the poor of the Lord's people that I may meet. I do not yet know how I shall spend the short time I may remain here, but shall be directed by Providence. As the Scotch and Irish Covenanters to whom I wrote letters from India, never replied to any of my communications, I infer they do not take *much* interest in Foreign Missions, and therefore my visit to them might not be of much use in any way. Many of them seem a little afraid to have very much intimacy with us, and my going among them might throw difficulties in their own way. Probably you will give me some useful hints on this point in an early letter. I must try and give some greater portion of my time to my own dear friends in ——— than I did the last time I paid them a visit, and it is probable I shall have to take my wife to sea bathing for two or three weeks.

But I find my time is up. You will hear more from me again. I should like to receive the Banner through our friends, Messrs. J. and D. Stuart and Co., up till the end of August, and also long letters about what is going on, as I am now far behind in the news of the day. Very much love to *all our friends* in Philadelphia, &c.

Your affectionate Brother,

J. R. CAMPBELL.

CALVINISTIC BOOK CONCERN.

THE Board of the Calvinistic Book Concern hereby give notice to all whom it may concern, of their intention to bring the operations of the company to a close. By the terms of the association the Board is authorized to dispose of the concern to any of the churches represented in the company, or in any other way which it may judge most advisable. Opportunity is hereby given to all whom it may concern, to purchase the interest of the company, and this privilege will be extended to the first of July next, when, if not previously disposed of, the interest of the company, consisting of stereotype plates of vol. 2, Dick's Theology—vol. 3, Mc'Crie's Scotch Reformers—vol. 4, Owen on the Spirit and the 130th Psalm—vol. 5, Erskine's Sermons, and volumes on hand, will then be offered at public sale to the highest bidder, in Xenia, Ohio.

ANDREW HERON,
H. McMILLAN,
JAMES GOWDY,
J. C. McMILLAN.

Xenia, March 1st, 1847.

THE

Banner of the Covenant.

JULY, 1847.

PROCEEDINGS

OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH
IN NORTH AMERICA.

SESSION XXV.

Pittsburgh, May 26th, 1847, 11 o'clock, A. M.

The General Synod of the Reformed Presbyterian Church in North America met, pursuant to adjournment, in Dr. Black's Church, and, in the absence of the Moderator, was opened with prayer by Rev. John M'Master, the former Moderator.

Proceeded to ascertain the members, when it appeared that the following appointments had been made by the respective Presbyteries:—

From the Northern Presbytery, Rev. Dr. M'Leod, and A. G. Wylie, Ministers; and William Agnew, Ebenezer Cullings—alternates, Thomas Cumming, William Brown, Ruling Elders.

From the Presbytery of Philadelphia, Rev. Dr. Wylie, Dr. Crawford, S. Stevenson, T. W. J. Wylie, and R. J. Black, Ministers; and George H. Stuart, John M'Kinley, Joseph Fleming, William Montgomery, Samuel Teas, Ruling Elders.

From the Presbytery of Pittsburgh, Rev. Dr. Black, T. C. Guthrie, G. T. Ewing, G. Scott, A. W. Black, and Josiah Hutchman, Ministers; and Thomas Smith, David Speer, James Robb, William Scott, James M'Vickar, John Slater—alternates, William Early, William Hutchman, A. Jordan, J. M'Fann, Henry Sterling, John Brown, Ruling Elders.

From the Presbytery of Ohio, Rev. G. M'Millan, H. M'Millan, E. Cooper, William Wilson and Dr. Heron, Ministers; and John Little, R. Bryson, J. Cook, T. Little, R. Reid—alternates, Daniel McMillan, J. S. Elliot, J. M'Lure, R. M'Kee, John Wright, Ruling Elders.

From the Western Presbytery, Rev. Dr. M'Master, S. Wylie, J. M'Master, M. Harshaw, J. W. Morrison, A. M. Stewart—alternate, T. A. Wylie, Ministers; and James Wilson, W. Kennedy, J. M'El-downey, Dr. M'Quiston, A. M'Cornack, R. Milburn—alternate, William Orr, Ruling Elders.

From the Presbytery of Saharunpur there was no representation.

The roll of Synod as completed is as follows:—Rev. John Niel M'Leod, D. D., Andrew Gifford Wylie, Samuel B. Wylie, D. D., Theodorus W. J. Wylie, Robert J. Black, John Black, D. D., Gordon T. Ewing, Geo. Scott, Andrew W. Black, Josiah Hutchman, Gavin M'Millan, Hugh M'Millan, Ebenezer Cooper, William Wilson, Andrew Heron, D. D., Gilbert M'Master, D. D., Samuel Wylie, John M'Master, John W. Morrison, Alexander M. Stewart, Ministers; and William Early, William

Kennedy, Daniel M'Millan, James M'Vickar, James Robb, William Scott, David Speer, John Slater, George H. Stuart, John Little, Robert Bryson, Thomas Wilson, Ruling Elders.

Absent, Rev. Dr. Crawford, S. Stevenson, Thomas C. Guthrie, Theophilus A. Wylie, M. Harshaw, Thomas Donnelly, James R. Campbell, Joseph Caldwell.

The Moderator, Rev. A. G. Wylie, appeared and took his seat.

Proceeded to the choice of officers. Whereupon, on motion, the Rev. Gordon T. Ewing, of the Pittsburgh Presbytery, was chosen Moderator.

Dr. M'Leod was continued Stated Clerk, and Rev. George Scott appointed Assistant.

Resolved, That Synod will hear the sermon which was expected at the opening, this morning, at $\frac{1}{4}$ before 8 o'clock this evening.

The minutes of the last session of Synod were read throughout.

Resolved, That the sittings of Synod after to-day be from half past 9 o'clock, A. M. to half past 12 o'clock, P. M., and from half past 2 o'clock to half past 5 o'clock, P. M.

Synod then adjourned, the Moderator concluding by prayer.

Same place, 3 o'clock, P. M.

Synod met and was opened by prayer. Same members present as before.

The Moderator requested to be allowed until to-morrow morning to perfect the list of committees. On motion, the request was granted.

Proceeded to the consideration of unfinished business according to the docket of Stated Clerk.

The Committee on Foreign Correspondence were called upon to report. They reported that no communication had been received by them since last meeting of Synod.*

A letter addressed to Rev. Dr. Wylie from Rev. Dr. Henry, of the Eastern Reformed Synod in Ireland, and containing information for this Synod, was presented and, on motion, was read for the information of Synod.

Inquiry was made as to the observance of days of Thanksgiving and Fasting—replies declared satisfactory.

Domestic Missionaries were called upon to report.

Mr. J. A. Crawford, licentiate, was absent. Rev. T. W. J. Wylie in his behalf reported his discharge of duty in the Philadelphia, and Dr. M'Leod in the Northern Presbytery. Declared satisfactory.

Rev. R. J. Black reported his proceedings while a licentiate.

Robert M'Cracken, licentiate, reported. Declared satisfactory.

J. W. Faires, licentiate, was absent; Dr. Wylie in his behalf reported his discharge of duty within the bounds of the Philadelphia Presbytery. Declared satisfactory.

Rev. E. Cooper reported. Declared satisfactory.

David J. Patterson, licentiate, was absent. Members of the Presbyteries within whose bounds he had been labouring, reported his proceedings. Declared satisfactory.

The report of the Delegates to the Convention of Reformed Churches was presented and read, together with the minutes of the last session of the Convention.

* Immediately after the adjournment of Synod, a letter from the Synod of the Reformed Presbyterian Church in Scotland, arrived at New York, addressed to the care of the Stated Clerk. The Committee on Foreign Correspondence directed its publication in connexion with the minutes—see Appendix, document F.

Resolved, That the report be received and its consideration made the order of the day for to-morrow afternoon.

The Northern Presbytery presented their report. It was read, accepted, and referred to the appropriate Committee to be appointed to-morrow morning.

The Philadelphia Presbytery reported. Report received the same direction.

Rev. A. G. Wylie offered a request to be excused from preaching this evening. On motion, the request was granted.

Resolved, That Rev. Dr. Heron be requested to preach this evening at $\frac{1}{4}$ before 8 o'clock. With this request Dr. Heron expressed his willingness to comply.

Synod adjourned, the Moderator concluding by prayer.

Same place, May 27th, 9½ o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before, with the addition of Mr. G. H. Stuart, of the Philadelphia Presbytery.

The Moderator announced the Standing Committees as follows:—

Committee on Unfinished Business, The clerks.

Committee on Discipline, Dr. M^cMaster, Dr. Wylie, and W. Scott.

Committee on Presbyterian Reports, Rev. T. W. J. Wylie, A. W. Black, S. Wylie; and W. Kennedy.

Committee on the Signs of the Times, Rev. W. Wilson, E. Cooper, A. M. Stewart; and James M^cVickar.

Committee on Foreign Correspondence, Dr. M^cLeod, Dr. Wylie, R. J. Black.

Committee on Travelling Expenses, Rev. G. Scott, J. W. Morrison; and G. H. Stuart.

Committee on Supplies, Rev. John M^cMaster, J. Hutchman, H. M^cMillan (alternate, Dr. Heron,) T. W. J. Wylie, A. G. Wylie.

Committee on the Theological Seminary, Dr. Black, Dr. M^cLeod, Dr. Heron.

The Western Presbytery presented their report. It was accepted and referred.

The Pittsburgh Presbytery presented their report. It received the same direction.

On motion of Dr. Wylie, it was *Resolved*, That a committee be appointed to take into consideration the Book of Discipline now in overture before the church, and prepare it, by a due revision, for being submitted to Synod with a view to its adoption. The committee to report as soon as possible.

Resolved, That a committee be appointed to make arrangements for devotional exercises, and that a committee bearing this designation be a standing committee of Synod.

Resolved, That Synod take a recess for ten minutes.

Resumed business, and the committee on devotional exercises reported the following order of service, which was approved:—

1. Dr. M^cMaster to preside, and commence by singing praise. 2. Dr. Heron to lead in prayer. 3. Rev. W. Wilson to read the scriptures. 4. Rev. A. G. Wylie to lead in prayer. 5. Rev. J. W. Morrison to conclude with singing and the benediction. The hour for these exercises to be to-morrow morning at 9½ o'clock, A. M.

Synod adjourned, the Moderator concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met, and was opened by prayer. Same members present as before.

On the calling of the roll, Mr. John Alexander, of Philadelphia, rose in Synod and stated that he had been appointed by the Session of the First Reformed Presbyterian Church, Philadelphia, a representative of that Church in General Synod; he therefore asked that his name might be added to the roll. Dr. Wylie stated that no such appointment had been made, or could be made, inasmuch as both the pastors of the congregation were absent when Mr. Alexander's appointment was said to have been made, and consequently that no Session could be legally held; and farther, that the ruling elders in Synod are appointed not by Sessions, but by Presbyteries, and that from the Philadelphia Presbytery Mr. A. had received no appointment. The Moderator dismissed the subject by declaring that Mr. A's. application was out of order, and consequently inadmissible.

The Moderator announced the committee on the Book of Discipline as follows, Dr. Wylie, Dr. Black, Dr. M'Master, Dr. M'Leod, Dr. Heron.

A paper was presented by Rev. G. Scott from a union prayer-meeting of the cities of Pittsburgh and Allegheny. Being read, it was, on motion, laid on the table.

Proceeded to the order of the day—the consideration of the report of the delegates to the Convention. In relation to this, Rev. J. M'Master presented a preamble and resolutions. The paper was, on motion, accepted, and read article by article.

The consideration of the preamble being deferred, Synod proceeded to the consideration of the first resolution with a view to its adoption.

Pending this, the Moderator announced that a communication had been received by him from the Clerk of the Associate Reformed Synod of the West.

On motion, the order of the day was suspended, with a view of receiving and acting upon this document.

The paper was accepted, read, and laid on the table for future consideration.

Synod adjourned, the Moderator concluding by prayer.

Same place, May 28th, 9½ o'clock, A. M.

Synod met. Same members present as before.

Proceeded to the order of the day—attending to the devotional exercises according to the order presented.

Devotional exercises being concluded, Synod proceeded to business.

Rev. Dr. M'Master called up the communication from the Associate Reformed Synod of the West. It proposed a friendly conference of the Synods represented in the late convention by committees of those Synods, now in session, in the city of Pittsburgh.

Whereupon it was *Resolved*, That a Committee be appointed by this Synod to meet in joint conference with similar committees from our respected sister Synods according to the suggestion of the document before us.

Resolved, That this committee be composed of three ministerial members.

Synod adjourned, the Moderator concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met, and was opened with prayer. Same members present as before.

The Moderator announced the committee of conference—they are Rev. Dr. M'Leod, Rev. J. M'Master, Rev. George Scott. Rev. George Scott declined, and Rev. Gavin M'Millan was appointed in his place.

Resolved, That the thanks of Synod be tendered by the Moderator to Rev. Dr. Heron for the sermon preached by him at the request of Synod.

An account of William Allinder, who had printed the Testimony, was presented to Synod. It was, on motion, referred to the committee on travelling expenses.

The order of the day was called for, and Synod proceeded to its consideration.

Pending the discussion, it was moved to suspend the order of the day to consider a proposition to appoint three Ruling Elders to attend the Committee of Conference. This motion was lost.

Synod adjourned, the Moderator concluding by prayer.

Same place, May 29th, 9½ o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before, with the addition of Rev. H. M'Millan; and R. Bryson, J. Little, T. Wilson of the Ohio Presbytery.

It was intimated to Synod that a communication had been received from Rev. J. R. Campbell, missionary to N. India, conveying the intelligence that he had arrived in England on his way to this country.—Whereupon it was *Resolved*, That Synod address a letter to Mr. Campbell expressive of their feelings in view of the statements now made; and commending him to the Christian and fraternal regards of the respected brethren in Great Britain and Ireland with whom he may meet.

A letter from Rev. T. C. Guthrie was presented to Synod. It was accepted and, on motion, laid on the table.

Dr. M'Leod, on behalf of the committee of conference, reported verbally that the committee had met with the brethren of the other Synods, that their intercourse had been free and fraternal, and that the conference had adopted a recommendation to the several Synods, to take up and act upon the propositions adopted by a majority of the convention of Reformed Churches in 1846—and also a recommendation to proceed, in such manner as might be deemed best, with the effort at union.—The intention was expressed to submit a report in writing at some future time.

The report was accepted, and, on motion, Synod proceeded to its consideration with a view to its adoption.

Resolved, That in pursuance of the recommendation of the conference, Synod now proceed to the consideration of the proposition of a majority of the convention of 1846, to alter the Westminster Confession of Faith, by adopting the alterations already made in the Constitution of the Associate Reformed Church.

The discussion proceeded on this proposition, pending which, Synod adjourned, the Moderator concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met, and was opened by prayer. Same members present as before.

The Ohio Presbytery presented their report. It was accepted and referred to the committee on Presbyterian reports, with the exception of so much as refers to the appointment of a commission of Synod to Cincinnati, which was referred to the committee on discipline.

Proceeded to the order of the day—the consideration of the proposition to alter the Confession in the manner designated.

Pending this, Synod adjourned, the Moderator concluding by prayer.

Same place, May 31st, 9½ o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before.

Papers were presented. No. 1. A protest and appeal of Rev. W. Wilson against a decision of the Presbytery of Ohio. No. 2. Answer to the above, read by Dr. Heron in behalf of Presbytery.

On motion, both these papers were referred to the committee on discipline.

A memorial signed T. C. Guthrie, was presented and read. On motion, it was accepted and laid on the table.

The committee on the Signs of the Times presented their report. It was accepted and adopted, and is as follows—

The Committee on the "Signs of the Times" present to Synod the following

REPORT.

1. That Synod appoint the 26th day of November, 1847, to be observed by all the congregations and people under our inspection, as a day of Thanksgiving to God in Christ; and that on that day each individual apart, and every family apart, and every society apart, which may not have an opportunity of worshipping publicly in the sanctuary, and every minister in conducting the public solemnities of the occasion in the house of prayer, with the whole assembly, dwell, believingly, gratefully and devoutly, upon the common and spiritual mercies of the Most High, in due observation of the dispensations of Divine Providence,—1. To themselves—2. To their own department of the Church of God—3. To the universal Church of God—4. To our own land—5. To Christendom—6. To all the nations of the earth.

And it is hereby enjoined upon all our people, that they conscientiously observe the whole of the day, except they be prevented by uncontrollable circumstances, as one of holy rejoicing in God and His goodness, and in the private and public worship of His Great Name; and upon the Ministers of religion, as well as upon all others, that they be specially careful to discern the gracious hand of God in these several departments, in order that, in their appropriate places, they may be the better qualified for directing or discharging the ecclesiastical services to which they are hereby called.

2. That Synod appoint the last Thursday of February, 1848, to be observed as a day of Fasting, Humiliation and Prayer, by all under her care, whether as individuals, private societies, or congregations; and that they respectively give all diligence to place distinctly before their own minds, and the minds of others, as may be demanded by the relations they occupy, with all faithfulness, in the light of the word of God, and of the day of judgment, while endeavouring to exercise godly sorrow on account of them, the catalogue,—1. Of their own personal sins, transgressions and short-comings, in their individual and associate capacities—2. Of this Church—3. Of the Church universal—4. Of our own country—5. Of the Christian world—6. Of all the nations of the earth.

Here also Synod ordain that the day be conscientiously observed by all, as holy unto the Lord, in total abstinence from all secular cares and avocations, except in cases of necessity and mercy, and in the offering up of penitential worship unto God, in the name of the Lord Jesus Christ. And it is farther required, and earnestly and affectionately recommended, that the ministers and people give special attention to the providence of God as developed in these several enumerated departments, whether as forbearing, patient, merciful, corrective, or punitive; to the end that there may be a real and intelligent evangelical humiliation of the Church in the dust before God, for the abounding of iniquity, accompanied with earnest and believing prayer unto Him that He would, for the sake of His dear Son, "revive His own work in the midst of the years; in the midst of the years make known; and in wrath remember mercy."

Let the ministers of the Lord, on that day, "cry aloud, and spare not, lift up their voices like a trumpet, and show the people their transgressions, and the house of Jacob their sins!" and let the people seek and receive the law at their mouths, and both "rend their hearts, and not their garments," turning unfeignedly unto God, "through the new and living way," and "bringing forth fruits meet for repentance."

Respectfully submitted.

The Committee.

Pittsburgh, May 31, 1847.

Proceeded to the order of the day—the consideration of the proposition to alter the Confession of Faith, as recommended by a majority of the Convention.

To dispose of this the following preamble and resolution were presented and seconded.*

Pending the discussion, Synod adjourned, the Moderator concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met, and was opened by prayer. Same members present as before.

The Committee on Supplies, of last year, presented their report. It was adopted, as amended, and is as follows—

REPORT OF THE COMMITTEE ON SUPPLIES.

The Committee on Supplies appointed by Synod, at the last meeting, respectfully report—

That upon the proper distribution of supplies to the several portions of the whole church, the prosperity of the body does, in a good degree, depend. The church is a body having many members, and the ministry is the appointed medium for supplying the bread and water of life to all the parts. No church prospers without “their faith and obedience going abroad unto all men;” and no one languishes or falls into disorder without sending forth an unhealthy and deleterious influence that may injure the whole. The general and particular good of the body is therefore deeply concerned in seeing that supplies be extended even to the remotest members.

From the reports of Presbyteries, and of the missionaries, under our direction, it is gratifying to learn that the supplies granted at our last meeting have, generally, reached their destined points, and have been the means of reviving to the destitute. It is to be regretted that, in some cases, the appointments of Synod were not carried out; and it is hoped that Synod will take measures that a similar result may not occur again. Nothing short of a providential interference should ever induce any missionary to fail in fulfilling his appointments. The faith of Synod is pledged for carrying out its own appointments, and when they fail, the hope of the people is disappointed, and confidence is lost in the church’s arrangements and promises.

There is an increasing want on the part of Synod to meet the calls of the destitute which reach us from the different Presbyteries. That this may be done more efficiently, we ask the attention of Synod to the following particulars:

1. That suitable means be taken to lay before Synod the extent and actual state of territory now claiming our cultivation. Without this it is impossible for a committee of supplies to give an equitable and judicious distribution of the service at Synod’s disposal. There is danger that too much may be given to one place, too little to another, and a third be entirely overlooked. Your committee desire to have before them the whole extent of territory under cultivation, the different plantations with their relative numbers and strength, and the new and opening prospects that may from time to time be occurring. In order to obtain such a view, it is judged expedient that each Presbytery give a geographical and statistical account of the places under its care, and to which the attention of Synod should be especially directed.

2. Your committee would desire to have a distinct understanding of the ministerial service that may be strictly called Synodical; this usually consists in the service of licentiates and of ministers without charge. A portion of this may be legitimately allowed by Presbyteries, and profitably used by them in the performance of Presbyterial labour. It is highly important that all the time of both licentiates and ordained men be fully employed in planting and watering the church. In the present scarcity of labourers, and the greatness of the harvest, how necessary that the time of all be duly employed! “Go, work to-day in my vineyard,” is the call of the Redeemer, as distinctly to be heard now as when the voice was first heard. It is the duty of Presbyteries and Synod that the call be duly responded to by all invested with the office of the ministry, and proposing to enter it. If this be not duly attended to, a disposition may arise to labour here or there, if the person can obtain a place of his choice; if not to indulge himself in ease, or some foreign occupation. In the Church there should be no unoccupied labourer—it is dead capital. A host of evils is liable to result from an unoccupied ministry. Paul said to Timothy, “Do the work of an evangelist, make

* See these in minutes June 1st, as adopted by Synod.

full proof of thy ministry." When the entire amount of labour is known to the committee a fair and equitable distribution thereof, can be made according to the wants of the destitute.

3. That there be a fund adequate to meet all the service enjoined by the authority of Synod. There is at present a fund, called Synodical, which is rather nominal, inasmuch as each Presbytery has the right to expend all the means raised within its bounds, upon its own territory. This, perhaps, may be the better way of expending the contributions of the brethren; but upon this plan the strong will not aid the weak, at least, out of the bounds of their own Presbytery, and it is not unfrequently the case, that the weaker Presbyteries have the greatest extent of territory to cultivate. It seems, therefore, desirable that there should be a fund under the control of Synod, from which those who perform long and expensive journeys, and that, too, when little local aid can be expected, can receive the requisite support.

4. The committee cannot omit observing the fact, and calling the attention of Synod to it, that this part of our duty, viz.: the duty of domestic missions, as it is styled, is very partially and feebly executed. How many vacancies have we, whose existence is merely prolonged, which, by a little suitable and timely aid, would long ere now have grown into flourishing congregations? Under a proper spirit, how many new and inviting fields of labour might have been opened up, both in city and in country! It is certainly now time that the church awake and redeem the time that is past. In order to do this, we must feel more the importance of the work committed to our care. Every presbytery, congregation, and individual communicant should bear in mind that they have a united work to perform; a work that is worthy the time, the labour, the talents, and wealth of the whole church. Under such a spirit, with plan and system perseveringly carried out, in the fear and name of the Lord, we would soon see moral wonders achieved. We would see the wilderness and solitary places made glad, and the desert rejoice and blossom as the rose. It is written, "the zeal of the Lord of Hosts shall accomplish it." Nor is it for a moment to be forgotten that the power of the church to carry on foreign missions, must always depend upon her success in domestic missions. How can those who are feeble, and who have little with which to supply their own, give to them who have not! Domestic and Foreign missions are but branches of the same work. They have a happy, mutual, and reflex action, like as one the other. Usually the friend of one is the friend of the other; and he who makes the one an excuse for not aiding the other, is one who does little for either.

In conclusion, we recommend the adoption of the following resolutions:—

1. That each Presbytery be, and hereby is directed to furnish, at as early a date as possible, the committee on supplies with a geographical and statistical statement of the places within its bounds calling for Synodical attention, and to accompany the same with such necessary information as will enable the committee to perform in an equitable manner, the duty devolving upon them.

2. That a committee of supplies, or domestic missions, be appointed, consisting of a member appointed by each Presbytery, and four additional members appointed by Synod, at each meeting, whose business it shall be to conduct the domestic operations of the church, under Synod's sanction; and furthermore, this committee may have an executive committee, to act in the interim of Synods, and it shall be the duty of the whole committee to meet at least one day prior to the meeting of Synod, to prepare a report of their operations to be laid before Synod.

3. That there shall be a fund raised expressly for the support of domestic missions, and transmitted from each Presbytery or congregation to the proper Treasurer. All of which is respectfully submitted.

The Committee.

Proceeded to the order of the day—the resolution disposing of the first proposition from the Convention, to alter the Confession.

Rev. H. M. Millan moved to lay this resolution on the table.

Pending the discussion, Synod adjourned, the Moderator concluding by prayer.

Same place, June 1st, 9½ o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before.

A communication from the Associate Reformed Synod of the West in regard to the appointment of another Convention, was presented and read. It was accepted and laid on the table for future consideration.

The Board of Superintendents of the Theological Seminary presented their report. It was read, accepted, and approved.

(See document A in the Appendix.)

Proceeded to consider the motion to lay on the table the resolution to "not adopt" the proposed alterations of the Confession.

This motion, (to lay on the table,) was withdrawn.

The question then recurred on the original motion. Being put, it was adopted, and is as follows:—

Whereas, It was resolved at the last meeting of this Synod, "that no alteration of our Confession of Faith, setting aside or changing any principle of that document, shall be admitted"—*And Whereas*, Synod still adheres to this declaration, *Therefore*,

Resolved, That Synod cannot adopt the proposition now before them, and submitted by a majority of the late Convention of Reformed Churches.

It was then, on motion, farther

Resolved, That the consideration of the remaining propositions of the Convention of 1846, (on Psalmody, Slavery, Communion, Testimony bearing, the Headship of Christ, Covenanting, Fasting, Faith, the Purchase of Christ, and the Power of the Civil Magistrate,) be indefinitely postponed.

The order of the day, which had been suspended in order to dispose of the report of the Committee of Conference, was now taken up. It is the consideration of the preamble and resolutions offered by Rev. J. M'Master, May 28th.

The Rev. H. M'Millan presented the following as a substitute for the preamble and resolutions before Synod.

Whereas, it appears from the proceedings of the Convention of Reformed Churches, and from the report of our delegates to the same, that the efforts of this Church, in connexion with those of the Associate and Associate Reformed Churches, to obtain an organic union, on a basis acceptable to all, have not as yet proved successful; and *whereas*, it nevertheless appears from the same source, that there is still some hope of ultimate success, *Therefore*,

Resolved, 1. That this Synod, regarding the organic union of the Church on a basis of scriptural truth, as an object of faith and hope warranted by the word of God, and feeling it to be her indispensable duty to seek after the same, in the persevering use of all lawful means, does hereby express her cordial willingness to continue conventional operations with said churches, or to adopt any other means judged more appropriate and acceptable with a view to the obtaining of this desirable end—the organic union of said Churches.

Resolved, 2. That a copy of the above be forwarded to the Synods of the above churches, now in session in this city; or if not in session, to the Clerks of said Synods; and that farther action on the subject in this Synod be hereby stayed, until said Bodies are heard from.

On motion, The consideration of this paper was indefinitely postponed.

The Ayes and Noes were called for and are as follows:—

AYES—The Moderator, Dr. Black, A. W. Black, R. J. Black, Ebenezer Cooper, Dr. M'Leod, Dr. M'Master, John M'Master, Gavin M'Millan, J. W. Morrison, Dr. Wylie, Samuel Wylie, A. G. Wylie, T. W. J. Wylie; and Daniel M'Millan, James M'Vickar.—16.

NOES—Dr. Heron, J. Hutchman, H. M'Millan, G. Scott, A. M. Stew-

art, W. Wilson; and W. Early, J. Robb, W. Scott, J. Slater, W. Hutchinson, G. H. Stuart, J. Little, R. Bryson, T. Wilson—15.

NOT VOTING—William Kennedy.

Proceeded to the consideration of the first resolution in the order of the day. The question being taken, it was lost, the ayes and noes being equal. The question was taken on the second resolution, which was adopted. The third resolution was adopted unanimously. The fourth resolution was adopted.

The resolutions, as adopted, are as follows:—

Resolved, That before making any farther direct movement in the matter of church-union, time be taken and measures adopted to settle among ourselves the ground on which the whole church of God may be, and ought to be united in one organic body.

Resolved, That on the principles before acceded to in other cases by this Synod, a friendly correspondence, as far as may be convenient, be maintained among the several bodies lately engaged in conventional operations, by letter or delegation, as the Bodies agreeing thereto may deem advisable.

Resolved, That the failure of the late well-meant attempt to effect the union of the churches engaged in it, shall not, by this Synod, be suffered to produce any alienation of fraternal regard toward each other; but they shall, on the contrary, endeavour to cherish among the members of each the spirit of the religion of our common Lord.

Synod adjourned, the Moderator concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met, and was opened by prayer. Same members present as before.

The Committee on Supplies presented their report. It was accepted and adopted. It is as follows:—

REPORT OF THE COMMITTEE ON SUPPLIES.

The committee on supplies respectfully submit to Synod the following report:—

Having ascertained, as accurately as possible, the number and condition of the various places for which supplies of preaching are required, and also the means at the disposal of Synod, they present the following arrangement for one year from this date. It is expected that the standing committee to which Synod has resolved to intrust the general supervision of our domestic missionary operations, will shortly be organized, and any modifications in the appointments now suggested which circumstances may render necessary, will be made by them with the advice and concurrence of the Presbyteries concerned. We hope such measures will be adopted by this committee as will secure more regularity and attention in regard to the appointments made during the meeting of Synod, and that the disappointments, of which there is such just complaint, will not often recur. Measures will also, we trust, be taken to collect funds, and it is recommended that the standing committee have the liberty of appointing their own Treasurer, who shall reside at the seat of their operations; and in case this be done, they farther recommend that the funds for Domestic missions now on hand, be paid over to the Treasurer of the Standing Committee. In order that the Standing Committee may at once go into operation, it is suggested that Synod shall proceed forthwith to the appointment of the members to be elected by it, and that before leaving this city, the respective Presbyteries agree upon the persons who shall represent them severally.

Information has been received by your Committee, that one of your licentiates who has laboured with great diligence and success in newly settled parts of the country, has not received the amount which Synod allow for such services. The Committee recommend that the sum due, which is \$68, be paid by the Treasurer of the Committee as soon as possible.

Appointments for Ministers without charge, and Licentiates.

Rev. Dr. Crawford: The year in the *Philadelphia Presbytery*.

Rev. E. Cooper: *Ohio Presbytery*, June, July, and August—*Western Presbytery*,

September, October, November—*Ohio Presbytery*, December, January, February—*Pittsburgh Presbytery*, remainder of the year.

Rev. Dr. Heron: *Ohio Presbytery*, the year.

Mr. J. W. Faires: *Philadelphia Presbytery*, the year.

Mr. D. J. Patterson: *Pittsburgh*, June, July, August—*Northern*, September, October, November—*Philadelphia*, December, January, February, March—*Northern*, April, May.

Mr. McCracken: *Ohio*, June, July, August—*Pittsburgh*, September, October, November—*At the Seminary*, December, January, February, March—*Northern*, April, May, June.

Mr. McKelvy: *Western Presbytery*, June, July, August, September—*Ohio*, October, November, December, January, February—*Western*, March, April, May.

Mr. J. A. Crawford: the year in the New York and Philadelphia Presbyteries.

Mr. W. Sterret: *Northern Presbytery*, June, July, August—*Western*, remainder of the year.

Mr. A. M. Watson: *Ohio Presbytery*, July, August, September—*Pittsburgh Presbytery*, October, November—*At the Seminary*, December, January, February, March—*Northern Presbytery*, remainder of the year.

Mr. Heron: *Pittsburgh Presbytery*, July, August, September, October, November—*At the Seminary*, December, January, February, March—*Pittsburgh Presbytery*, remainder of the year.

Proceeded to the appointment of the members of the Committee on Domestic Missions to be chosen by Synod—they are Rev. A. W. Black, G. T. Ewing, Henry Sterling, and Gabriel Adams.

Resolved, That Synod express their sincere sympathy in his great domestic affliction, with the Rev. T. C. Guthrie, a delegate to Synod, detained from his place by the protracted sickness and death of his wife.

Resolved, That the Clerk furnish Mr. Guthrie with a copy of this resolution.

The Treasurer of Synod reported. The report was accepted, and referred to the auditing Committee—they are Rev. H. M. Millan and T. Wilson.

The Treasurer of Domestic Missions reported. Accepted and referred to the auditing committee. Mr. Kennedy was, on motion, added to this committee.

Proceeded to the order of the day—the consideration of the report of the Committee on Discipline. The report of the committee was read, and the case of Rev. W. Wilson's appeal from a decision of the Presbytery of Ohio was taken up in order. The appellant was heard at length in support of his appeal. The Presbytery were heard in reply, and the appellant responded. The parties being out of the house, the members proceeded to give their judgments; the roll being called, the result was as follows:—For sustaining Mr. Wilson's appeal, 1. Against sustaining, 18. Not voting, 5. So the recommendation of the committee on discipline was adopted.

Resolved, That the preamble to the report of the committee on discipline be adopted.

The Moderator then announced that the judgment of the Court was that the appeal be not sustained.

Mr. Wilson declared that he protested against this decision of the Court, and made his appeal to the Head of the Church. He also announced his intention to assign his reasons, and craved that they be entered upon the Minutes.

Mr. Thomas Wilson, ruling elder, joined in the above declaration.

The report of the committee on discipline is as follows:—

The Committee on Discipline, in order to the final disposal by Synod, of the Protest and appeal of Mr. Wilson, beg leave respectfully to report:—

That they do not judge it necessary to enter into a course of lengthened remark upon this document. It purports to be a Protest against a decision, and an appeal from said decision of the Presbytery of Ohio, in the case of James M'Lean, a ruling Elder, being admitted to a seat in that Presbytery, in April, 1847. Your Committee make no remark upon the term *appeal*, as a misnomer in this case, nor do they presume to enter into the merits of the subjects reported in this somewhat extraordinary paper. They confine themselves to the proper matter of the *Protest and complaint*, as they think the document should be called.

It seems that James M'Lean, a ruling elder in the Reformed Presbyterian Church, Cincinnati, being certified as such, in regular standing, and appointed by the session of said church to sit in Presbytery at its April meeting, did so,—and acted concurrently with the other members in the transaction of their principal business, his right being undisputed, until his name appeared on a certain paper before Presbytery, which paper was offensive to Mr. Wilson. This occurrence gave, it seems, occasion to the challenge of Mr. M'Lean's right to a seat in that court. In opposition to that challenge, the Moderator decided in favour of Mr. M'Lean's right, and in opposition to an appeal from that decision, was sustained by Presbytery; hence this Protest, and, as it is called, *appeal*, with the detail of reasons in support of both. These we do not repeat; nor do we at length compare them with the calm, temperate, clear, and dignified answer of the Presbytery.

While your Committee deeply lament the condition of things in the church in Cincinnati, they no less regret that a paper of the character of this Protest should ever have appeared before this Synod. The style of vehement vituperation of persons, not named indeed, but plainly enough indicated, and without any specification of facts, charged with guilt, in the language which you have heard when the Protest was read, but which we forbear to transfer to our report. James M'Lean is represented as an associate in crime with those unnamed persons, and to the surprise of your Committee, by these papers, incidentally they are informed that his criminality consisted, and consisted only, in his having given his signature to a memorial requesting the dissolution of the pastoral relation between Mr. Wilson and the church in Cincinnati; in this, Mr. M'Lean, as the Presbytery in their answer say, may have been right or wrong, according to the principle on which he acted or the manner of his action; but of these we know nothing, and can only say that the right, when the occasion requires it, to offer such a memorial, is not to be disputed. As justifying the following recommendation, your committee respectfully refer Synod to the tone and spirit of the Protest and appeal of the Protester, and to the answer of the Ohio Presbytery to that document. Your Committee recommend the adoption of this resolution, namely,

That the protest and appeal of the Rev. William Wilson, against the Presbytery of Ohio, be not sustained.

On the request of the Ohio Presbytery for a commission of Synod to aid that Presbytery in settling the existing difficulties in one of the churches under their care—your Committee feel some difficulty. To encourage the lower judicatories in throwing the weight of labour and responsibility on the higher courts is not advisable, until the former shall have used their own best exertions. Your Committee, however, leave the disposal of the matter with Synod, while it is suggested that did that Presbytery, all of whose members are present, refer the matter to Synod, some action might by them be taken, with reference to a satisfactory issue of the matter.—Respectfully submitted by

The Committee.

Resolved, That Synod take a recess until half past 7 o'clock.

Resumed business. Rev. George Scott reported that Mr. Allinder's bill had been paid in full by voluntary contributions of members of Synod.

The Presbyteries announced the members of the Committee of Domestic Missions appointed by themselves—they are, for the Western Presbytery, Rev. J. M'Master; for the Northern Presbytery, Rev. A. G. Wylie; for the Ohio Presbytery, Rev. H. M'Millan; for the Philadelphia Presbytery, Rev. R. J. Black; for the Pittsburgh Presbytery, Rev. T. C. Guthrie.

Resolved, That a commission of Synod be sent to settle the affairs of

the congregation of Cincinnati, as requested by the Presbytery of Ohio.

Resolved, That the commission consist of three ministers and two ruling elders; any two ministers with a Ruling Elder to form a quorum.

Proceeded to nominate the commission—they are Rev. Dr. Black, Rev. Samuel Wylie, Rev. George Scott; Henry Sterling and William Scott.

The commission are appointed to meet in the George st. church, in the city of Cincinnati, on Thursday the 10th inst., at 11 o'clock, A. M.

The Board of Foreign Missions presented their report. It was accepted and approved. (See document B in the Appendix.)

The Treasurer of Board of Foreign Missions presented his report. It was accepted and referred to the Auditing Committee.

The following preamble and resolution was presented and adopted.

Whereas, It appears that two young men connected at present with the Theological Seminary, have offered themselves to the Board of Foreign Missions to be sent to the Heathen world; and *Whereas*, Synod highly approves of the spirit that this dedication of themselves to so great and good a work evinces:—*Resolved*, That the Board of Foreign Missions be instructed to ascertain if the church is able and willing to sustain these young men, and if so, that they be authorized to send them out to India.

Resolved, That the following constitute the Board of Foreign Missions:—Dr. Wylie, Dr. Black, Dr. M'Master, Dr. M'Leod, Dr. Crawford, Rev. H. M'Millan, Rev. A. W. Black, Rev. J. M'Master, Rev. T. W. J. Wylie, Rev. R. J. Black; and Messrs. William Agnew, Joseph Fleming, Robert Guy, G. H. Stuart, Thomas Cumming, James N. Gifford, Gabriel Adams, Henry Sterling, and Robert Milburn.

Proceeded to the appointment of the Board of Superintendents of the Theological Seminary—they are Rev. Dr. Black, Dr. M'Master, Dr. M'Leod, H. M'Millan, A. G. Wylie, T. W. J. Wylie, and R. J. Black.

Resolved, That when Synod adjourns, it be to meet in Dr. M'Leod's church in the city of New York, on the second Wednesday of October, 1848, at half past 7 o'clock, P. M. Synod to be opened with a sermon by the Moderator, on a subject selected by himself.

The letter from the Associate Reformed Synod of the West was taken up and considered. It was moved and seconded that the Clerk be directed to reply to this communication, by transmitting to the Reverend Body, from whom it comes, a copy of the resolutions adopted by this Synod on the subject of the Convention and Union.

Rev. W. Wilson moved as a substitute for this, that Synod now proceed to elect delegates to the proposed Convention.

The Moderator decided that this motion was out of order, inasmuch as Synod had already indefinitely postponed an equivalent proposition, and that said act remains without reconsideration.

An appeal was taken from the decision of the Chair. The ayes and noes were called for, and the Chair was sustained by the House—ayes 18, noes 8, not voting, 5.

The motion directing the Clerk to transmit to the Associate Reformed Synod of the West a transcript of the action of Synod on the subjects referred to in their communication, was adopted.

Resolved, That the thanks of Synod be tendered to the citizens of Pittsburgh for their Christian hospitalities to the members of Synod.

Resolved, That it be allowed to the Northern and Philadelphia Presbyteries, should they deem it dutiful, to form a junction; and that should such junction be effected, they take the name of the United Presbyteries of New York and Philadelphia.

Resolved, That Mr. George H. Stuart be reappointed Treasurer of Synod.

Resolved, That the certificate of the auditing committee be considered their report, and that having received such certificate, the reports in their hands be approved. [See documents C and D in the Appendix; they are reports of the Treasurers of Domestic Missions, of Foreign Missions, and of Synod.]

The committee on Presbyterian Reports presented their report. It was accepted, adopted, and is as follows:—

REPORT OF THE COMMITTEE ON PRESBYTERIAL REPORTS.

The Committee on Presbyterian Reports, respectfully present the following report:—

The documents which have been referred to your Committee, give a brief but very interesting view of the present condition of our church, and may serve to excite encouraging hopes in reference to its future prospects. It appears that the ordinances of divine grace are regularly and duly dispensed in our settled congregations, and the numerous vacancies claiming our attention have not been neglected. While there may be a diversity of opinion on some incidental points, there seems to exist throughout our churches a strong and genuine attachment to the principles we have solemnly professed. Harmony and peace appear to prevail generally among our people, and we trust the pleasure of the Lord is prospering in our hands.

It appears by the reports which we have been considering, that a wide field of action is extended before our church. Numerous places are mentioned, in which the ordinances are earnestly asked for, and, from the accounts given, we are led to believe that prompt and energetic efforts would soon greatly enlarge our boundaries. There appears to be an increased interest in the cause of domestic missions, and a number of promising young men are at present employed in giving supplies of preaching, and it is expected that several more will soon be engaged in the same great work. The facts that Providence is making these calls upon us, while, at the same time, well-qualified persons are prepared to answer them, and a general disposition is manifested to furnish the pecuniary resources which may be requisite,—all these considerations lead us to hope that the time to favour our Zion, even the set time, is come. We believe that our principles properly exhibited, and intelligently and consistently applied, are well adapted to the times and the country in which we live, and, with the Divine blessing, we hope to see them taking deep root, and filling the land. If, with united energies, we go forward in the work of the Lord, we may expect peace, harmony, and love among ourselves, a great increase of intelligent piety and zeal among our people, and a wide diffusion of the blessings of salvation in the world around us. Soon then the Lord would fulfil His gracious promise that he “will comfort Zion, he will comfort all her waste places, he will make her wilderness as Eden, her desert as the garden of the LORD; joy and gladness shall be found in her, thanksgiving and the voice of melody.” We recommend to Synod the publication of extracts from these reports. Respectfully submitted.

Committee on Presbyterian Reports.

REPORT OF THE NORTHERN REFORMED PRESBYTERY TO GENERAL SYNOD.

The Northern Presbytery respectfully reports as follows:—“The general condition of things within our jurisdiction is such as to encourage hope, and stimulate to exertion in the maintenance of the cause committed to our hands. There is the same great need of the proper and enlightened application of Reformed Presbyterian principles to the state of society around us, and the same opportunity for such application of which we have before been called to speak, in our reports to the Supreme Judicatory. We require, however, more men to cultivate the field than we possess, or are able to command. And we most earnestly commend the case to the consideration of General Synod. Presbytery have for years been anxiously desirous of securing the services of a competent person to act as domestic missionary for the entire year within our bounds, and we would gladly secure the salary of such person, could he be obtained. Our congregations are liberal in their support of the Theological Seminary, and cor-

dial in their desires for its success and augmented usefulness, and it is their hope that from among the young men of promise whom it is sending forth some may be obtained to afford to this department of the church the due degree of attention.

We have under our care five vacant congregations, one of which is prepared and anxious for a pastoral settlement, and several promising openings, which, if entered upon in time, might soon be made prosperous fields of operation. There is under the care of Presbytery one licentiate, Mr. William Sterrit, who is just entering upon his duties within our bounds, to which he has been recently dismissed by the Philadelphia Presbytery, at our request. We have also one student of Theology pursuing a course of literature in preparation for the Seminary.

Presbytery have again to express their regret that they have not received the aid which was allotted to them by General Synod at their last annual distribution. From Mr. J. A. Crawford they did receive an efficient and satisfactory supply, but owing to the non-appearance of Mr. R. J. Black within our bounds at the time appointed, and his subsequent settlement in the charge of the congregation of Kensington, we were disappointed in at least one half of our expected supply. From this our vacancies have been suffering. We recommend to General Synod the consideration of the question, whether something cannot be done to render the supplies of ordinances by their unsettled men definite and certain, and whether provision should not be made for the case of vacancies suffering from the settlement of those on whom they may have been depending.

Presbytery would also inform the General Synod that Mr. Robert A. Hill, one of your students of Theology, is now employed by the session of the congregation of New York as a scripture reader under their direction, and at a fixed salary. It is only during the recess of the Seminary that he is so engaged, and his employments are directly calculated to further his improvement as a theological student. As this subject is in danger of misapprehension, a statement of the facts of the case will not be impertinent. By a careful investigation it has been ascertained that there are in the city of New York from 80 to 90 thousand persons of a capable age, who do not attend public worship, and for whom there is no accommodation in the churches, were they all thoroughly filled. These characters are growing up in utter ignorance and disregard of the way of life, and in a practically heathenish condition. And they cannot be reached by the ordinary congregational arrangements. If they are to be reached at all, the church must go out to them, discover where they are to be found, and taking them by the hand "compel them to come in, that the house (of God) may be filled." To contribute something in their place, to meet, and remedy this moral destitution around them, the session of New York, in subordination to Presbytery, have appointed Mr. Hill to the service referred to. His business simply is to seek out the ignorant, careless and immoral; to place the word of God in their hands, to invite them to the sanctuary, to converse with them about their eternal interests, to lead their children to the Sabbath School where are taught the bible and the catechism of the church, and in every proper way persuade them to come under the influence of the preached gospel. It is no part of the scripture reader's business to collect assemblies of men for religious instruction, or in any other way intrude upon the proper province of the gospel ministry, but simply to persuade immortal men, individually, dying in their sins, to receive the word of God, and come to the place of religious instruction. And all this under the proper control of the judicatories of the church. The Christian world is full of moral destitution, multitudes are perishing in their sins under the very shadow of our sanctuaries, and the church in her various departments should be alive to her duty on this infinitely momentous subject, "if by any means she might save some."

At the last meeting of the General Synod there was presented to their notice a pamphlet signed by a minister and ruling elder *then* of the Reformed Presbyterian church. Preserving her own self-respect, the Supreme Judicatory refused to permit the reception and reading of that disorderly publication, and the Northern Presbytery did not feel themselves called upon to enter upon any defence of themselves against the false allegations which it contained. Presbytery have now to report on that subject, that the authors of that pamphlet, with their adherents, and before any opportunity was offered of commencing a process of discipline against them, have withdrawn from the communion of the Reformed Presbyterian church. This fact having been officially ascertained, Presbytery were relieved from the necessity of proceeding to a consideration of the case. For their own exoneration, however, as due to the truth, and for information to others, they adopted the following resolutions:

"Whereas, A printed pamphlet has been recently published to the world, entitled

'Report of Session of West Milton Church,' and signed R. H. Beattie and James Hayes, a minister and ruling elder formerly under the jurisdiction of this Presbytery, *and Whereas*, Said pamphlet is replete with serious misrepresentations of the actions of this Presbytery and the character of its members, *and Whereas*, The general matter of that pamphlet is at variance with the truth on the subjects to which it refers—subversive of the peculiar principles, the discipline, and the order of the Reformed Presbyterian church, and highly offensive to the Christian sensibilities of her members: therefore,

"*Resolved*, 1. That this Presbytery declare their marked disapproval of the pamphlet above referred to, pronouncing it a false, libellous, and offensive publication.

"*Resolved*, 2. That inasmuch as the authors of this pamphlet have already withdrawn from the communion of the Reformed Presbyterian church, there is no necessity to prosecute the matter farther.

"*Resolved*, 3. That a copy of these resolutions be sent up to General Synod, for their information, in connexion with the Presbyterial report."

All of which is respectfully submitted.

JOHN N. McLEOD, *Presbytery's Clerk.*

REPORT OF THE PHILADELPHIA PRESBYTERY.

The Reformed Presbytery of Philadelphia, respectfully present to Synod the following report:

The field committed to this Presbytery is large and interesting, and the importance of exerting in it an influence which will promote the glory of God, and the good of men, is to some degree recognized and felt. Society, within our bounds, has assumed a more permanent form than in the newly settled parts of the country, and it is not so easy to mould it to forms of truth, while the tendency which there is to remove from our boundaries tends to embarrass and weaken us. Yet amidst all the difficulties which we encounter, we yet have such a measure of success as to justify us in saying, "Hitherto hath the Lord helped us."

Since the last meeting of Synod our numbers have been increased by the ordination and pastoral settlement of Mr. R. J. Black. One of our members, Rev. Samuel Stevenson, has at his own request received a certificate of character, standing, and dismissal, to take effect whenever he may form a connexion with some other judicatory. Rev. Dr. Crawford, who is at present without charge, assisted in supplying the congregation of Kensington, and has been engaged in preaching in the Eastern Penitentiary. During the Sessions of the Theological Seminary he attended to the duties of his Professorship. Mr. J. W. Faires, licentiate, has given occasional supplies of preaching, but the state of his health has led Presbytery to excuse him from constant and regular appointments. Mr. Robert J. Black, after supplying on three Sabbaths in Kensington, was sent to Milton, in which place he remained three months, but in consequence of severe indisposition, he was able to preach only eight Sabbaths, and on the expiration of his appointment to that congregation he accepted a call from the church in Kensington. Mr. J. Agnew Crawford, has been in our bounds since the commencement of the present year, but (on account of ill health) he was excused from regular duty during the first three months of the year, since which time he has been preaching in Milton.

The congregation at Fairmount is at present without a pastor, the Presbytery having dissolved the connexion of Mr. Stevenson with that church, in consequence of inadequate support. Supplies are asked for, which the Presbytery will endeavour to furnish.

The congregation at Milton yet remains without a pastor, but we have been able to provide more supplies of preaching during the past year, than for several preceding years. This church continues in a very flourishing condition, its numbers being about as great at present as at any previous time, and the attachment of its members to the principles and order of the Reformed Presbyterian Church, being intelligent and ardent. The Sabbath School, and weekly meeting for prayer and Christian conference, have been regularly maintained, and appear to us to have contributed greatly to the prosperity of the congregation. Supplies of preaching are anxiously requested, and in a short time we hope they may obtain a Pastor of their own.

The congregation organized in Kensington, shortly before the last meeting of Synod, has been very prosperous. The increase of their numbers having led them to apply for a pastoral settlement, it appeared that Mr. R. J. Black was the object of their choice. Mr. Black having accepted their call, was, on the 23d of April, ordained to the ministry and installed as their Pastor. He has since entered on the discharge of his duties, in the most auspicious circumstances.

Mr. William Sterrett, a student of Theology, under the care of this Presbytery, having completed the prescribed course in the Seminary, and having delivered, with the approbation of Presbytery, the ordinary pieces of trial for licensure, was, on the 7th of May, duly licensed to preach the gospel of our LORD and SAVIOUR JESUS CHRIST. The Northern Presbytery having requested that Mr. Sterrett should be sent into their bounds, he was at once dismissed, and is now under their care.

We have under our care at present only two students of Theology, Mr. George Lamb, and Mr. John Woodside. We hope that numbers of the youth of our congregations will devote themselves, with an undivided heart, to the great and glorious and good work of preaching salvation to perishing sinners. When we look upon the world around us, when we consider the desolate places of our own Zion, we have reason to exclaim, "The harvest is indeed plenteous, but the labourers are few."

The interest of our people in Foreign Missions still continues, and the amount required by the Board from this Presbytery, for the present year, has been, or shortly, it is expected, will be, paid.

The Theological Seminary has not been forgotten, and measures have been taken for the prompt payment of the sum called for from our Presbytery.

The subject of *domestic missions* appears to be attracting increased interest among our people, and Presbytery earnestly hope that the Synod will adopt some plan which will elicit, combine, and put into active and useful operation the means which our churches are prepared and desirous to furnish. While we would not abate in the least, our contributions and prayers for the dying heathen, we feel sensible that we are not doing enough for our brethren at home.

Hoping that the Divine Presence may be in the midst of your assembly, and that all things may be done with an eye single to the Divine glory, we respectfully submit this report. By order of Presbytery.

T. W. J. WYLIE, Stated Clerk.

REPORT OF THE PITTSBURGH PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church, to meet at Pittsburgh, on Wednesday, the 26th of May, 1847.

Rev. Fathers and Brethren,—We beg leave, respectfully, to report, That since your last annual assembly we have held two semi-annual and two special meetings of Presbytery. The condition of the churches under our care is prosperous. A considerable increase to our numbers has been realized since our report to your last meeting of General Synod.

Many calls from a distance for preaching, which it is not in our power to give, have been made upon us. Our own vacancies are anxiously pressing their petitions for increased supplies, which, with our present ministerial resources, we are unable to grant. Six organized congregations, with collateral branches, compose our vacancies, which are all, or nearly all, ready for settlement, and which, with supplies and the labours of their own pastors, would soon extend their boundaries beyond their present limits.

These considerations, we trust, will induce your venerable Body, in the distribution of Licentiates, to afford all the assistance to our Presbytery which the exigencies of the church in other parts will allow. Our settled congregations, six in number, all enjoy the stated and regular dispensation of ordinances, which seem to be received by the people with increased interest and improvement. The days of Thanksgiving and Fasting appointed by Synod have been observed. Catechising and family-visitation are attended to in all our congregations. We have at present five students of Theology in different stages of preparation for the ministry—one of whom, Mr. Robert M'Cracken, has been licensed, with the understanding that he would devote another session to Theological studies. Mr. M'Cracken is well received as a preacher by the people, and has had a call made upon him, which for the present lies upon our table, by the united congregations of Shenango and Austintown. Messrs. David Heron and Alexander Watson have completed their third session of Theological studies, and if, upon examination before Presbytery, it be thought advisable, will be licensed, with permission to attend the Theological Seminary another winter. Messrs. Samuel Heron and Robert Hill have finished the prescribed course of studies in the Seminary for the second year, and will continue to prosecute their studies as directed or permitted by Presbytery.

In conclusion, we would gratefully acknowledge the goodness of the Almighty in preserving us in peace and safety since your last Synodical assembly—for the harmony and love which has prevailed in all our borders, and for the measure of success

with which the church's Head has blessed the labour of our hands. We trust nothing will occur to break the peace or disturb the harmony which are necessary to the prosperity of Zion, and are pleasing evidences of the abiding influence of the Spirit of the Lord.—All of which is respectfully submitted, by order of Presbytery.

JOHN BLACK, *Moderator.*

REPORT OF THE OHIO PRESBYTERY.

The Ohio Presbytery of the Reformed Presbyterian Church presents to General Synod the following Report:

Since the last meeting of this Court, the ecclesiastical matters within our boundaries have been very much in their usual condition. We have not yet attained, neither are we already perfect. Religion is rather in a languid state. The love of the world too much prevails among the members of the Church. Much unblushing ungodliness exists in society around. The baptized youth of the Church are not sufficiently impressed with a sense of their covenant obligations: and many professors do not very submissively or willingly wear the yoke of Christ. And yet there is a seed to do service to Messiah; and there is hope that the word of God shall not return unto Him void, but prosper in the thing whereunto He hath sent it.

The ordinances of grace are regularly administered to our settled congregations. General health has prevailed in our borders. The lives of our ministers are spared, and one has recently been added to our number. Rev. A. Heron, D. D., of the Associate Reformed Church, was, on his own application, regularly admitted to our fellowship, according to the principles and order of this Church, at a special meeting held in Massies' Creek Church, Greene county, Ohio, on the 12th of January, 1847; and has since been labouring diligently in our vacancies.

The number of our ministers is five; Rev. E. Cooper is still without charge. Our organized vacancies are three; and we have various stations for preaching. We need aid from Synod, and trust that our wants will not be overlooked in the disposition which she makes of the probationers and unsettled Ministers under her jurisdiction. The supplies granted by last Synod have, in general, not been received. This is a matter of regret, and ought not to be repeated. Synod ought to see that all her appointments be certainly and punctually fulfilled, except when Divine Providence interposes.

There was an appeal taken from a decision of Presbytery, at our meeting in April last, sustaining the right of Mr. James M'Lean, a ruling elder of Cincinnati, to a seat in it, after it was challenged by the appellant to this Synod. This will, undoubtedly, be regularly brought before you. The reasons of it you will have in their proper connexion. At said meeting there was a Reference from the Session of the congregation of Cincinnati, of the case of Messrs. Peter Gibson, John M'Cormick, James Killough, Hugh M'Collum, Thomas Gibson, Eli Crawford, and their associates, under process for discipline before that Court, in relation to which Presbytery adopted the following Minute, viz: "That Presbytery request the General Synod to send a Commission invested with Synodical authority, to Cincinnati, as soon as possible, to investigate and decide upon all matters included in the Reference."

That a large measure of the wisdom which cometh from above, may be granted to you, and that the pleasure of the Lord may prosper in your hands, is the prayer of Presbytery. By order,

WILLIAM WILSON, *Clerk.*

Pittsburgh, May 27th, 1847.

REPORT OF THE WESTERN PRESBYTERY.

The Western Presbytery of the Reformed Presbyterian Church would respectfully report:—

That since the last meeting of Synod, at the annual meeting of Presbytery, on the 13th of May, they ordained to the office of the Gospel Ministry, Alexander M. Stewart, and installed him as Pastor of the Reformed Presbyterian church in Chicago.—During the same meeting they licensed Mr. Hugh A. M'Kelvey to preach the Gospel of Christ, as a probationer for the holy ministry. The Presbytery would now report, that within their bounds, and connected with them, there are six ministers with charge as Pastors of Congregations, one without charge, Rev. Gilbert M'Master, D. D., and one licentiate, Mr. Hugh A. M'Kelvey. That, besides the congregations enjoying the labours of a Pastor, they have seven other organized congregations, (one of which, in Franklin, Linn county, Iowa, was organized since the meeting of Synod in August last,) scattered over the West and the South, which look to them for supplies; and also two other places, where they expect to organize congregations during the coming year.

Of the persons appointed by Synod to labour within the bounds of the Western Presbytery, Rev. E. Cooper, and David J. Patterson, licentiate, have appeared and fulfilled their appointments. It is understood that both have laboured with acceptance in the vacant congregations within our bounds, and the people have been refreshed by their ministrations. With respect to the other individual whose appointment yet remains unfulfilled, we will still look for him to fulfil that appointment, unless Synod shall cancel it, and whether cancelled or not, we trust that Synod will allot to us a full share of the supplies which shall be at its disposal.

We would farther state that the condition of things in our bounds is not very materially different from what it was at our last report. A tide of returning temporal prosperity, arising from a variety of circumstances, appears to have set in upon our country, which may, unless attended with special watchfulness, go to the increasing of that spirit of worldly-mindedness, which already prevails too extensively in the church. But, connected with this prosperity, it is not to be forgotten that our country is involved in a bloody and expensive war with a neighbouring nation, and that God has thus set the day of prosperity over against the day of adversity, to the end that we may properly consider His works: remembering that if the riches of God's goodness and forbearance and long-suffering do not lead us to repentance, we are but treasuring up wrath against the day of wrath and revelation of the righteous judgment of God. All which is respectfully submitted, by order of Presbytery.

JOHN M'MASTER, *Clerk.*

Resolved, That Rev. T. W. J. Wylie be appointed an Assistant Professor in the Theological Seminary, with special reference to the aid of the Senior Professor in the department of Biblical Literature.

The committee on travelling expenses presented their report. It was accepted and adopted. [See Appendix, document E.]

Resolved, That Rev. T. W. J. Wylie and the Stated Clerk be a committee to publish extracts from the minutes of Synod.

Rev. William Wilson handed in his protest, asking that it may be recorded. It is as follows:—

PROTEST.

The undersigned, a Minister of the Reformed Presbyterian Church, and a member of this Synod, hereby enters his most SOLEMN PROTEST against the decision of Synod, on this afternoon, refusing to sustain his Appeal from the decision of the Ohio Presbytery, which affirmed the right of Mr. James M'Lean still to occupy a seat in it, after it was duly challenged, notwithstanding it was known that he had united with those persons who were under process for censure, as open contemners of the ordinances, and rebels against the authority of the church, immediately subsequent to his voting in Session for the reference of their case, under very weighty charges, to said Presbytery for its disposal, *as well as that of their associates*, according to the express terms of the Reference, of whom he thus became one, and to his receiving an appointment to represent it in Presbytery; in getting up and signing a petition to Presbytery for the removal of the Pastor, contrary to the clearly expressed will of his congregation, and obviously in order that they might thus escape from discipline; thereby weakening the hands of the Session, if not temporarily incapacitating it for action as a Court, by the reduction of its members in regular standing, hardening and emboldening the other offenders, wounding the upright and godly, and trifling with and embarrassing the Presbytery; because, as the case really stands, and according to the facts set forth in the Protest and Appeal, said M'Lean had no right to a seat, and the decision that he had, as well as the refusal to rebuke his conduct, sets an exceedingly bad precedent before others; and because said decision of this Synod avowedly rests, to a great extent, on the report of the Committee on Discipline, exclusively, in the reasons assigned by members for their vote, upon what is not the true state of the case, viz.:—that all that was alleged against Mr. M'Lean was his *merely signing* the paper referred to, whereas it was his *signing it in circumstances of peculiar atrocity*, as enumerated in the Reasons of Appeal, and not even attempted to be denied in the Answer, *as it is called*:—and APPEALS from it to the LORD JESUS CHRIST, the HEAD of the CATHOLIC CHURCH; and commits the matter to GOD, and to the CHRISTIAN WORLD.

WILLIAM WILSON.

THOMAS WILSON, RULING ELDER.

I concur in the above,

June 1st, 1847.

On motion, *Resolved*, That Rev. Dr. Heron, and Rev. H. M'Millan be a committee to answer reasons of protest.*

Mr. G. H. Stuart called the attention of Synod to a document which he read in part. It is as follows:—

AN APPEAL ON BEHALF OF THE HOME MISSION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND, RESPECTFULLY ADDRESSED TO THEIR CHRISTIAN BRETHREN OF ALL EVANGELICAL DENOMINATIONS, IN AMERICA.

The Presbyterians of Ireland, who were principally emigrant-settlers from Scotland and the north of England, were organized as a distinct Church, in the province of Ulster, in the year 1642. Their ministers, at that period, were but seven in number, and the territory in which they settled, was diligently cultivated as a mission-field by the General Assembly of Scotland. In 1662, however, they received an accession of sixty ministers, who were driven over to them by the pressure of the Act of Uniformity; since which period, notwithstanding the constant drain of emigration, they have continued to increase, and now number nearly 500 ministers and congregations. In their early history, it is a fact not uninteresting, that the infant colony, under the same persecution that drove the "pilgrim fathers" from England, like them, proposed, with their ministers, to emigrate to America, but were prevented by a storm which drove the first ship back to the port of Belfast. And to this circumstance it is most probably owing, that their descendents still continue to occupy the land, and labour for its temporal prosperity and spiritual renovation. Blessed be the God of providence and grace, in neither department have they been altogether unsuccessful; and though, as to their religious attainments, they have no cause to boast, but, on the contrary, much reason to be humbled, yet the peaceableness, Sabbath observance, religious habits, and missionary zeal, of the great body of their people, afford them some hopeful ground to "thank God and take courage."

From the earlier records of our Church, it appears that to two departments of a Home Mission the efforts of our Presbyterian fathers were constantly directed. The *first* effort was put forth on behalf of the formation of churches, and their support in the poorer districts. The *second* had for its object the preaching of the Gospel in their native tongue to the Roman Catholic Irish. In this latter department little was done, because there were few who understood the Celtic language; yet it was not altogether neglected, and we are still in possession of the Celtic Bible that was used by our ministers during these missionary tours.

It is painful to advert to the general coldness of the Protestant Churches during much of the eighteenth century, and to which the condition of the Presbyterians of Ireland formed little or no exception. During this time Presbyterianism, though comparatively vigorous in the North, had, under an Arian ministry, totally died away in many places in the South of the Island. Our own days, however, have witnessed a gracious revival, and God having, in His mercy, freed our church from the influence of Arianism, and having led to a happy union between the two great sections of Irish Presbyterianism, has enabled us to establish, not only a Home Mission, but a mission to the Heathen in India, consisting of six missionaries; one to the Jews and Mahomedans, at Damascus, consisting of two; another to the Jews at Hamburgh, consisting also of two; all of which mission-schemes we have hitherto been able to support; and trust we shall, ere long, be enabled to enlarge.

It is on behalf of the Home Mission of our Church, however, whose sphere of operation lies in our own country, that we seek to enlist the sympathies of our American brethren. In the prosecution of this enterprise we have, more especially within the last twenty years, been encouraged by many remarkable tokens of success. Mission Churches have been established by us in almost all the principal towns of the South and West of Ireland, while congregations have been founded in many destitute localities in the North. We have at present under our superintendence, and deriving support from us, three hundred Irish schools, in which males and females of from eight to sixty years of age are taught to read the Word of God in their mother tongue; and having associated with them a very efficient agency for educating both teachers and pupils in the truth which saves the soul. In these Irish schools twenty thousand poor Roman Catholics have been taught to read the Bible; and, in connexion with them, twenty thousand copies of the Scriptures, or portions of Scripture, have been put into circulation. The Home Mission of our Church has three principal objects:

* The answer to the Protest has not been received in time to be published in the present No. of the Banner. It will appear in our next number.

—one, to make inroads on the dark mass of Irish Romanism; another, to afford Christian ordinances to Scottish and other Presbyterians, scattered over the Romish South and West of our country; a third, to afford a temporary assistance to young struggling congregations. To meet all the demands for such extensive spheres would require far more than our church is able to raise; and Providence has opened so wide and promising doors of usefulness, that she has been induced to incur responsibilities to the amount of about £5,000 annually.

There has fallen upon us, however, at the present time, from the afflictive hand of our God, such a year of famine, disease, and death, as is sought for in vain in the memory of man. Every appeal for spiritual aid is drowned by the one agonizing cry for bread, and every ear is riveted by one terrific sound, the groan of the dying. We go to Scotland for help, where, until now, we had never gone in vain; but her strength is broken by the desolations of famine in her own Highlands; and though her heart is as warm towards us as ever, her hand reaches forth from the midst of domestic distress, a sadly diminished supply. At home, as usual, we have carried round our congregations, this year, the story of our deep poverty—the distressing circumstances of young ministers in infant congregations—the heart-rending appeals of our teachers, whose salaries, in the midst of starvation, remain unpaid—but what, in a multitude of cases, could either minister or people in this year of famine do? With resources diminished by the calls of charity not only on behalf of those perishing for hunger in the South and West, but at their own doors, can it be a matter of surprise, that our home collections this year have fallen far below the standard of former years?

The great and all-important feature of the case remains to be set forth—one magnifying beyond calculation our deficiency of funds, and adding an overwhelming power to the appeal which the God of Missions is now making in behalf of poor benighted Ireland. It is a fact established beyond all controversy, that one end served in the mysterious providence of God by this year's terrible scourge, is, to break the chain by which the Romish priest so long led his devotee captive, and to set the prisoner free. The heartlessness of the priesthood, and their avaricious selfishness, have, in these testing times, been unmasked before the people; their services, even in the jaws of death, are unsought by those who have nothing to pay; while the unprecedented generosity and kindness shown towards them by Protestants in the day of their sore trial, has removed their prejudices, won their hearts, and convinced them that a religion so self-denying and generous, must be from God. Our Missionaries, and Scripture-readers all tell the same tale—never were there such openings—never had they such overflowing audiences—never such multitudes receiving them kindly in their houses, attending their public services, manifesting such a cheering spirit of deep, and serious, and anxious inquiry.

It is, therefore, in these circumstances of absorbing interest that the Directors of the Mission turn to their brethren in America. When God has blessed them with abundance, we, out of the deep poverty of Ireland, have judged it right to appeal to their generosity. We have a solemn duty to discharge to Presbyterians specially and to Protestants in general, and why may we not ask of Evangelical Christendom, are we still in this land from which so many of our fathers and people have emigrated to the Western continent where they have found a home, were it not that God places our candlestick in a dark place, and commands us to cause its light to shine upon our benighted fellow-countrymen? What Romanism is, even America is beginning to learn. Has it not driven the Bible from some of her schools and threatened to expel it from others? Have we not heard that one of her Senators has been insulted in the streets, because he would not uncover to the procession of the host? And may we not with confidence appeal to the *Northern Scotch-Irish* emigrant, and the *Southern Roman-Irish* emigrant—a difference that must be well known to our American brethren? Who makes the most peaceful and industrious citizen? We fearlessly rest our appeal upon the answer. Aid us then, brethren, in the great work in which we are engaged, in common with other sections of the Protestant Church, in labouring to educate the Roman Catholic population in the knowledge of the Word of God. Come to our help against the mighty in this the time of need, and the Lord will recompense your generous sympathy, and cause it to return upon yourselves in showers of blessing.

It is only farther necessary to add, that we have it in contemplation to send some of our number as a deputation to the American churches, in the course of the present year, on behalf of the object respecting which we now make this statement. Should you be enabled to facilitate this movement, we shall feel much indebted by a communication from you in reference to it, and by any suggestions you may furnish for our guidance in the important undertaking. We seem, in Providence, shut up to this step, and we humbly trust that we may rely on your Christian counsel and co-ope-

Any communication on the subject may be addressed to the Rev. JAMES MORGAN, D. D., Belfast, Moderator of our Assembly, or to Rev. Dr. EDGAR (Belfast) Honorary Secretary to the Home Mission, who will report the same to the Assembly at its annual meeting on 6th July next.

BELFAST, 1st May, 1847.

Whereupon it was, on motion, Resolved, That Synod have heard with deep interest the communication now submitted to them; that they highly approve of the objects referred to, and will cordially welcome any deputation which may be sent by the Irish Presbyterian Church for such a purpose, and that they recommend the people under their care, to give such deputation their encouragement and aid.

The minutes of the present session of Synod were read throughout and approved.

Resolved, That Synod do now adjourn to the time and place appointed.

Adjourned, after prayer by the Moderator, singing the one hundred and thirty-third Psalm, and receiving the apostolic benediction.

Signed,

GORDON T. EWING, *Moderator*,
JOHN NIEL M'LEOD, *Stated Clerk*.

Pittsburgh, June 1st, 1847.

APPENDIX.

[Document A.]

REPORT OF THE SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

The Superintendents of the Theological Seminary respectfully report to General Synod as follows:—

In compliance with the Constitution, they met in Philadelphia in April last, and occupied three days in the discharge of their duties. The Professors reported the following students, as in attendance:—William Sterret, of the fourth year; Alexander Watson, of the third year; Samuel Herron, Robert A. Hill, and John Woodside, of the second year. Mr. James J. Peoples has also attended informally, and, although deprived of the sight of his eyes, has been most punctual in the discharge of duty, and made a marked improvement in valuable knowledge. Three students were absent, David Herron, who it is understood is pursuing his studies under the care of the Pittsburgh Presbytery, and George Lamb, and Thomas S. Martin, whom ill health or other uncontrollable causes have prevented from resuming their studies at present. Mr. Peoples, who was reported to last Synod as attending the Seminary, has been called to the other world. He was an excellent and highly promising young man, and the Board, with sorrow, record the fact of his decease. He fell in the service of the church. Desirous of aiding himself in procuring the means necessary to sustain him while prosecuting his studies, and at the same time to be doing good to perishing sinners, Mr. P. accepted an appointment as a Colporteur, on the line of the Pennsylvania Canal. Here he contracted a fever which terminated his days on earth. Survivors are warned most impressively by this providence that death is certain, and that man's great business here should be to prepare for meeting it in peace with God.*

Several days were spent by the Board in examining the students in the original languages and literature, of the scriptures, in didactic and polemic theology, and in church history and government. Several public discourses were also heard. All these exhibitions were highly satisfactory, and gave evidence of much improvement.

Mr. William Sterret, having finished his course at the Seminary, was recommended to the Philadelphia Presbytery for licensure.

Some difficulty having arisen in the interpretation of the law respecting the time specified for completing the course of the Seminary, it is respectfully recommended to Synod that they re-affirm and append to the constitution the law requiring students to be licensed at the end of the third term, if found qualified; and that after licensure they return and complete the fourth year.

Having considered the subject of an "address to the churches on the propriety and necessity of using means to procure a library for the Theological Seminary," the Board respectfully refer it back to the General Synod to take such order on it as they may deem advisable.

The Superintendents have also to add, and it is with regret they make the announcement, that the small salary, offered as a mark of respect, rather than as compensation

* The proceedings of the Theological Class on this subject, will be found at the close of the appendix, Dec. G.

for services rendered, to the Senior Professor, had not been paid at the time of their session. The deficit was met by drawing on the Treasurer, who promptly gave the accommodation on the credit of Synod. We respectfully beg of the members of Synod the exercise of a right conscience on this matter. Let not this obligation, so easily met by each individual in his place, be forgotten because the sum is small.

All which is respectfully submitted.

JOHN N. M'LEOD, *President.*

Philadelphia, April, 1847.

[Document B.]

REPORT OF THE BOARD OF MISSIONS TO GENERAL SYNOD.

One of the most strongly marked distinctions between the Mosaic and the Christian dispensations is, that the former was *exclusive*, while the latter is *diffusive*. Throughout the Old Testament we find intimations that the blessings of salvation were designed peculiarly for the descendants of Abraham, and we hear Christ himself saying before his resurrection, "I am not sent, save unto the lost sheep of the house of Israel." When, however, the middle wall of partition, the law of commandments contained in ordinances, was abolished by the death of Christ, those who before were aliens from the Commonwealth of Israel, and strangers to the covenants of promise, were made nigh by the blood of Christ. The risen Saviour gave to his disciples the commandment, "Go ye into all the world, and preach the gospel to every creature." Henceforth, "God granted unto the Gentiles also repentance unto life."

Under the influence of Jewish prejudices, the apostles and early preachers of Christianity were slow of heart to believe the predictions of their own prophets, and the plain injunctions of the great Head of the Church. No doubt many objections occurred to their minds which led them to put a false construction on the plainest language.—Perhaps they would say, there are multitudes in Judea who need the gospel as much as the Gentiles need it, and we should wait till they are *all* or *generally* converted. They are our own immediate brethren, and our efforts should not be directed to others, till we have done all we can for them. Thus, too, they might suppose, will the general interests of the Redeemer's kingdom be best promoted, since, if the Jewish nation be converted, they may sustain more efficiently those who labour among the heathen. For us, some would say, to go to distant countries, while we leave behind us at home persons opposed to the gospel, seems unreasonable and sinful; we will not leave Judea until we find that the gospel is generally received. We will build up the church at home, in our own country, before we will go far away unto the Gentiles.

Such reasoning, however honest the hearts, or intelligent the minds, of those who would be influenced by it, was in direct opposition to the injunction of Jesus, and hence must be wrong. It matters not that human wisdom would consider it more expedient, or human sympathies would pronounce it more benevolent. He who requires His people to walk by faith and not by sight, to submit their *affections* as well as their *understandings* to His law, had given other directions. The *foolishness* of God, as some might term it, is wiser than men, and the safest plan ever is to follow in the way God has directed, whether or not we can appreciate its intrinsic propriety; assured that He will make darkness light before us, rough places smooth, and crooked places straight—these things will He do unto us, and not forsake us.

When God's people are ignorant of their duty, or unwilling to perform it, he leads them in his own providential arrangements to the accomplishment of his purposes. When, in early times, they lingered in the holy city, instead of going forth into *all the world*, a persecution was permitted that they might be scattered abroad, and the results were in the highest degree beneficial. The number of persons brought under the influence of the truth was increased, the personal efforts of each labourer became greater, and collisions, arising from too close a contact, were prevented. These, with other incidental results, all, of course, deriving their efficiency from that influence, without which a Paul or Apollos could do nothing, greatly contributed to the general diffusion and acceptance of the Christian faith.

We make these allusions to the early history of Christianity, because they are applicable to the times in which we now live. Mankind, in regard to the faculties and dispositions of the soul, are just the same now that they have ever been. They are liable to commit similar errors, and they should act under the direction of the same general principles. In regard more particularly to ourselves, we are solemnly bound to obey the same rule as that which was addressed to the primitive church, to preach the gospel to every creature. Some have objected, and may still be objecting, that we should confine our operations to our own land, and the same reasons may operate on their minds as those to which we have already alluded. But all such, we hope,

will remember that our work is a work of *faith*, that we must go forward in obedience to the divine direction, assured, that, ultimately, the result will be for good, although to human reason it may appear *destructive*, and even *suicidal*. "We must," if some would so call us, "*become fools*, that we may be truly *wise*."

To the Board of Missions, Synod has assigned the supervision of her efforts to spread the gospel in that part of the field which lies beyond the limits of our own land, and as we are able to do but little, comparatively, our operations have been restricted to one part of the heathen world. Until lately, two stations were occupied in Northern India by Missionaries of our Board, Saharunpur and Merath; at present, in consequence of Mr. Campbell's return, the latter has been abandoned. The number of our missionaries in the field has been diminished during the past year, by the return of Mr. Campbell, who has been obliged to leave the scene of his labours for so many years, on account of the ill health of his wife. This event we deeply regret, as Mr. Campbell had proved himself so well qualified for the important situation which he occupied, and the divine approbation appeared to have been given to his efforts. Yet we have reason to be thankful that he was not called away by death, or required to leave the remains of his beloved wife in India. We are also thankful that he was spared to labour so long and so usefully, and we anticipate by his presence and counsel and labours in the church at home, that a new stimulus will be given to missionary efforts among us, and that he may thus do very much to benefit the heathen, although not labouring personally among them. While on his return, and afterwards until definite action be determined upon respecting his future movements, the Board consider that his usual salary should be continued. By letters which have been received from him we learn that he left Saharunpur on the 21st of October last, and on the 1st of May was about to land in England. Mrs. Campbell's health has greatly improved since her departure from India, and there is now a prospect that it may be completely restored. Mr. Campbell expresses the hope that he may return with his family to his former field of labour, but we can hardly think that it would be right to expose Mrs. Campbell to a climate which has so frequently brought her to the verge of the grave. The indications of Providence seem to be that Mr. Campbell should remain in this country, but in regard to this matter the Board have not been yet called upon to take any definite action.

Rev. Joseph Caldwell, now left alone in a strange land, sustains the entire management of the station. The length of time which he has been in India appears to have given him a fluency in the native languages, and an adaptation to the habits and modes of thought which prevail among the heathen by whom he is surrounded. We trust he will be frequently remembered in the prayers of all our people, and that he will be sustained in his labours by the great Head of the church. May the blessing of God richly rest on the head of him who has been thus separated from his brethren.

In our last report it was mentioned that the Board had instructed Mr. Campbell to employ three of the young men who had been educated in the Orphan Institution, and were members of the church, as assistant missionaries. It appears that this suggestion has been carried into effect, and thus the heathen are receiving from their own countrymen the message of salvation, and, while Mr. Campbell is himself compelled to leave India, several persons, brought into the church by his instrumentality, are ready to take his place, and perform in some measure the duties in which he was engaged. The amount necessary for the support of each of these assistants, is \$125 per annum. The Board have resolved to appropriate so much as may be necessary of the surplus funds for scholarships, for this purpose, but they hope that contributions will be liberally made for this specific object.

In consequence of the death of Mr. Craig, and the removal of Mr. Campbell, the Orphan Institution has been suspended, and the pupils who remained in it have been distributed among the various stations adjacent, three only being retained in Saharunpur. Nearly all of them had completed the seven-years' course originally contemplated, and at present there was no prospect of obtaining additional pupils. Hoping, however, that children may be procured, and that missionaries may be sent out who can attend to their instruction, the Board do not wish to consider the Institution as abandoned. They think it has been the means of great good, and they hope it may again form a part of the system of operations in which our missionaries will be engaged.

The annual report of the Mission has not yet reached us, and we are not able at present to give a particular account of various subjects to which it is expected it will refer. Should it be received in time, a condensed view of it may be embodied in this report, and the whole will be published in the Banner.

By the proceedings of the Board, as reported to Synod at its last meeting, it will be seen that the appeal to the churches to furnish an additional missionary was, at that time, unanswered. The return of Mr. Campbell has rendered *two* necessary, merely to keep up the former number. We are glad to be able to say that two young men connected with the Theological Seminary, both of high promise, have willingly offered themselves for this work.* The Board feel unwilling to take the responsibility of saying to any suitable persons who desire to engage in this great and holy enterprise that they should stay at home, or seek support from other churches, until it is clearly manifest by actual experiment that we are not able to sustain them. The loud cries of the perishing millions of heathendom arrest their attention, and excite their sympathies, notwithstanding the wants of our own country are so great. So difficult is it to obtain persons of the right kind, to send out, that they fear to discourage such applications. The missionary now left alone may soon be, like his brethren, cut off by death, or obliged to return to this land: if we mean to sustain our missionary operations we must not delay sending out some who may take the place of those already removed, or supply the place of him who remains, in case he, too, should cease from his labours. For these reasons the Board refer their application to Synod, hoping that such action may be taken as will be approved of God, and beneficial to the dying myriads of the heathen world. One year or more must pass before the persons referred to would be prepared to go, and in the interval we hope to enjoy Mr. Campbell's counsel and his co-operation in collecting funds for this object, should it be determined to make an experiment of our ability to send out these missionaries.

The publication of the Banner has been continued as usual. Its expense has been reduced, and it is hoped it will be a source of increased revenue.

The Treasurer's report will give a view of the financial operations of the Board. It will be seen that the amount received, during the ten months which have passed since the last meeting of Synod, is \$1412 87, of which \$468 10 were for the support of Mr. Campbell, and \$282 56 for the support of Mr. Caldwell, leaving \$131 90 to be raised for the former, and \$317 44 for the latter. It is hoped that prompt measures will be taken for the collection of these sums, as the Board wish to complete the payment of the salaries of the missionaries as soon as possible.

Respectfully submitted by order of the Board.

[Document C.]

REPORT OF THE TREASURER OF DOMESTIC MISSIONS.

August 10th, 1846,	To Balance on hand, as per last report,	\$55 04
April 9th, 1847,	To Cash received from Beech Woods congregation, per Mr. M'Clure,	21 50
" " "	To Cash from Garrison Creek congregation, per Mr. M'Kee,	2 50
May 20th, "	To Cash received from Beech Woods congregation, per Rev. Gavin M'Millan,	2 50
		<hr/> \$81 54

PAYMENTS.

August 13th, 1846.	By Cash paid Rev. John W. Morrison, per order of Synod,	\$55 00
	Balance,	26 54
		<hr/> \$81 54

Respectfully submitted,

THOMAS WILSON, *Treasurer.*

Pittsburgh, May 31st, 1847.

* The following is their letter to the Board on this subject.

To the Board of Missions of the Reformed Presbyterian Church:—

Gentlemen,—Our attention has for some time been arrested by the solemn appeals which through various channels, but especially through the "Missionary Advocate," have emanated from your Board on behalf of the Missionary operations of our church in Northern India. In view of the critical condition to which, in the providence of God, your operations in that interesting field have been reduced, and of the solemn obligations resting upon every *individual member* of our church to redeem the pledge by which, as a church, we stand bound before the Heathen world, we feel impelled by a sense of our duty to the "Head of the Church," and in humble reliance upon His promise for every needed grace, to make a formal tender of our services to your Board, desiring to be employed, (should you account us worthy that honour,) in the cause of

[Document D.]

REPORT OF TREASURER FOR FOREIGN MISSIONS.

GEORGE H. STUART, *Treasurer, Board of Foreign Missions of the General Synod of the Reformed Presbyterian Church.*

1846.	RECEIPTS.	DR.
Aug. 12.	To Cash collected at Xenia, and acknowledged in supplemental report	321 56
	Less balance due Treasurer per regular report	15 50
		306 06
SUPPORT OF REV. JAMES R. CAMPBELL.		
1847.	<i>Northern Presbytery.</i>	
Jan. 5.	per Wm. Agnew, Treasurer, from Aux. Mis. So., R. P. C.,	
	New York, Rev. Dr. M'Leod pastor, for 1846,	100 00
May 21.	" " " 1847,	100 00
Jan. 5.	" " rec'd. from W. Cunningham, Schenectady	10 00
"	" " E. Smith \$5, Wm. M'Clure \$1, and T.	
	Smith, Ryegate, \$1,	7 00
May 17.	Rev. A. G. Wylie, from John M'Clure \$1, Mr. J. M'Clure	
	\$1, Master M'Clure 25 c. Mrs. Smith 60 c.	2 85
" 29.	Rev. A. G. Wylie, Duaneburgh con., of which he is pastor,	20 00
		239 85
1846.	<i>Philadelphia Presbytery.</i>	
Sept. 4.	" Miss M. W. Pollock, Treas., Milton and M'Ewensville con.,	28 25
Dec. 16.	" J. Graham, jun., trea. juv. for. miss. so., 1st R. P. C., Philadel., Rev. Dr. Wylie and son, pastors, in full for 1847,	200 00
		228 25
SUPPORT OF REV. JOSEPH CALDWELL.		
1846.	<i>Pittsburgh Presbytery.</i>	
Aug. 13.	" W. Scott treasurer miss. so., Darlington congregation, Rev. George Scott pastor, for 1846,	10 00
1847.		
May 29.	" " " " 1847.	8 00
"	" " " " "	25 00
Nov. 17.	" R. J. Black, from R. Caruthers of Rev. G. T. Ewing's con.,	3 00
Dec. 15.	" Rev. T. C. Guthrie, from his congregation, in part, 1847,	20 00
April 26.	" " " in full, "	40 00
		106 00
	<i>Ohio Presbytery.</i>	
March 27.	" J. C. M'Millan Treasurer for Xenia con., Rev. H. M'Millan pastor, for 1847,	50 00
May 29.	" Rev. E. Cooper, from J. G. Gray and J. T. Nisbet, each \$1	2 00
		52 00
	<i>Western Presbytery.</i>	
March 19.	" Rev. John M'Master Treasurer for his con., Princeton, Ind.,	25 00
May 1.	" Wm. Wyatt, Fayetteville, Ten., being in full for the last request of J. Campbell, de., of Lincoln County con.,	20 00
" 29.	" Rev. John M'Master trea. from Bloomington congregation,	10 00
"	" " " Bethel "	6 05
"	" " " Concord "	4 60
"	" " " Salem "	4 00
		69 65
"	" Rev. A. M. Stewart, " Chicago "	5 00
"	" from a friend in the East for support of Mr. Caldwell,	50 00
1846.	<i>Native Assistant Fund.</i>	
Sept. 25.	" per Rev. T. W. J. Wylie, from a little girl,	00 25

our Redeemer in that distant portion of our Zion. We do not consider it necessary in the present communication to state *all* the reasons that have led us to this conclusion. Our principal reasons for offering our services at this time, are our sense of the importance of prompt action in this matter, and a desire to have the remainder of the time allotted to our preparatory Theological studies regulated under your direction, with a particular view to that important work. Waiting the result of your deliberation on this subject, we are yours in the bonds of the Gospel.

R. A. HILL.
JOHN WOODSIDE.

Philadelphia, April 15th, 1847.

Oct. 30.	"	"	"	lady, - -	5 00
Nov. 3.	"	"	"	Mrs. Jane Gray -	00 85
1847.					
Jan. 28.	"			a lady, being the accumulations of a miss. purse of a deceased grandchild, - -	3 00
March 5.	"			D. W. Denison, from Sabbath School, 1st R. P. C., Philada., missionary collection of pupils in 1846,	80 00
" 31.	"			Rev. T. W. J. Wylie, from a little girl, -	00 25
May 17.	"			from John Woodside - -	1 00
Jan. 5.	"			Rev. T. W. J. Wylie, one quarter subscription,	6 25

96 60

1846.				<i>Scholarship Fund.</i>	
Dec. 15.	"			per James Graham, jun., from J. Alexander, late agent juv. foreign miss. society, in full, balance of account,	42 16
1847.					
March 3.	"			J. C. McMillan, from youths' society, Xenia congre- gation, for support of H. Cooper, - -	25 00

67 16

1846.				<i>Craig Fund.</i>	
Dec. 7.	"			from Hugh Alexander, - - -	1 00
" 28.	"			Miss Sarah Davis, - - -	1 00
1847.					
March 15.	"			Mrs. C. and children, - - -	1 00

3 00

1846.				<i>Banner of the Covenant.</i>	
Oct. 12.	"			as acknowledged in October number, for 1845, -	1 00

				<i>At last Synod.</i>	
Sept. 4.	"			as acknowledged in addition to receipts in Sept. 1846,	58 00
Oct. 12.	"			" " " " Oct. " "	63 00
" 31.	"			" " " " Nov. " "	7 00
"	"			for W. S. Young for extras containing basis of union, sold to Associate Synod, - - -	4 00
Dec. 7.	"			as acknowledged in December number for 1846,	21 00
1847.					
Jan. 5.	"			" January " "	20 00
" 28.	"			" February " "	25 00
"	"			for sale of extra numbers, - - -	1 40
March 3.	"			as acknowledged in March number for " "	9 00
May 1.	"			" May " "	8 00
" 22.	"			" June " "	4 00
" 29.	"			received at Synod, - - -	1 00

221 40

Jan. 5.	"			as acknowledged in January " 1847	18 00
" 28.	"			" February " "	18 00
March 3.	"			" March " "	26 00
" 18.	"			for sale of extras, - - -	00 62
" 31.	"			as acknowledged in April number " "	54 00
May 1.	"			" May " "	40 00
" 22.	"			" June " "	34 00
" 29.	"			received at Synod - - -	82 25

272 87

\$1718 84

1847.				<i>PAYMENTS.</i>	
May 21.	By Cash			paid General Assembly's Board of Foreign Missions, on ac- count of Rev. Jos. Caldwell's salary for 1847, - -	250 00
" 22.	"			dep'd. with Stuart and Brother to credit of Mrs. Craig,	103 00
				<i>Banner of the Covenant for 1846.</i>	
Sept. 19.	"			paid dis. on money, and postage on returned Banners, &c.,	5 16
"	"			Merrihew & Thompson for printing Sept. number,	44 50
Oct. 31.	"			Wm. S. Young, " Oct. and Nov. do.	80 00
Dec. 8.	"			" " Dec. "	40 00
1847.					
Jan. 28.	"			sundry postages and expenses - - -	1 38

"	"	- John Martin for delivery and collecting	-	27 04	
					198 08
		<i>Banner of the Covenant, 1847.</i>			
Feb. 3.	"	W. S. Young for printing Jan. and February numbers		80 00	
March 3.	"	" " March	"	40 00	
April 1.	"	" " April	"	40 00	
May 7.	"	" " May	"	40 00	
May 22.	"	" " June	"	40 00	
					240 00
May 29.		Balance in Treasurer's hands,	-	927 76	
					\$1718 84

Moneys received and unappropriated.

For native assistant fund,	-	-	-	587 92
" scholarship fund,	-	-	-	67 16
" Rev. James R. Campbell's salary	-	-	-	368 10
				\$1023 18

Pittsburgh, June 1, 1847.

Errors excepted.

GEORGE H. STUART, *Trea.*

Having examined the above account we find it correct, showing a balance to the credit of the board of \$927 76.

H. M. MILLAN.

THOS. WILSON.

GEORGE H. STUART, Treasurer of General Synod of Reformed Presbyterian Church.

1846.					Dr.
Sept. 19.	To	Cash collected at Xenia, and acknowledged in supplemental report	16 65		
		Less balance due treasurer by last annual report,	1 60		
					15 05

1847. *Northern Presbytery.*

March 19.	To	Cash from W. Agnew, Treas., being amount from Dr. McLeod's congregation, for theological seminary,	45 00		
"	"	" " for interest on Simpson fund,	30 00		
April 15.	"	" " sub. from W. Cunningham	5 00		
"	"	" " additional sub. from Dr. McLeod's con. per Mr. Matthews,	18 00		
May 22.	"	Rev. A. G. Wylie, being amount from his con.	17 15		
					115 15

Philadelphia Presbytery.

May 21.	"	a friend of treasurer, for theological seminary,	25 00		
"	"	Joseph Dunn,	5 00		
					30 00

Ohio Presbytery.

March 27.	"	J. C. McMillan, being amount from Xenia congregation for theological seminary,	12 00		
May 29.	"	Thomas Wilson, Beech Woods, for do.,	1 50		
"	"	" " Cincinnati,	5 00		
					18 50

Pittsburgh Presbytery.

May 29.	"	Rev. George Scott, being amount from his congregation for theological seminary,	10 00		
"	"	Rev. Dr. Black, do.	10 00		
"	"	Rev. A. W. Black, do.	8 00		
"	"	James Robb, from Rev. G. T. Ewing's, for do.,	6 00		
					34 00

Western Presbytery.

"	"	Rev. J. McMaster, Treasurer, being amount from his congregation for theological seminary,	5 00		
"	"	Rev. J. McMaster from Rev. S. Wylie's do.	5 00		
"	"	" " Rev. T. A. Wylie's do.	5 00		
					15 00

"	To Balance due treasurer,	-	-	-	-	-	72 30
1847.							\$300 00
April 1.	By Cash paid Rev. Dr. Wylie, on account of salary as professor in the theological seminary, for sessions '46 and '47,	-	-	-	-	150 00	Cr.
" 28.	" " " in full balance,	-	-	-	-	150 00	
							\$300 00
May 29.	By balance due treasurer,	-	-	-	-	-	\$72 30
	Pittsburgh, June 1st, 1847.						

GEORGE H. STUART, *Trea.*

Having examined the above account we find it correct, showing a balance due the treasurer of \$72 30 cts.

H. M'MILLAN.
T. WILSON.

[Document E.]

REPORT OF THE COMMITTEE ON TRAVELLING EXPENSES.

The Committee on travelling expenses beg leave to report that they have received the following collections:—

To cash from Allegheny congregation, per Rev. A. W. Black,	\$ 7 00
" New York congregation, per Rev. Dr. M'Leod,	33 00
" Princeton congregation, per Rev. J. M'Master,	11 00
" New Castle congregation, per Rev. J. Hutchman,	10 00
" Chicago congregation, per Rev. A. M. Stewart,	7 60
" Thorngrove congregation, per Rev. J. W. Morrison,	8 00
" Rev. Dr. M'Master,	5 00
" Eden congregation, per Rev. Samuel Wylie,	7 00
" Duaneburg congregation, per Rev. A. G. Wylie,	8 30
" Pittsburgh, 1st congregation, per Rev. Dr. Black,	20 00
" " 2d congregation, per Rev. G. T. Ewing,	6 00
" Philadelphia, 1st congregation, per Rev. T. W. J. Wylie,	28 23
" " 2d " " " " " "	10 00
" " 3d " " " " " "	8 00
" Beech Woods congregation, per Rev. G. M'Millan,	9 00
" Xenia and Massie's creek congregations, per Rev. H. M'Millan,	16 00
" Cincinnati congregation, per Rev. W. Wilson,	6 06
" Darlington and Austintown congregations, per Rev. Geo. Scott,	10 00
	\$210 19
Deduct Clerk's salary,	50 00
	\$160 19

The amount left, to be distributed among members of Synod, is \$160 19. The number of miles travelled by members entitled to draw from this fund, is 8300. The rate, therefore, is 1 cent 9.3 mills per mile—and the amount to each member, according to his distance, is as follows:

To Rev. Rob't J. Black, distance 300 miles,	\$5 79
" Ebenezer Cooper, 330	6 36
" Dr. Heron, 250	4 82
" Dr. M'Leod, 390	7 52
" Dr. M'Master, 300	5 79
" John M'Master, 550	10 61
" Gavin M'Millan, 300	5 79
" Hugh M'Millan, 250	4 82
" J. W. Morrison, 700	13 51
" A. M. Stewart, 700	13 51
" Wm. Wilson, 300	5 79
" Dr. Wylie, 300	5 79
" Samuel Wylie, 700	13 51
" A. G. Wylie, 580	11 19
" T. W. J. Wylie, 300	5 79
Mr. Wm. Kennedy, 700	13 51
" Daniel M'Millan, 250	4 82
" G. H. Stuart, 300 (paid to Sexton)	5 79
" John Little, 250	4 82
" Rob't. Bryson, 250	4 82
" Thos. Wilson, 300	5 78
	\$160 14

Which the committee is ready to pay to the members.

Respectfully submitted.

Committee.

DOCUMENT F.

LETTER FROM THE SCOTTISH REFORMED SYNOD.

Directed to Rev. Dr. McLeod of New York, Stated Clerk.

To the Reverend the Moderator and remanent members of the General Synod of the Reformed Presbyterian Church in the United States of America.

REVEREND AND DEAR BRETHREN,—We owe you an apology for not replying earlier to your esteemed communication of the 29th May, 1845, which was submitted to Synod at its meeting in the beginning of July following: when a member was appointed to have an answer in readiness before the termination of the session. Towards the close of the sittings, however, it was reported that the reply had not yet been prepared. The appointment was accordingly continued, and the Clerk was instructed to acknowledge receipt of yours, and state that an answer would be sent in due time. At the subsequent meeting in July, 1846, the member intrusted with this matter was not present, and neither your letter nor the answer to it was forwarded. The Committee on Foreign Correspondence were, therefore, instructed to prepare a reply, and despatch it at their earliest convenience; but it was not till quite recently that the Committee were put in possession of your letter, and thus enabled to fulfil the appointment. From these particulars you will at once perceive, that the delay has arisen entirely from circumstances, contrary to the anxious desire of Synod that your Christian and fraternal communication should be promptly responded to.

In referring to the unhappy circumstances, which a few years ago led to the disruption of the Reformed Presbyterian Church in the United States, causing a breach, which, alas! has not yet been healed, you employ pretty strong and decided language with regard to the conduct and position of your former brethren. On this head, Dear Brethren, we do not feel ourselves called upon either to homologate or controvert your sentiments. We have no wish, indeed, to intermeddle in the matter. We lament the existing divisions among the friends of Christ—especially those that obtain among Orthodox Presbyterians—and most of all Reformed Presbyterians; and we should esteem it a signal happiness, if we could contribute towards composing differences, and uniting in one holy brotherhood—upon the principles of truth and righteousness—all the genuine friends of the Covenanted Reformation. The enemies of that sacred cause are in Britain, as with you, sufficiently numerous and powerful—what a pity that its adherents should have their hearts discouraged, and their hands weakened, by alienation of feeling and division of judgment!

We are gratified to learn that “your condition is one of general prosperity;” and the information which you communicate respecting the number of your Ministers, Preachers, and organized congregations, as also the state of your Theological Seminary, and Missionary operations in India, is at once interesting and cheering. May God enable you to abound more and more in every good word and work! *To do good and to communicate, forget not: for with such sacrifices God is well pleased.*

Our situation at home does not differ materially from what it was when we last wrote you. We have still two missionaries in Canada, one having lately been obtained to supply the place of the Rev. Thomas McKeachie, who died at Toronto, in August, 1844. We have now two labouring among the Aborigines in New Zealand. They are stationed upon the Manawatu river, about sixty miles from Wellington. They have both acquired the native language, and are indefatigable in their exertions for the good of the poor benighted heathen. The recent disturbances in the Colony, have proved an impediment to the prosecution of their work of faith and labour of love; but there is now the cheering prospect of a speedy and complete restoration of order and peace. We have also had a missionary labouring among the Jews in London for about a year past. We receive from time to time, interesting intelligence from all these esteemed fellow-labourers in the cause of Christ. It is ground of devout thankfulness to God that our church is becoming more and more imbued with the Missionary spirit; and that our people contribute cheerfully and liberally towards this vitally important object.

Strenuous exertions have been making for some time past, to free all our places of worship of debt, and it is confidently anticipated that at the ensuing meeting of Synod, the Committee intrusted with this matter, will be able to report that the object has been realized. In the course of about three years our people will have contributed for this purpose alone, between £9000 and £10,000, which, in all the circumstances of the case, is perhaps the most remarkable instance of Christian liberality yet exhibited in this country.

At last meeting of Synod a committee was appointed to adopt measures for raising the stipend of ministers in weak congregations, under judicious regulations, so that no minister of the church shall have a smaller income than £100 per annum, with manse, and sacramental and travelling expenses. The necessary fund for accomplishing this has already been obtained, and it is hoped that the object will be carried out during the course of the current year. These things serve to indicate that, to some extent, we are becoming a *working* as well as a *witnessing* church. For farther and more minute particulars in regard to our judicial procedures, we must refer you to the printed extracts from our minutes, and to the reports of the proceedings of Synod and Presbyteries, in the Reformed Presbyterian Magazine.

You must be aware of the excitement that has prevailed for some time past in this country on the subject of American Slavery, occasioned by the unhappy relation with the slave-holding churches at the South, into which the Free church brought herself soon after what is called *the disruption*. In the course of the discussions which are still carried on with great spirit, it will be gratifying for you to know that frequent and honourable mention has been made of the noble stand against slavery, made by you as a church nearly half a century ago, when you declared all connexion with it, incompatible with membership in the Reformed Presbyterian Church. Your position on this head has tended not a little to guide and stimulate the friends of human freedom on this side the Atlantic, in the arduous struggle which they have been unexpectedly called to maintain. At the meeting of our Synod in July, 1845, a series of resolutions strongly condemning American Slavery was adopted, and afterwards printed and extensively circulated. At our meeting in July last, a stringent resolution to the same effect was adopted, and a committee appointed to prepare "a brief, but earnest, exhortation and remonstrance, to be addressed in the name of this church, to all Christians and Christian Churches in America, who are directly or indirectly implicated in the enormous wickedness of American Slavery." As a seasonable contribution towards the same good cause, the late Dr. A. M'Leod's excellent sermon entitled "Negro Slavery Unjustifiable," was republished last summer, with a preface and appendix by Professor Symington.

In this country, as with you, amidst some things that are cheering to the friends of truth and peace, there is much calculated to excite anxiety and alarm. The progress of Popery, the rapid spread of Puseyism in the Church of England, and the ignorance, infidelity, and rampant ungodliness of large masses of our population, are portentous signs of the times. Sabbath observance, popular education, and the endowment of Popery in Ireland, rank among the prominent questions of the day; and the friends of truth, although firmly united, which alas! is far from being the case, would, it is feared, be scarcely able to withstand the tide that is setting in on these and kindred topics. Religious questions are more and more forcing themselves upon the notice of our civil rulers, and they seem very much bent upon settling them all in the wrong way. But we desire not to be unduly discouraged, knowing that the exalted Mediator occupies the throne of the universe, and feeling persuaded that the time is at hand when all his enemies shall be scattered, and when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

You are fully aware of the trying dispensation of God's providence in the total failure of the potato crop, with which our land has been visited during the past year; and the consequent scarcity, and, in many quarters, positive famine that have ensued. We desire devoutly to acknowledge God's hand in it, and to confess that He has punished us less than our iniquities deserve. When His judgments are thus abroad among us, it is our earnest prayer that the inhabitants of our land may learn righteousness.

And now, dear brethren, we desire most affectionately to commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

THOMAS NELSON, Convener of the Committee of Foreign Correspondence.

Rothsay, May 12, 1847.

P. S. The next meeting of our Synod is to be held at Edinburgh, on the first Monday of July.

DOCUMENT G.

ACCOUNT OF THE PROCEEDINGS OF THE THEOLOGICAL CLASS.

At a meeting of the students of the Theological Seminary, held at the close of last session, the following preamble and resolutions were adopted in reference to the decease of their former dearly-beloved fellow student, Mr. Thomas Peoples.

Whereas, in the inscrutable workings of an Almighty Providence, it has pleased the Sovereign Disposer of all events to remove, by death, one of our number since the close of last session; it becomes us who remain, in humility to mark this visitation of Providence, and, in respect to the memory of our departed brother, to express our sense of the great privation which we are called to sustain in the loss of an affectionate friend and pious companion. It is, therefore,

Resolved—1. That the early and unexpected decease of our beloved fellow-student, Mr. Thomas Peoples, is felt and regretted by us, as a serious and irreparable *loss*, not only in our general interests as members of the Theological Seminary, and co-candidates for the Gospel ministry, but also in the particular relations of private friendship and Christian brotherhood.

2. That, while we cordially sympathize with the relatives and friends of the deceased in their sorrowings under this truly afflictive dispensation, we mourn not as those who are destitute of hope, assuredly believing that what to them and us has proved a great *loss*, has to him, whose death we lament, proved a very great *gain*.

3. That the sacred associations connected with our short but endearing acquaintance with the deceased shall continue to be warmly cherished by us, as sad, but salutary, mementos of his many excellent virtues as a friend, his acquirements as a scholar, but, above all, his indefatigable zeal in the cause of the Redeemer, whether in his endeavours to store his intellect with treasures of theological truth, or in the practical discharge of his duties as an initiatory labourer in the harvest of souls.

4. That this afflictive dispensation with which, as a Seminary, we have been visited, is a striking appeal to every individual student to be more diligent in his necessary avocations, more humble and devoted to that cause, which, as a professing Christian, he is bound to maintain, more implicit in his reliance on Divine aid in all his efforts in the cause of Christ, more earnest and watchful in prayer, and ever attentive to the monitory voice of the heavenly messenger, constantly proclaiming, in tones of affectionate entreaty, "Be ye therefore ready, for the Son of Man cometh at an hour when ye think not."

5. That these resolutions, with a brief obituary notice* of our deceased brother, be published in the Banner of the Covenant.



PROCEEDINGS OF THE CONVENTION.

We have been obliged to postpone the publication of the Minutes of Convention, in type for the present number. The following, moved by Dr. Macdill, and seconded by Mr. Scouller, was its final action, as reported to the respective Synods.

"Whereas, in consequence of the local separation of the members of the committee appointed in September last, they have not been able to bring forward at the present meeting of the Convention, drafts of a Testimony, and of other documents necessary to form a basis of Union, prepared with such care as was desirable: And whereas, there does not now remain sufficient time before the approaching meetings of the several Synods at the churches represented in this Convention, to prepare the papers contemplated in the appointment of said committee. Be it, therefore,

"Resolved, 1. That the propositions adopted by the Convention in September last, on the real or supposed points of difference between the churches represented in this Convention, with the votes on them in all cases where they are recorded, be laid before the synods at their approaching meeting, that they may take such action on them as in their judgment they may deem proper.

"2. That this Convention finds nothing more that it can do at present in furtherance of the object of its appointment.

We are unable to give at present, a full account of the proceedings of the other Synods with whom we have been in correspondence, on the subject of union. We have room only to state, that they resolved to renew negotiations respecting it, and have appointed delegates to another Convention.—ED.



REV. JAMES R. CAMPBELL.

A letter has been received from Mr. Campbell, written in London. The health of his wife and family had been much improved, and he hoped to return to the United States in October next. We have received no letter from him by the last steamer, but we learn indirectly that he had arrived in Ireland.

* The obituary may be expected in our next.

THE

Banner of the Covenant.

AUGUST, 1847.

THEOLOGICAL DISCUSSIONS.

[For the Banner of the Covenant.]

THE GOLDEN CANDLESTICK OF ZECHARIAH.

ZECH. IV. 1—14.

Zechariah iv. 2—5, 11—14.—“And he said unto me, What seest thou? And I said, I have looked, and behold a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: and two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. So I answered and spake to the angel that talked with me, saying, What *are* these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? and I said, No, my lord.—Then answered I and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof? And I answered again, and said unto him, What *be* these two olive branches which, through the two golden pipes, empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. Then, said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.”

Sixteen years after the issuing of the decree of Cyrus, which authorized the return of the emancipated children of Judah from the bondage of Chaldean captivity to the land of their fathers, the condition of the church was very low. Whilst the sons of Israel, the late captives in Babylon, unaccustomed to state-freedom, and unpractised in both political and ecclesiastical administrations, were poor, and generally heartless, their enemies were numerous, powerful, invidious, and implacable. Ever mindful of his covenant promise, in that cloudy day, the God of Abraham, to call his people to their duty, and in its discharge to encourage their hearts, raised up and commissioned Haggai and Zechariah.

To arouse the mind and engage the heart of the children of God, nothing appears to be more effectually adapted than a view of his special kingdom, in its character, relations, influence, and prospects; and to sustain, guide, and bless it, the gracious and almighty presence of its exalted Head. Such is the purport of this prophetic vision.

In its connexions, and with its appendages, the golden candlestick being presented to the prophet's mind as an emblem of the church, and Zerubbabel being recognised as a distinguished type of the Redeemer, the message sent to him was peculiarly adapted to awaken to thoughtfulness, confidence, and activity in the cause of God, the spirit of a slumbering and misgiving people. They were called from an un-

due reliance on the resources and aid of the Persian empire, and taught to know that it was not by created power, but by the Spirit of the Lord, that the work must be done, and Jacob, though small, be made to arise. Mountains of difficulty may stand in the way, yet, before the efficient agency of the Lord the Spirit, they shall become a plain. In human estimation, the day may be reckoned one of small things; but the completeness of divine influence, the almightiness of the Spirit's agency, ensures completeness—practical completeness—to the purpose and wisdom of God. The headstone of the edifice of mercy shall be brought on *with shoutings of Grace, grace, unto it!*

By the candlestick, its appurtenances, and connexions, important thoughts are communicated. The representation is highly figurative; but the pages of inspiration furnish a key for its explanation. That the thoughts under the figure may be ascertained, the appropriate and well settled laws of exegesis must be applied. The importance of the several parts of the entire exhibition is indicated with sufficient clearness; and without an attempt at minute or doubtful detail, we shall endeavour, by noticing the more prominent points, to give a sound interpretation of the outlines of the subject. The main subject being understood, a due regard to the requisite circumstances of the case, and to the analogy of faith, being had, we shall, without much aid from commentators, be in little danger of falling into serious error. Our remarks are directed to the *golden candlestick*; the *bowl* on the top of it; the *seven lamps*; the *seven pipes* which connect the lamps with the bowl; the *two olive trees*; the *two olive branches*; the *two golden pipes*, connecting the two branches and the golden bowl; the *kindling* of the lamps; and the presiding presence of the *Lord of the whole earth* over all. And,

1. *Behold a candlestick, all of gold.*—That there is a reference to the candlestick in the Levitical sanctuary, as a part of the furniture of the holy place, may be supposed, while it is obvious that the lamp-bearer of Exodus xxv. 31—38, and that of Zechariah, are not, in all respects, precisely the same. In the tabernacle of the wilderness there was no window, no medium of light from without. The candlestick supported the lamp which illuminated the holy place. To those acquainted with the Bible description, character, and influence of the Church of God, almost instinctively will it occur that she is intended—the light-bearer to those who would otherwise be in darkness. Under all dispensations of divine mercy, such has been her mission. Hence the command, “Arise, shine, for thy light is come.” “Her righteousness goes forth as brightness, and her salvation as a lamp that burneth.” The text under consideration is, almost with one consent of evangelical commentators, admitted to be descriptive of the church. It is in her hand that we find the oracle which is “a lamp unto our feet, and a light unto our path.” This interpretation is not arbitrary. It is sustained by the representation of the seven churches of Asia—Rev. i. 20: “The seven candlesticks are the seven churches,” among which the Redeemer is seen to walk.

The *golden candlestick* of our text is the symbol of the one true church of Jesus Christ, and especially in her New Testament form, extent, and glory; carrying with her all that was substantial and permanently excellent of former times. The candlestick is *all of gold*—unspeakably valuable. This will be readily admitted, when we call to

recollection the statement of a previous page, bringing into view her constituent parts : redeemed immortals, adorned with the graces of the Spirit, and the virtues of renovated humanity ; in the possession of the oracles of God, and of his hallowed institutions, the meeting points of the Lord and his saints, when they, shining as lights in a dark place, have the enjoyments of a blessed communion.

2. *A bowl upon the top of it*; the immediate receptacle of the oil which replenishes the burning lamps. We speak not of the original source, but of the next depository whence the lamps are supplied. The oil set on flame is the immediate cause of light. The scattered particles of the burning oil spread their light over the field of vision with clearness, more or less revealing the objects on which they fall, and from which they are reflected to the spectator's eye. And what is it that renders the place of the church a *valley of vision*? Is it not *the light of the glorious gospel of the blessed God*? "Thy word is a lamp to my feet." It is this that conveys to ransomed man *intellectual, moral, and spiritual* illumination. This is the true light that shines in the dark regions of our world till the day of glory dawn. The *bowl* on the top of the candlestick contains this invaluable material ; and from it, through the appointed mediums, is distributed to the several lamps, the precious oil. These are the immediate enlighteners of the surrounding darkness. The golden oil is God's precious truth.

The reader will have already anticipated the fact, that the respective organized congregations of the visible church—the immediate agency employed in the holding forth of the word of life—are indicated by the seven lamps. That word of life is given forth by the Bible, and a compend of it is found in the church's acknowledged creed. This creed—the avowed articles of the church's faith—is a compend of Bible truth ; not intended to set aside or to supply the place of the Bible, but to lead to it, and in its study to guard against imposition ; and, among the friends of the sacred scriptures, easily to furnish assistance to concentrated and intelligent action. Reference is made to the examined, approved, and adopted Confession, not as the supreme rule of either faith or practice, but as a standard, subordinate to, and founded upon the infallible word of God. The ministrations of the sanctuary are a development of the material of the creed, as the flame of the burning lamp spreads its atoms over the surrounding space. It is the church's constitution, the expression of her fundamental law, immediately drawn from the volume of supernatural revelation ; as the principles of the constitution of the state are derived immediately from the volume of national law. But as the rule of nature is not, *formally*, the constitution of any state, though it furnishes the material for it, so neither is the Bible, *formally*, the constitution of any department of the church of God, though it supplies the material for every article of such a creed.

As for the conversion of sinners, and edifying of saints, the church sustains the *bowl*, the concentrated compend of divine truth, according to which she conducts her solemnities ; so is she thus *the pillar and ground of the truth*. This creed of the church, whether written or unwritten, indicates her character and her aims. It compendiously brings into view her principles of action, and to it, as a subordinate rule, in her ministration, she refers, and from it for direction draws. It is from, and in accordance with, the Bible, but it is not the Bible.

In its essential parts it was before the Bible. The Bible infallibly informs us what it was, and what it ever ought to be. The *bowl* is the *symbol*—the *creed* of the church—the apostolic form of sound words.

ἐποταπὸς ὑγιαίνοντων λόγων.

3. *The seven lamps.*—These are the means of illumination. To that end they are supplied with the appropriate material for the giving of light—the golden oil—the precious truths of the gospel of God. It has just been intimated that the lamps symbolize the distinct congregations of the church, organized and in their actual administrations. Upon all around, like the lights of the chandelier, these congregations, by their ministry, profession, and conduct, spread abroad their beams; whether they be assembled for instruction, devotional worship, or judicative business. They are said to be *seven*. This is a consecrated number. The original term signifies *completeness*, or *sufficiency*. In his dispensations of providence God has preserved an actual, visible church; and by her keeps burning the light of truth, the influence of which is destined to rouse the nations to thoughtfulness, to enlighten their inhabitants, and to bless them with salvation. To answer the divine purposes, these congregations have, in the several ages of time, been sufficient in number; but the text contemplates Zion in her fullness of enjoyment—under a complete re-organization—in the possession of the system of truth, ordinances of worship, order, the *juris divini* ministry, and, in full measure, blessed with the dispensation of the Spirit—a dispensation which exceeds in glory. *How shall not the ministration of the Spirit be rather glorious?**

4. *The seven pipes to the seven lamps.*—Upon the top of each of the seven tubes is a lamp, and the tube connects the lamp and the *bowl*. The creed is one; the lamps—the particular assemblies and their ministrations—are many. What are these pipes that connect the several lamps with the bowl? that bring the oil from its receptacle to the lamps, where it is set on flame? In other words, what or who is it that, for the perfecting of the saints, for the edifying of the body of Christ, brings, in order to their actual development, the principles of the church's creed? Analogy, and the nature of the subject, at once say—the ordinances of grace, in their administrations, by that ministry which the Redeemer has placed in his church. Your creed may be full and sound, but without ordinances, dispensed according to the divine appointment, it is likely to be a dead letter. The word, sacraments, prayer, discipline, and other institutions of God, ministered by the ministry of Heaven's ordination, are the conduits of the sacred principles to the congregation of the people, by which are conveyed to the souls of men the sacred principles of spiritual vitality; and thus they shine as lights in the world.

5. *And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof*—verse 3. *Two olive trees*, two anointed ones, two sons of oil—בְּנֵי הַיֵּשֶׁבֶת—*Beni Ahisthar*, sons of light. צָהָר, *Tsahar*, the radix of *Ahisthar*, signifies *to be transparent*,

* We find no reason in the repetition, verse 2, of the term *seven*, for supposing that fourteen lamps were on the candlestick, שִׁבְעָה וְשִׁבְעָה—*Shibeah veshibeah*—*seven and seven*. The first of these seems to us, referring back to what had just been stated, to be emphatic: seven lamps,—yes, *seven*,—and seven tubes to the lamps which are on their top or head. Congregations complete in their number, and completely organized, possessing the full code of moral and evangelical truth, with institutes and ministry of divine appointment.

and in its nominal form means *whiteness*. These are the two *enlightened*, or *illuminating ones*, *sons of illumination*, verse 14.

The interpretations of this verse are various. Into an examination of them we, at present, do not enter. The hypothesis of the olive trees being the symbols of the Messiah and his Holy Spirit; or of his divine and human natures; or of his offices as Priest and King; or of Joshua and Zerubbabel as representatives of the church and the state; or of the ecclesiastical ministry, and the civil magistracy, will, upon careful examination, be found equally inconsistent with the analogy of the figures, and the proportion of faith. The last of these referred to is the most generally received—Joshua and Zerubbabel, the representatives, in their functionaries, of church and state. Even the view of them, as types of Christ, though in its proper connexion true, yet, in this place, confuses the subject, and perplexes the mind. The oil confessedly is the emblem of that which, to the church and a darkened world, is the instrument of sanctifying light; and the olive trees of the instituted sources of that means of light and sacred influence. The Redeemer, the LORD of the whole earth, we shall see, is the original fountain of all. But can the magistracy of the commonwealth be thought to furnish this means of illumination? To say so would be more, and worse, than an inconsistency. The importance to this subject of the relation of both the Christian ministry and the civil state, we will not be suspected as denying; but to neither do we concede the relation of *the two olive trees*, the source of truth and light to the redeemed church. With a very brief and simple statement of what appears to be the true idea of the subject, we at present content ourselves.

In the imagery used we have seen exhibited the church, the church's creed, her organized congregations, and, for the development of her recognised principles of truth, worship, and order, her ordinances, inclusive of her ministry. It is the church, especially in her New Testament day, in her complete organization, possessed in her fulness of means, and all the advantages which she had received in her previous progress. Whence originates all this? In what department, or departments, of the arrangements of mercy does all that we have now stated find its source? The two olive trees furnish the golden oil; they are homogeneous; to the bowl and the lamps of the candlestick they give the means of light; and to that light-bearer they are equally related and equally near.

We hesitate not to affirm, that in the *two olive trees* you have the symbolical representation of the two economies of grace. By the Apostle Paul these are designated as the two covenants. Jeremiah xxxi. 31, 33. Gal. iv. 2, 4. Heb. viii. 8, 10. The Levitical and Apostolical establishments are distinctly marked. The previous initiatory dispensations, from Adam to Moses, were incorporated in the Levitical; and the whole of them, Levitical and all, had their completeness in that of the Apostles. From these two orderly establishments the church derives her light, her principles of order, and all the means of that happy influence which gives her, as a living corporation, her high characteristic distinction. In its time the former economy fully answered its purpose, and the record of its principles is still invaluable. Under this latter dispensation, in the development of those principles received from it, it sheds light upon the mystery of godliness. From both of these

the church has her completeness. Such was the divine arrangement *that they*—those under the former economy—*without us should not be made perfect*. Heb. xi. 40. And it is no less true that we, without the light of the ancient economy, could not reach our destined state of completeness. These sources of light, in their contributions of influence, unite in the same great principles, and shed their beams on the same great moral and spiritual subjects; and to the anxious inquiry of the awakened sinner—What must I do to be saved?—furnish a most satisfactory answer. In the arrangements of grace these two economies stand nearest to Christ—*they stand by the Lord of the whole earth*. To both he gave their organization, and by him both accomplish their end.

6. *Two olive branches, which empty the golden oil out of themselves*,—verse 12. Two remarkable *branches* of the *two olive trees*. The branches are alive, they naturally grow out of the trees; in nature they identify with them, as the branch with the tree, whose it is. Now, the prophet inquires what these two branches are; and we ask, in the arrangements of salvation, what corresponds with these symbols? To them, by the prophet and by the church's Head, an importance is attached which proves them to indicate what is not incidental, but of essential moment. And what is it that most directly and naturally springs out of the two economies of grace, and unitedly concurs in the conveyance of the principle and spirit that gives value to the church's creed? At once the reply is—the two testaments! the scriptures of inspiration! These, growing out of the two economies, furnish the materials of the church's faith. The golden oil—the precious light—is Bible truth, God's own testimony, which sustains the belief of his people, and is the supreme rule of their deportment in life. The *golden oil*; golden, with some reference, perhaps, to its colour, but with much more to its preciousness, flowing through the spreading branches from the olive trees—the two economies, the *Levitical* and *Apostolical*, pouring forth the current of inspired truth by the sacred pages of the two great divisions of the Book of God—the Old and New Testaments.

7. *The golden pipes*,—verse 12. Between the *two branches* and the golden bowl on the top of the candlestick, into which is poured the golden oil, are *two golden pipes*, the conduits by which it is conveyed. These seem to symbolize that instrumental agency by which the church's Confession, or compend of Faith, from the lively oracles of God, is formally settled. The *bowl* represents the creed; its material is immediately derived from the *branches* growing out of and connected with the *olive trees*, and is conveyed by the two golden pipes. Who, under a creed, either understood or inscribed on parchment, gave organization to the church of God? Prophets and Apostles, in their administrations, in this work, doubtless led the way. Instructed by their example, and guided by their principles, the continued legitimate ministry of reconciliation, within the boundaries of their localities, have, in subsequent ages, carried on the work. Thus we find Philip proposing, compendiously, the confession of the church to the treasurer of Candace, the Ethiopian queen; and, in adaptation to the condition of the times, Paul taught the “form of sound words.” So, in succeeding ages, the ministry of the church has done. These are held forth as *two*; in number sufficient for the work and qualified

for its performance. They are of precious material—*golden pipes*. Through the agency of her ministry, in the dispensation of her ordinances, the church is possessed of a distinct expression of the faith once delivered to the saints, of which she is the appointed confessor—“*the pillar and ground of the truth.*”

8. *In order to give light, the oil in the lamp must be kindled into flame.*—The fire must be applied. How abundant and pure soever the oil in the lamps may be, without the presence of the burning torch, or coal of fire, no light will be emitted. For saving purposes, the abstract truth of sacred principles, without the agency of spiritual influence, will be unavailing. In the absence of this influence, the doleful inquiry will still be, *Who hath believed our report? Not by might nor by power, but by my Spirit, saith the LORD.** The almighty, though invisible Agent, whose unseen influence kindles the illuminating flame in Zion, whose light is effectually carried into the regions of the inner man, and by its effects is revealed in the world, is the Spirit of God.

9. *Over all this the Lord of the whole earth presides,*—verse 14. These are *the two anointed ones that stand by the LORD of the whole earth.* He and they are in immediate proximity. From Him these two economies have their existence, their authority and their results. But who is the Lord of the whole earth? Who is this אדון *Adon*? this Lord and Possessor of all? It is the same personage whom Jehovah the Father addresses, Psalm cx. 1, and says—*Sit at my right hand.* He is none other than the church’s Head, the eternal Son, the Mediator between God and men. He is the Head of the Body, the Church, and *the Head over all things to the Church.* Himself affirms—*All power is given unto me in heaven and in earth.* Holding this authority, He, as a Son, rules specially *over his own house*; and the inmates of that dwelling say—*The LORD is our Judge, the LORD is our Lawgiver, the LORD is our King, he will save us.†*

10. *The pedestal which sustains the whole fabric.*—This, as noticed by some of the interpreters, is necessarily implied, and is of the same precious metal with the candlestick. The whole was emblematical, and not real. That out of which the Church and her organization proceed, with their results, is the eternal covenant of redemption. The church gives development to the arrangements of that wondrous deed. We detain not in the explanation of it. Stripped of incidental illustrations, that covenant simply is—“The distinct, concurrent purpose of the Godhead in Trinity, to manifest the divine glory in the everlasting salvation of ruined men, the objects of divine love, through the redemption by Christ.” This purpose embraced all that instrumentality of means and agency requisite to effect the purposed end. This covenant sustains the entire structure. 2 Sam. xxiii. 5.

11. *To the interpretation of the two olive trees*—Rev. xi. 4, *presents no ground of objection.* The *two witnesses* in this place refer to those who bear witness during the forty-two months of the reign of the “man of sin,” against the impiety and tyranny of his beastly rule. These two witnesses are the succession of distinguished men, who progressively bring the truths of God’s entire word to bear on and

* See Isaiah liii. 1. Zechariah iv. 6. Acts x. 44. 1 Corinthians iii. 7.

† See Isaiah xxxiii. 22. Mat. xxviii. 18. Eph. i. 22. Col. i. 18. Heb. ii. 8; and iii. 6.

against the doings and character of the anti-christian domination. They are imbued with the spirit of the Bible revelation—the imbodiment of the system of truth contained in the two economies ; and, hence, with great propriety, designated by the same prophetic denomination, *The two anointed ones, that stand by*—(לֹא, at, near to, that depend on)—*the Lord of the whole earth.*

12. *Several things noticeable.*—Among these is the indefinite character of the Angel's reply to the several inquiries of the prophet, and the more than seeming reproof of his defect of intelligence, from inattention to the subject : *Knowest thou not what these be?* He ought to have known ; and to his own reflections, chiefly, he was left, as we are, to find the answer to the repeated inquiries—verses 4, 11, 12. What are these? God never interposes but when it is needful he should ; and when he has, in order to their prosecution of knowledge, furnished men with the means and powers of attaining information, he never will encourage either sloth or inattention. In answer to his inquiries, all the information given to Zechariah only assured him that the whole subject was sacred, of divine authority, of great importance, and that a due employment of mental power, under his advantageous circumstances, was adequate to the finding of the desired information. What lies beyond this, must be found out by a careful analysis of the subject, and a sober and consistent interpretation of the several parts. Understand what the prominent object is ; take in all that is given as essentially belonging to it ; keep close to the subject ; and to the imagery, soberly and soundly apply the established law of exegesis. This we have attempted, and, it is hoped, not altogether without success.

Another noticeable consideration is the bearing of this prophetic vision on the work in which the returned captives were then engaged, and on which the hearts of the men among them, of public spirit, were intently fixed : the edifying of their temple, and the complete organization of their state. To the friends of their country—the lovers of religion and the moral order of society—this was a great work. Their resources were limited, and the opposition to be encountered was great. They needed encouragement. To give it, this vision and the accompanying message were intended and well calculated. The church in her latter day glory is brought into view. To make her thus glorious, through the appointed instrumentalities, is the great matter of his immutable decree ; a decree which he will accomplish. The future glorious church is the same moral personage as that now at Jerusalem in her mourning robes. Toward that future condition of light and felicity to which she is destined, the building of the temple at Jerusalem now is a necessary step. *That Zion is the same divine corporation with this ; and this step must be taken, and, in taking it, she shall be sustained.* The God of the future church is the God of the present one. The infallibility of her day of coming glory is security for the success of her present movement. Mountains shall be removed. *Not by might nor by power, but by my Spirit, saith the Lord of hosts.* The church is one in every age. The assurance of her future blessedness gives security for her present safety, progress and success. Such is the encouragement given by this vision to Zerubbabel, Joshua, and their associates. The principle of it, in every period of darkness and trial, is the support of Zion's faith.

Material of extended reflection on the order, the unity, and the pre-

sciousness—the intrinsic excellence of the church of God—is furnished by this inspired representation of the church of God, over which we pass without any particular remark, and to one of her distinguishing characteristics which this vision brings into view invite attention. That characteristic is **LIGHT**—*A light shining in a dark place.* The candlestick, the gold, the oil, the flame, are all expressive of this idea. By the church of God, light is shed on the mysterious and momentous subject of man's salvation; and, in full flood, it is poured forth on the relationships of life. In it they are seen in their legitimacy, duties, mutual bearings, privileges, rights, and felicities. To this light, in its full blaze, the Gentiles shall come, and their kings to the brightness of its rising. Its beams penetrate the darkness that hangs on the horizon of our world, and assure us of better days than those of bygone times. On the gloom of the grave, too, its rays come down, and before their splendour the dark clouds, spread over the face of the eternal state, give way. *Life and immortality are brought to light by the gospel.* All of this fully justifies the representation of the church as the light-bearer—the golden candlestick—of our text; and is in perfect correspondence with the symbol of the Song of Songs, and that of the exile in Patmos. *Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?* It is the *woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars.* The robe in which she is wrapped, the tiara upon her head, and the carpeting under her feet, reflect the light of the Sun of righteousness. Light, light, is the commanding characteristic of the church of God.

In this splendid prophetic vision, in her latter day glory, we contemplate the church of the Redeemer in the fulness of her riches, organized, in active operation, and precious. Over her, as her redeeming Head, arranging her two divine economies; stamping with his authority her two testaments, the matter of her profession and supreme rule of her administrations; giving commission to her ministry, extraordinary and ordinary; by this authorized agency formally settling the articles of her creed; by her bringing the provisions of the Bible revelation to bear upon the moral and spiritual interests of man; and, for her sake, over all creation, putting forth his authority, stands the LORD of the whole earth. Zion, thus furnished from the *two olive trees*—the two forms of the economy of grace; by the *two golden branches*—the inspired Testaments that compose her Bible; through the *golden bowl*—her creed; and the *golden conduits and lamps*—her assemblies, ordinances, and ministers—expatiates her light upon the darkened waste of a godless world; whilst the Spirit of light and love, coming down from on high, makes it the power of God unto salvation. Such, in her constitution, relations, and results, is the church of Christ.



PRACTICAL ESSAYS.

(Abridged from Fuller, for the Banner of the Covenant.)

REMARKS ON PRAYER.

Prayer is the ascending of the heart to God. It is one of the ordinary means of communion with HIM. Our spiritual prosperity will

bear some proportion to the fervour and constancy with which it is attended to. All our spiritual life is derived from CHRIST, and prayer is that by which we receive of his fulness. If the duty is restrained or performed in a careless, carnal manner, our souls must, of course, lose their fruitfulness.

But I shall confine my remarks to *the manner in which prayer is to be performed.*

We often pray, and yet our prayers remain unanswered. How is it thus? Is the LORD's arm shortened that it cannot save, or his ear heavy that it cannot hear? Or is he slack concerning his promise? None of all these: HE himself hath told us the reason—"Ye ask and receive not, because ye ask amiss." "If I regard iniquity in my heart," said the Psalmist, "the LORD will not hear me." Let the following *questions* be seriously considered:

First. When we pray do we really and earnestly desire what we pray for? It is *awful* to think of approaching the Searcher of hearts without meaning as we speak, and yet it is to be feared that a spice of this solemn mockery runs through many of our petitions. It were well for such persons as always pray in a *set form* of words, to examine whether they mean what they say. But formality in prayer is not confined to those who use a form. Persons who pray extempore may fall into a habit of repeating words without meaning, or words which, however good and proper in themselves, are not the expressions of the heart.

There is one considerable evidence that we do not mean what we say in many of our approaches to God; and that is the want of what the apostle calls *watching unto prayer*. If a poor man, in real necessity, asks relief at a rich man's door, he will not think it sufficient to repeat over a few words, and return without an answer; no, he *watches* and looks with longing expectation after that for which he has been petitioning. And if the party to whom he applies should have previously invited him, and even laid his commands upon him, whenever he is in want to repair to him, the poor man, in that case, will consider his applications not so much duties as privileges. It is easy to apply this to our approaches to God. Are we of such a spirit in these approaches as to reckon them a privilege; or do we satisfy ourselves with having gone through the exercise, and performed, as we think, our duty, without waiting, or scarcely thinking of our petitions being granted? When we say *amen*, do we really desire that so it *should* be? It is a dangerous state of mind to be praying daily for keeping and quickening grace, and yet to be easy without it; to rest contented with asking communion with God, instead of enjoying it. The least that can be supposed in such cases is, that God will punish our indifference, not to say our hypocrisy, by withholding the blessings we request.

Secondly. Are we not apt to be less earnest in matters wherein we should take no denial, than in others wherein it would become us to be submissive? There are two sorts of mercies for which we have to pray; mercies which God hath *not* bound himself to bestow, even though we pray for them in a right spirit, and mercies which he *hath*. Of the first class are all our earthly comforts, and some things in the religious life; of the last are all those spiritual blessings essential to salvation. David prayed for the life of his child: God did not re-

prove him for praying, yet neither did he grant his request. But, in respect to spiritual and eternal blessings, God has bound himself to *grant the desire of the righteous*, and to *perfect that which concerns his praying people*. If we inspect the generality of our prayers, I am afraid that there is more resignation, as it is accounted, in respect to the enjoyment of spiritual blessings, where it is not required, than there is in temporal blessings where it is required.

Thirdly. When we pray for good things is it always to a good end? It is possible we may go to God, and really desire what we ask, and yet not desiring it to a good end, we fail of obtaining our desires. We may pray for a blessing on our worldly engagements, and it is very right we should do so, but such prayer may be merely for the purposes of sensual gratification. Thus the apostle James speaks, "Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts." If such be our motives, our prayers can be no other than an abomination in the sight of God.

Fourthly. When we confess our sins, and pray to be restored, do we really lament them, and mean to forsake them? I fear too many of our petitions are unanswered, because they do not arise from godly sorrow. We confess from *conscience or custom*, but do not feel our hearts go out against the sin, so as to return to the LORD with all our soul. Confession is of the nature of a solemn oath—an oath of abjuration; and it is awful to think that we should ever use it, without a desire and determination to forsake. This is regarding iniquity in our hearts, and then we are assured the LORD will not hear us.

Fifthly. When we pray for divine direction, in matters of faith and practice, are we sincerely determined to follow the dictates of God's word? We may pray to be led into all *truth*, and yet feel a prejudice in favour of sentiments already imbibed, and against others which may be proposed: much the same may also be said of things which relate to *practice*. There is such a thing as to go to God for direction in doubtful matters, not with a resolution to be determined by the word of God, but with a hope to find God's word in favour of our inclinations. This was the notion of *Ahab* in sending for Micaiah, to know whether he should go up to Ramoth Gilead to battle: and of the Jews left in Judea, to know whether they should tarry there, or go down to Egypt. In both these cases they had determined what to do; their asking counsel of God, therefore, was mere hypocrisy.

Sixthly. Are we not greatly wanting in what may be called religious public spirit in our prayers? It is a fact that a great number of Christians, in the present day, are perpetually harassed in determining the reality of their own Christianity: they are all their life-time poring upon that subject, and perhaps die at last full of fear and anxiety. The primitive Christians do not seem to have been so much troubled with these thoughts, as with their want of conformity to CHRIST. May not one cause of this darkness arise from *an excessive attention to our own safety*, to the neglect of *the glory of God*, and the prosperity of CHRIST's kingdom? CHRIST enjoins us to pray, *Hallowed be thy name, thy kingdom come*, before we ask the forgiveness of our sins, or our daily bread. Self-examination, however necessary in a degree, yet, if attended to, to the neglect of other things, is like the conduct of a man in trade, who should spend three-fourths of his time in casting up his accounts, to know whether he has gained or lost. If we wish for sa-

tisfaction on this subject, it must be sought as a *secondary object*. If we were to seek *first* the kingdom of God, and his righteousness, this would be among the things that would be added unto us. *Pray for the peace of Jerusalem: they shall prosper that love thee.*

Lastly. Do we ask blessings wholly in the name of Christ? I do not mean to ask whether we conclude our prayers in so many words, but whether we come to God under a full persuasion of our utter unworthiness, knowing and feeling that while we implore the best of blessings, we deserve the heaviest of curses: and deserving all to be given, not for our sakes, but wholly for the sake of CHRIST. We have reason to believe that if our prayers were more presented in the name of CHRIST, they should be more successful: seeing that it stands on sacred record, that *whatever we ask, IN HIS NAME, it shall be given us.*



AMUSEMENTS OF YOUTH.

BY DR. W. SYMINGTON.

Young people not seldom find themselves in circumstances in which they are at a loss to determine what is the clear path of duty. They are frequently obliged to stop short, not knowing whether to recede or advance, to refuse or comply. They feel as if they would give any thing for a principle which should determine for them the course of action, and release them from their painful state of hesitancy and suspense. Now, in situations like these, the principles I am about to lay before you, like wise counsellors, will be ever ready to be summoned to your aid; may save you many a perplexing, harassing struggle; and may protect you from the evil consequences of many a supple and hasty compliance with plausible but deceitful temptations; “whispering evermore in your ears,” as Lord Bacon says, “when friends and advisers are mute and silent.” The principles to which I would beg your attention are: Christian consistency—usefulness—the value of time—and conformity to the Redeemer.

The first we mention is *Christian consistency*. There are few things more valued among men than consistency, and more heartily despised than its opposite. Inconsistency, in any department of action, is sure to bring a person into speedy contempt; and in nothing is it more likely to do so than in religion. The men of the world have a keen perception of the violation of this rule; nothing can escape their penetrating sharp-sightedness; a very trifling deviation is all that is required to furnish them with a pretext for denouncing an individual as a worthless hypocrite, who wears his religion only as a mask to conceal the hideous deformity of his real character. The nature of Christianity, as a serious, holy, self-denied, heavenly system, is universally understood: and, accordingly, every one can discern the contrariety to its spirit of whatever is vain, light, trifling, impure. Nothing is so injurious to the cause of the Gospel as the unworthy conduct of those who profess it. Were we called upon to say who are the worst enemies of religion, we should not name Pagans, or Mohammedans, or Infidels, or Heretics, but the men “who have only a form of godliness, while they deny the power thereof,”—who “profess that they know God, but in works deny him, being abominable, and disobedient, and unto every good work reprobate;” those “deceivers and

being deceived," who go about in "sheep's clothing, but are inwardly ravening wolves."

Utility furnishes another test. Amusements are not to be sought after on their own account. Who is there, above the period of childhood, that would not be ashamed to avow that he followed diversions for their own sake? They are uniformly regarded as a means toward the attainment of an end of higher importance than themselves. To recreate the body, to refresh and invigorate the mind, to banish lassitude, to prevent ennui, to fit, in short, for the better discharge of incumbent duties, are the common pretext for the pursuit of amusements, and the only grounds on which they can be justified, in consistency with the intellectual and moral condition of man's nature. Whenever, therefore, any species of gratifications are such, as, either in themselves or their tendencies, either in their own nature or their liability to be carried to excess, tend to produce weariness of body, languor of mind, satiety, sickness, or stupefaction of the higher powers and feelings of the soul: or whenever, from their peculiarly fascinating influence, they so captivate the mind and haunt the imagination, as to disqualify for discharging with pleasure the ordinary and more important functions of human life—they cease of course to be lawful, because they not only fail to serve the purpose for which they are professedly designed, but, by becoming positively injurious, they directly counteract it. It is not enough, even, that they do *no harm*—that they are "innocent," as it is called; for, in a world where there are so many more useful spheres for the exercise of our faculties than we can ever occupy, we are not at liberty to make any exercise terminate in itself. If, so, how much more deserving of being condemned and put down are all amusements which exert an absolutely pernicious influence. There is good sense as well as good poetry in these well-known lines of the author of "The Task:"

"Whom call ye gay? That honour has been long
The boast of mere pretenders to the name.
The innocent are gay;
But save me from the gayety of those
Whose headaches nail them to a noon-day bed:
And save me, too, from theirs whose haggard eyes
Flash desperation, and betray their pangs
For property stripped off by cruel chance;
From gayety that fills the bones with pain,
The mouth with blasphemy, the heart with wo."*

But, in unfolding this test, we must not confine ourselves to usefulness, as regards the present state of our existence. We are entitled, nay bound, to try the lawfulness of amusements, by their influence on man's eternal interests. It is in this connexion, principally, that we understand these powerful words of Solomon, "I said of laughter, It is mad, and of mirth, What doeth it?" The subject of which he is speaking, you perceive, is the very same that is now under consideration. "Laughter" and "mirth" are the symbols of pleasure in general. They include, as the original terms import, whatever is fitted to occasion a brisk circulation of the animal spirits or sportive agitation of the body; all that goes by the name of gayety, joviality, merriment; the carnal enjoyments and useless pastimes of a giddy and profligate world; such as especially commend themselves to persons under the

* "Task," i. 491.

control of youthful passion more than of reason or conscience. We pass over the severe but faithful verdict of the wise man, when he speaks of these as "madness"—as indicating nothing short of derangement of intellect, amounting to proofs of a temporary frenzy, and implying a partial dethronement of reason from the empire of the mind. We call your attention to the pointed interrogation, "What doeth it?" Solomon, you see, fixes on the test of utility. What doeth it? What can such a course of conduct be expected to do? What profit can it yield? What happiness, worthy of the name, can it ever produce? What consolation can it afford in sickness? What support in death? What safety in judgment? What, in one word, can it do in the way of preparing for eternity? I need not say to you, that to put such questions is to answer them—that they carry in them the strong negation which is elsewhere strongly expressed: "For as the crackling of thorns under a pot, so is the laughter of fools. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."

The next criterion we would submit for testing the lawfulness of amusements, is, *the value of time*. I shall not make any attempt to convince you of the truth of this. It were easy to give utterance to an abundant list of commonplaces on such a topic. But it is unnecessary. You admit it. Time is valuable. Precious in itself, it derives additional preciousness from its shortness and uncertainty. We know not what a day may bring forth. Time lost, too, can never be recalled. Every moment of it, howsoever it may have been spent, must be minutely accounted for. And oh! when we reflect on its inseparable connexion with eternity—when we remember that the one is given to prepare for the other—when we consider that on the use we may make of the present, depends the unalterable complexion of our future destiny, with what importance is every, even the least portion of it, invested! Yet, instead of improving, men contrive to dissipate time. Instead of feeling it too short for the momentous concerns that hang upon it, they act as if it were *too long*. They speak of it even as hanging heavy on their hands, and have resource to sundry expedients for the very purpose, as they are not ashamed to avow, of *killing* time. What a bitter reflection on the wisdom and consistency of multitudes, is even the name by which their favourite pleasures are designated—*PASTIME*—a name which, however innocently it may sound, implies a severe condemnation of the pursuits in question, inasmuch as it supposes a criminal and reckless abuse of one of the most precious gifts of reason. Well might our great Christian poet severely satirize, as he does, the conduct of those who have recourse to such miserable expedients,

"To fill the void of an unfurnish'd brain,
To palliate dulness, and give time a shove.
Time, as he passes us, has a dove's wing,
Unsoil'd, and swift, and of a silken sound;
But the world's time is time in masquerade!

Thus deck'd, he charms a world whom fashion blinds
To his true worth, most pleased when idle most,
Whose only *happy* are their *wasted* hours."*

Those amusements, therefore, my young friends, cannot be innocent which make large demands on the time given you for more important

purposes. If they require a great part of a day, or even of an evening, to be immediately devoted to them; with perhaps a considerable portion beforehand in preparing for them, and as much, if not more, afterwards, in talking about them; and if they repeat their demands at no very distant intervals; you cannot surely hesitate as to the path of duty in regard to them: or, if you *do* hesitate,—unless regardless of all respect for the authority of Holy Writ,—one short text will be sufficient to bring you to a decision: “See that ye walk circumspectly, not as fools, but as wise, *redeeming the time*, because the days are evil.”

I shall trouble you with only one more test. But it is a valuable one: one which, rightly understood and justly applied, you can never be at a loss. I refer to *conformity to the example of Christ*. It is laid plainly down in these words of the Saviour to his disciples,—“Ye are not of the world, even as I am not of the world.” Mark this saying. It asserts, most unequivocally, that those who are Christ’s will be characterized by a strong resemblance to him—a resemblance to him in their sentiments, their conversation, their pursuits, their enjoyments. The particle *AS* is exceeding emphatic. It expresses, of course, not sameness in degree, but similitude in kind. It denotes, however, a high degree of such similitude. The resemblance supposed is not slight, but striking: not faintly delineated, so as to require an effort to recognise it, but marked, prominent, palpable, so as to be perceived on a glance; not consisting in one or a few things only, but in all points which can be deemed of any importance. “Ye are not of the world, even *AS* I am not of the world.” Such is the noble standard to which every Christian must seek to be conformed—the high principle on which he is bound to regulate his conduct at all times and in all matters, and which, consequently, he must bear to bring on amusements as well as other things. If, then, amusements are essentially worldly; if they are marked by a worldly spirit; if they go directly to foster worldly dispositions; if they are indulged and delighted in chiefly by worldly men; if they are such as would shock every better feeling of our nature to suppose practised, or even countenanced by the Redeemer himself—then are we bound, if we would stand the test before us, to keep aloof from them with conscientious vigilance and steadfastness. Mark the striking juxtaposition of these two verses: “I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”

Such are the principles by which we propose to try certain youthful recreations. With these principles you will find little difficulty, we presume, in testing the lawfulness of any of those fashionable follies into which you may be in danger of being enticed. You may be able to find, perhaps, no express condemnation of them in the word of God. They may not seem to be what you would call decidedly sinful. They may not appear to lie clearly within the line of divine prohibition, but rather to occupy a sort of border territory, which you may be disposed to regard as disputed ground. But you have only to make a faithful use of the principles laid down, to preserve you from venturing on what is, at the best, doubtful. You are not to content yourselves with avoiding only what is palpably wrong, but what tends to wrong. You are not to abstain only from evil, but from every appear-

ance of evil. You are not only not to sin; but, true to the maxim *obsta principiis*, you are to have a dread of whatever may prove an *occasion* of sin. It must not satisfy you that the ground you occupy is not plainly forbidden; it must not be even disputed; you must shun the *border* territory as that which, in morals not less than in geography, is apt to be infested with dangerous marauders, lying in wait to assail and to take captive the unwary. You must eschew, if you would be safe, that accursed casuistry which should dispose you to inquire how near you might go to what is dangerous, and adopt that which will teach you rather to consider at how great a distance you can keep yourselves from what is sinful. Instead of tampering with temptation, and running with open eyes into scenes of peril, deeply conscious of the corruption and manifold deceitfulness of your hearts, you will do well oft to send up to the throne of the Eternal the earnest ejaculation, "Turn away mine eyes from beholding vanity."



ISABEL ALLISON AND MARION HARVIE.

The cruelties practised prior to the death of Charles II., have been justly described as "savage, worthy of cannibals; refined, worthy of fiends." By degrees, the whole frame of government seemed converted into one vast court of inquisition, in which the Episcopal clergy of all ranks held a conspicuous place, as informers, witnesses, or judges. The infliction of death seemed to be regarded by these inquisitors as too easy and summary a punishment to satiate their fury: the poor victims were insulted in the court, and even struck, when awaiting their doom, on the scaffold. "When James Robertson (who was executed with two others in 1682,) offered to speak upon the scaffold, he was interrupted by the ruffling of drums; and when complaining of this, Johnston, the town-major, *beat him with his cane* at the foot of the ladder, in a most barbarous manner." Even mere children did not escape from the malignity of the persecutors. "A party of the enemy," says one who himself shared in the sufferings he describes, "came to search for some of the persecuted party. When the people of the house saw the enemy coming, they fled out of the way; but the cruel enemy got my dear brother into their hands. They examined him concerning the persecuted people where they haunted; but he would not open his mouth to speak one word to them. They flattered him, they offered him money to tell where the Whigs were, but he would not speak; they held the point of a drawn sword to his naked breast; they fired a pistol over his head; they set him on horseback behind one of themselves, to be taken away and hanged; they tied a cloth on his face, and set him on his knees to be shot to death; they beat him with their swords and with their fists; they kicked him several times to the ground with their feet,—yet, after they had used all the cruelty they could, he would not open his mouth to speak one word to them; and although he was a comely proper child, going in ten years of age, yet they called him a vile, ugly, dumb, devil, and beat him very sore, and then went on their way, leaving him lying on the ground, sore bleeding in the open fields."

Nothing, however, presents the government in a more odious and despicable light than their treatment of the tender sex. The cruel usage of "comely proper children going in ten years of age," may be

ascribed to the indiscriminate fury of a ruthless and unreflecting soldiery. But when we see simple, unlettered females dragged from the duties of the kitchen or the farm-yard, to answer for their religious belief before learned' chancellors and mitred dignitaries, and sent to expiate their *errors* by an ignominious death on the scaffold, we cannot reflect on the conduct of their inhuman persecutors without feelings of mingled indignation and contempt. The trial and execution of Isabel Alison, a young unmarried woman, in Perth, and another young female, Marion Harvie, may, as Wodrow has remarked, be well regarded as a "flaming proof of the iniquity of the period." Isabel had occasionally heard Mr. Cargill and others preach in the fields; and having, in her simplicity, acknowledged having held converse with some who had been declared rebels, a party of soldiers was forthwith sent to carry her to Edinburgh. When brought before the council, the most captious and ensnaring questions were put to her, and she was brought, by threats and promises, to acknowledge that she had conversed with Rathillet, Balfour, and other characters obnoxious to the government, expressed her approbation of the Sanquhar declaration, and disowned the authority of her judges. Marion Harvie, it would appear, was still more humble in station than her companion. She was a servant girl, only about 20 years of age, and belonged to Borrowstounness. They had nothing to lay to her charge but what she owned—namely, her being present at field-conventicles. When interrogated as to the Sanquhar declaration, and other papers, she declared she knew nothing about them. Some of the counsellors told her, that "a rock, a cod and bobbins, would suit her better than these debates." "And yet," says Wodrow, "they cast them up to her, and murdered her upon them." After being examined before the council, these two poor women were brought before the criminal court. "This was the constant practice at this time, the one day to bring such as fell into their hands before the council, and there engage them by captious questions in a confession of statutory crime, and next day to pannel them before the justiciary, where, if they were silent, they were asked if they would quit the testimony they had given yesterday." The answers given by these females to the interrogatories of their judges, which are recorded by themselves with great simplicity, manifest much good sense and quickness, with a mixture of those mistaken views as to the civil government into which it was very natural for such persons to fall. Both of the women were condemned to be hanged in the Grassmarket, and the bloody sentence was executed on the 26th of January, 1681. Just when they were going out to the place of execution, Bishop Paterson, whose character, if we may believe the uniform testimony of the time, was stained with vices of the lowest description, had the insolence to come into the prison and interrupt their devotions. "Marion," he began, "you said you should never hear a curate; now you shall be forced to hear one before you die;" upon which he ordered one of his curates to pray. As soon as he began, she said to her fellow-prisoner, "Come, Isabel, let us sing the twenty-third psalm." They did so, and drowned the voice of the curate. But this was not the only circumstance calculated to disturb and annoy these humble sufferers in their dying hour. They were executed in company with five profligate women who had been found guilty of murdering their own children, and railed on by one of the Episcopal

functionaries, who assured them they were on the road to damnation; while, without any evidence of their penitence, he was sending the other wicked wretches to heaven. However, it is added, "they were not commoved, but sang some suitable lines on the scaffold, and prayed; and thus died with much composure and joy." Marion was remarkably supported. "Behold," she cried, "I hear my Beloved saying unto me, 'Arise, my love, my fair one, and come away.' I am not come here for murder! I am about twenty years of age; at fourteen or fifteen I was a hearer of the curates and indulged, and then I was a blasphemer and a Sabbath-breaker, and a chapter of the Bible was a burden to me; but since I heard this persecuted Gospel, I durst not blaspheme, nor break the Sabbath, and the Bible became my delight." Upon this the major called to the executioner to cast her over, and "the murderer presently choked her."

MINUTES OF THE CONVENTION OF REFORMED CHURCHES.

Pittsburgh, May 18th, 1847.

The Convention of Reformed Churches met, pursuant to adjournment, in the Reformed Presbyterian Church, Pittsburgh, and was opened with prayer by the Rev. Samuel Findley, sen., the President.

The Secretary, Dr. Beveridge, being absent, the Rev. Dr. Rodgers was appointed Secretary, pro tem.

The following delegates answered to their names:

Of the Associate Reformed Synod of the West.—Rev. Samuel Findley, sen., Rev. David Macdill, D. D., Rev. John T. Pressly, D. D.

Of the Associate Synod.—Rev. A. Anderson, D. D. Rev. William M'Elwee.

Of the Reformed Presbyterian Synod.—Rev. Samuel B. Wylie, D. D., Rev. John Black, D. D., Rev. J. N. M'Leod, D. D.

Of the Associate Reformed Synod of New York.—Rev. J. B. Scouler.

The Convention adjourned, to meet to-morrow morning, at 10 o'clock, A. M.

Wednesday, 10 o'clock, A. M.—The Convention met, and was opened with prayer by Dr. Pressly, the President being absent.

After prayer, the President came in and took his seat. The Secretary being still absent, Dr. Pressly was, on motion, appointed Secretary pro tem. In addition to the members present last evening, Doctors Wylie and M'Leod appeared and took their seats.

The Committee appointed at the last meeting of the Convention to "draft documents for a Basis of Union" being called upon, their Chairman, Dr. Anderson, reported verbally, and requested, on behalf of the Committee, farther time to mature their report. The request was granted.

The Convention adjourned to meet at 2 o'clock, P. M. Closed with prayer by Mr. M'Elwee.

2 o'clock, P. M.—The convention met, and was opened with prayer by the President.

The minutes of the last session were read.

The Committee on the Basis of Union presented the following report, which was read:

That, according to the views of procedure expressed in Convention the Committee endeavoured to divide the work among themselves. But as the Testimony was the chief

labour, and as there were various weighty objections against the division of this work, it was agreed that each member should make a draft of the whole, and that the other documents should be divided among them all. And as it was impracticable for the members of that Committee, on account of their local situation, to meet in order to unite in one draft, they have agreed to submit their separate drafts to the Convention. Two members of the Committee have neither appeared, nor as yet sent any communication to us. We are prepared to submit only two drafts of the Testimony, one drawn by Dr. Black, and the other by Dr. Anderson. Dr. Black will present a draft of a directory for worship, Mr. Findley, a draft of a form of Church Government, and Dr. Anderson, a draft of a Confession of Sins and of a Bond to be used in Covenanting. A draft of a Book of Discipline, assigned to Mr. M'Laren, is not reported to the Committee.

JOHN BLACK, A. ANDERSON, S. FINDLEY, *Committee*.

The reading of the draft of a Testimony drawn up by Dr. Anderson was called for; which being read, the Convention adjourned. Closed with prayer by Dr. Macdill.

Thursday, 9 o'clock, A. M.—The Convention met, and was opened with prayer by the President. Members present as above, together with T. Beveridge, Secretary of the Convention. The minutes of the former reading were read and approved. On motion, it was agreed to accept the draft of a Testimony read yesterday afternoon. This draft was referred to a committee consisting of a delegate from each of the churches represented, to report such alterations and modifications as they may see proper. Drs. Macdill, M'Leod, Anderson, and Mr. Scouller, were appointed said Committee.

Adjourned to meet at 2 o'clock. Closed with prayer by Mr. Scouller.

2 o'clock, P. M.—The Convention met, and was opened with prayer by the President. The minutes of the last session were read. The Committee appointed in the forenoon presented the following report:

"The Committee to whom was referred the draft of a Testimony, respectfully report to the Convention as follows:

That, after a free and amicable conference among themselves, it was

Resolved, That this Committee recommend to the Convention, that farther proceedings in the effort for organic union among the churches mentioned be stayed for the present, and until it shall appear in the providence of God, that the way is better prepared for its farther and more successful prosecution.

Dr. Anderson desired it to be recorded, that he disagreed with the above resolution, only because he regarded it as premature, and desired that before its adoption, an effort be made to consider the plan of a Testimony in the hands of this Committee."

After a somewhat lengthy discussion of the above report, the Convention adjourned. Closed with prayer by Dr. M'Leod.

Friday, 9 o'clock, A. M.—The Convention met, and was opened with prayer by the President. The minutes were read and approved. Resumed the consideration of the report which had been under discussion yesterday afternoon. The following substitute for the report was moved by Dr. Macdill and seconded by Mr. Scouller.

The above substitute was adopted by a majority, the delegates of the Associate Church voting in the negative: Dr. Anderson requested his dissent to be marked for reasons to be given in.

The following preamble and resolutions were offered by Dr. Pressly, and seconded by Dr. M'Leod:

"Whereas, in the various meetings of the Convention of Reformed Churches, there has been a free and fraternal interchange of views on all those points on which diversity of opinion was supposed to exist in the different bodies represented in the Convention, the result of which has been to produce a conviction that there is among us a very gene-

ral agreement in the great principles of revelation relative to doctrine, worship and government. But, whereas, it appears that owing to difficulties originating in a divided state of the church, which have had a tendency to keep brethren at a distance from each other, and to give rise to jealousies and alienation of affection, it seems to be impracticable at present to effect an organic union with that degree of harmony which is desirable, therefore,

“Resolved, 1. That while it is thought inexpedient to press the subject of the organic union of the churches at the present time, it be earnestly recommended to both ministers and people of the different churches represented in the Convention, to study the things which make for peace, and in all their intercourse with each other to cultivate the spirit of brotherly love.

“2. That it be recommended to the members of our different churches, whose local situation may cut them off from the enjoyment of Christian privileges in the church with which they have been connected, to seek a connexion with either of our churches in which they may have the opportunity of enjoying these privileges.”

The following substitute for the above report was offered by Dr. Anderson, and seconded by Dr. Black:

“Although there is cause to rejoice in the degree of unanimity which has been manifested in the several meetings of this Convention among the churches represented, and which should command their mutual love as brethren, yet it also appears evident that there is not such a harmony among them as would justify an organic union at present, or warrant them to expect in such a union that harmony of action which is necessary to the comfort and the edifying of the church, this great object of organic union should not be abandoned. And as one prominent object in all our meetings in convention, has been to attain obedience to that divine injunction with others of a similar character, that we should ‘all speak the same thing, and with one mind and one mouth glorify God.’—Therefore,

“Resolved, That this convention recommend to the several synods here represented, that they endeavour to promote this grand object in order to a holy and edifying union hereafter, and that in order to this, they not only cultivate brotherly love by all means consistent with their separate organization, but that they invite and entreat one another to the humble and prayerful investigation of the points of real or supposed difference, and to the study and practice of those things which make for peace with holiness, and that they pay due respect to the discipline exercised by their sister churches respectively, and lay no obstacle in the way of future union by discordant practice.”

The vote being taken, the above substitute was adopted by a majority.

On motion of Dr. Black, seconded by Mr. M’Elwee, it was agreed that Dr. Anderson should have the use of the draft of a Testimony to the Convention.

The following resolution was offered by Mr. M’Elwee and seconded by Dr. Macdill:

Resolved, That the Synods represented in this Convention be recommended to prosecute the contemplated union by Convention, by committees of correspondence, or in whatever other way they may deem most promising.

This resolution was carried. The rule requiring the Convention to adjourn at 12 o’clock, was suspended.

Dr. Anderson offered his reasons of dissent against the decision at the commencement of this session, in which the other delegates of the Associate Church united. These reasons are as follows:

“From these resolutions I dissent, because, although there is unhappily too much evidence that we are not yet prepared for union, yet I consider these resolutions a premature arrest of progress. The Convention had adopted statements of doctrine on all the points of supposed difference, and appointed a committee to draft a Testimony, and had prescribed the form and manner of the Testimony. That Committee presented with other documents designated, a draft of the Testimony, which was in part read, and which it is admitted, is drawn according to the prescriptions given. In my judgment, the Convention ought to enter on the consideration of the draft presented, as far as time will permit, and report progress to the several synods concerned.

A. ANDERSON.”

On motion, Resolved, That the President and Clerk be a committee to obtain the publication of the minutes of the Convention, in the different periodicals of the Churches represented.

The minutes of this meeting were read and approved.

On motion adjourned. Closed with prayer by the Secretary, singing the 133d psalm, and the President pronouncing the benediction.

ECCLESIASTICAL PROCEEDINGS.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

This body held its late meeting in Richmond, Va., commencing its sessions on the 20th May. The following are the principal subjects of general interest which were presented.

The McQueen Case.

The Rev. A. McQueen, having been under suspension for about three years, in consequence of having married his deceased wife's sister, had been restored to the office of the ministry, and the fellowship of the church, in compliance with a resolution of the preceding Assembly, directing the Presbytery with which he was connected to do so, if it was thought that the ends of discipline had been attained by the sentence already inflicted. Against this restoration some members appealed, and the case coming up in this Assembly, it was decided that it could not be entertained, as having been determined by a previous Assembly, while there was a disclaimer made of any intention to retract or modify any judgment expressed in regard to the offence itself. Continuing, therefore, in a state declared to be sinful, the offender is permitted to resume his ministerial duties, and enjoy the privileges of the church. This is, it appears to us, much like the Popish doctrine of penances—the expiation of the sin by some suffering endured by the sinner: in this instance, for marrying a deceased wife's sister, three years' suspension. Apply the same principle to other cases, and we might form something very like the Tax-Book of the Roman Chancery. "The ends of discipline," seems not to mean the reformation of the offender, but merely the evidencing the disapprobation of the church.

The Biblical Repertory undertakes to justify the action of the Assembly, on the ground that what is *unlawful* is not *always invalid*; and such connexions, while contrary to church rules, may yet be maintained by church members. It would be an easier way to solve the difficulty to consider marriage as a purely *civil* affair, to be regulated by the state, and in regard to which the church should not interfere. This is the argument in defence of slaveholding being tolerated by the church, which the Repertory so often reiterates. It suits the marriage question as well, and may be used with equal propriety in regard to almost every vice, since there is scarcely any sin which the civil law, somewhere or sometime has not permitted, regulated, and sanctioned.

Slavery.

The Biblical Repertory, with great complacency, expresses its satisfaction that, "amidst all the agitation on the subject of slavery which prevails among us, this question would not have come before the Assembly if it had not been incidentally introduced in connexion with the letters from the Irish and Scotch churches. These letters, when presented to the house, were referred, unread, to the committee on foreign correspondence. That committee, in due time, reported answers to be adopted by the Assembly. The reading of the foreign letters was then called for. The Moderator, however, decided that the letters having been referred to the committee could not be brought before the house except by a motion to reconsider. That motion was

accordingly made, for the purpose of hearing the letters. The house adjourned before any vote was taken. When the subject was resumed, the letters were read by common consent. The only point which gave rise to any further debate, was that clause in the answers reported by the committee, which expressed a wish that correspondence on the subject of slavery between us and the Irish and Scotch Assemblies, might cease. After discussion, the answer to the letter from Ireland was adopted as reported. The answer to the Church of Scotland was modified so as to express the idea that no further communication on this subject was necessary."

The letter from the Irish Church was published in the Banner for December last, and we are glad to find that it has caused so great a wincing and fluttering. "Faithful are the wounds of a friend;" and we hope the time will soon come when the whole Presbyterian church will gratefully acknowledge the true kindness of their Irish brethren in sending to them so plain and earnest, although so sharp, a remonstrance. It is lamentable to find that the majority of the Free Church of Scotland, at present seems to sanction the self-deceptive positions of the American Presbyterian Church. Those whose very name gives the idea of *liberty*, should be the last to palliate or extenuate the sin of *slavery*.

Christian Union.

This subject was brought before the Assembly by memorials from the synods of Pittsburgh, Wheeling, and Virginia. The committee to whom these memorials were referred made the following report, viz. :

It is well known that the manifestation of unity among evangelical churches, occupies a distinguished place in the public mind at the present time. Nor can it be alleged that it does not deserve the consideration which it has received.

The Convention, held last year in London, has greatly increased the attention given to the subject among protestants, and it is hoped the result of that meeting may be extensively and permanently beneficial. If real Christians, who hold fast the form of sound words, and feel the purifying and elevating power of truth, shall perceive more clearly their substantial agreement, love one another more fervently, and co-operate in the work of faith and labour of love, more extensively and zealously, the advantage to the common cause of Christianity would be real and great.

We would by no means call in question the organization or operation of that branch of the Christian Alliance which has been constituted in our country, but would rather bid those brethren God speed in their legitimate efforts, and pray that the blessing of the God of peace may abide with them always. Still it may be inquired whether some plan of intercourse and combined effort may not be adopted, which may specifically include those denominations who hold the same faith and the same ecclesiastical form of government and discipline, substantially and truly, which we hold, that may greatly contribute to more intimate and complete unity in sentiment, affection, and practice. If this can be accomplished in a considerable degree, in a way which will be safe, and will not interfere at all with denominational peculiarities and interests, it will be much gain to the cause of truth and charity. And thus not only entire apostacy from true Christianity in its various forms, but errors of dangerous tendency may be more effectually resisted, and the system of salvation by free and sovereign grace, may be more favourably exhibited before the Christian public.

It is to be particularly observed, however, that such a plan should bear no relation whatever to the amalgamation of those denominations who may be willing to enter into such an arrangement. This must be left to each in its own ecclesiastical capacity. Only that unity which is consistent with denominational distinction, should be embraced in the plan.

It is therefore respectfully recommended that the General Assembly offer for consideration to the supreme judicatories of those denominations in the United States, who are of the description above mentioned, the following propositions :

1. The General Assembly of the Presbyterian Church, the Synods of the Associate Reformed Presbyterian Church, of the Reformed Presbyterian Church, the Associate Presbyterian Church, the Reformed Dutch Protestant Church, and the German Reformed Church, will appoint both ministerial and lay delegates in such numbers as they shall deem proper to meet in conference at such time and place as shall be hereafter designated, and consult and decide respecting a suitable plan of intercourse as may be deemed profitable and safe.

2. The results of this conference shall be reported to the several bodies, and shall be regarded as adopted only so far as they shall be approved by each body.

3. This Assembly will appoint a Committee who shall have the charge of previous arrangements, so far as we are concerned, and shall be authorized to communicate with the bodies above named, and confer with any Committee by them appointed.

This report was unanimously adopted, and the following committee were subsequently appointed in accordance with the proposition, viz. : Dr. Phillips, Dr. Potts, Mr. Lenox, Mr. Oliphant, and Mr. Steel.

We are sincerely desirous of a union of all evangelical churches, on such a basis as will incorporate all necessary truth, and exclude all who are living in the belief or practice of acknowledged sins. But we regard it as premature to express any opinion on this proposal till we know more about its design and plan.

The different Boards connected with the Assembly are prosecuting their operations with great energy and success.

The Board of Foreign Missions.

This Board has under its care missions in Northern India, China, Siam, Africa, and among several tribes of American Indians. The receipts for the year were \$93,679 34; expenditures \$95,458 56.

The Board of Domestic Missions.

This Board has had in its employment during the year, 431 labourers, and has given supplies to more than 1,200 congregations. Not less than 70 new churches have been organized, and nearly 100 houses of worship have been erected. The amount of funds received, including the balances at the beginning and end of the year, is \$63,522 90.

The Board of Education.

This Board had 403 candidates for the ministry on its roll during the year, of whom 39 have finished their studies and gone into the field. The number connected with the Board since the commencement of its operations is 1663.

The Board of Publication.

During the past year the Board issued twenty-one new volumes, embracing 23,500 copies. Its sales, from the commencement of its operations, amount to \$145,477.



THE ASSOCIATE SYNOD.

This Synod met in Pittsburgh on the 26th of May. By the reports of the various Presbyteries it appears that our Seceder brethren are steadily and quietly prosecuting their labours in the field which they occupy. Their Theological Seminary was attended by twenty-two students. It has two professors, Rev. Dr. Beveridge, and Rev. Dr. Anderson, the latter elected at this meeting of Synod to supply the place of Dr. Martin, who has been removed by death. *A Board*

of Education was organized, designed to encourage and assist young men in preparing for the ministry. The *Board of Foreign Missions* reports the receipt of \$1589 11. The island of Trinidad is the seat of their operations. Rev. Joseph Banks is at present the only missionary in the field, but Mr. Andrew Thompson has been appointed to act as a teacher, and who set sail about the 1st of June. Mr. Banks states that he designed to organize a church on the first Sabbath of June last, the names of twenty-three persons having been received as applicants. His sales of the scriptures and religious books, during five months, amounted to more than \$100. An interesting field of labour is presented among the East Indians, who have been recently introduced into the colonies.

Domestic Missions.

We are glad to find this important department conducted with much energy. The amount received, during the year, to sustain it, was \$1584 74. Ten missionaries have been employed in whole or in part, and very judicious suggestions are presented for further operations.

Union of Churches.

On this subject, after hearing the reports of the delegates to the Convention, and of the Committee of Conference, "the Synod agreed to the following expression of their judgment as to the present state of the measures employed for effecting an organic union, and as to the course proper to be pursued.

"1. As the termination of the proceedings of the convention was by the votes of the delegates of the other churches, after the draught of a testimony had been presented, and before any action was taken upon it, we think that the reasons for this step should have been stated, that it might be known whether it was owing to objections against the having such a testimony at all, or owing to such faults in the document presented as could not be amended. And the Synod still think that if negotiations be renewed, that the first step should be to resume the consideration of this draught, and either to amend and adopt it, or, for valid reasons, to set it aside, and direct the preparation of another, either according to the instructions already given, or such other instructions as may better harmonize the views of the different churches. This Synod accordingly declare their readiness to resume negotiations in this way, if agreeable to their brethren.

"2. In the mean time, as the propositions adopted by the convention in September, 1846, have been referred to the different Synods, for their judgment, we submit the following, as all that seems to us necessary, namely, that this Synod pass no judicial decision upon them, but simply express the opinion that they give ground for encouragement to proceed to farther deliberations in order to union.

"Mr. S. Hindman dissented from the adoption of the latter part of the report. The former delegates were, on motion, re-elected, together with their alternates, except that Dr. Rodgers was elected in the room of D. H. A. McLean, he having declined."



ASSOCIATE REFORMED SYNOD OF THE WEST.

This Synod met in Pittsburgh on the 26th May. The reports presented show much zeal and activity.

Foreign Missions.

The receipts for foreign missions amounted to \$2031 80, and the expenditures to \$2420 72. The missionaries of this church labour in Syria.

Domestic Missions.

The receipts during the year were \$1570 41; payments \$2018 90. A number of members of this church having emigrated to Oregon, Sy-

and appointed Rev. W. Blair to go as a missionary to that country, and energetic measures were adopted to secure the necessary funds.

Union of the Churches.

The propositions recommended by the last Convention were all adopted, with the exception of that one which relates to the purchase of temporal blessings, in regard to which it was

*“Resolved—*Whereas, on the subject of the relation of the death of Christ to the temporal blessings enjoyed by believers, though, to some extent, different modes of expression may be employed by different individuals in the exhibition of their views, yet it is believed that there exists no diversity of opinion in the churches represented in the Convention which may not safely be made a matter of forbearance among brethren, therefore,

*“Resolved—*That an article on this subject is unnecessary, and that it be recommended to the United Church to imitate the example of the framers of the Westminster Confession, in observing silence in relation to it.”

The Delegates to the last Convention were appointed to attend the next Convention, Dr. Claybaugh being alternate to Dr. Macdill, in place of Mr. Reynolds, deceased.



MISSIONARY INTELLIGENCE.

(From the Missionary Chronicle.)

THE TENTH ANNUAL REPORT OF THE STATION AT SAHARUNPUR.

[The missionaries at this station during the year under review, were the Rev. J. R. Campbell and Mrs. Campbell, who have since left on their return to this country for Mrs. Campbell's health; Mr. A. Rudolph and wife, since removed to Lodiana; J. Coleman, catechist, Theodore Wylie, native assistant. Subsequent to the date of this paper, the Rev. J. Caldwell, and Mrs. Caldwell, formerly at Merat, removed to Saharunpur. This report appears to have been prepared by Mr. Rudolph.]

In passing through another year of our labours at this station, we have been called, as in former years, to endure trials and chastisements from the hand of God. When we closed our last report, Mrs. Campbell was in a very low and dangerous state; and, about a month after, her life was entirely despaired of by the physician who attended her. But contrary to all our fears on her account, it pleased the Lord to spare her life, and in some degree to restore her to health, until the commencement of the rainy season, when she again became ill; and she has since suffered from the effects of the former disease, which has taken such a hold of her whole system, as, according to the opinion of the medical men who have attended her, is not likely to be removed, except by a voyage at sea, and a residence for a time in a colder climate. In accordance with this decision, and the unanimous voice of the brethren in the mission, the Rev. J. R. Campbell and family are now on their way to Calcutta, with a view of returning to the United States for a time, and in hope, if health should be restored, to return again to this interesting and wide field of labour. In the latter end of December, Mr. A. Rudolph and Mrs. Rudolph joined the station, having been previously received by the mission. In the end of February, T. W. J. Campbell and Samuel John Rudolph, beloved children of the missionaries, were taken away, after a short and severe illness.

Also, on the 27th of April, Matilda Jane Campbell was removed by death. These trials, to some of us so often repeated, are calculated to humble us under the mighty hand of God, whose ways are no less good and wise than just and mysterious, and to raise our affections from things on earth to things above. Mr. Rudolph, about the middle of August, had an attack of illness, and having been advised by the physician to visit the hills, spent a little more than a month at Landour, and returned in perfect health. But while we record these afflictions, we must not forget to acknowledge the goodness of the Lord, who has afflicted us much less than our iniquities deserved—who has bestowed general good health on others at the station, and upon us all many unmerited favours. We rejoice that, although the mission work has been carried on in weakness, something has been done, in various departments of labour, to promote the spread of the Redeemer's kingdom among the heathen.

English Preaching, and the Native Church.

A service in English has been held as usual on the afternoon of the Sabbath, and a lecture and other devotional services on Wednesday evenings. Also, a regular service in Hindustani has been kept up during the year, at ten o'clock on Sabbath morning, and a part of the time a Bible class on Monday evenings. These services, we trust, have contributed to keep our hearts nearer to God, and to build up those under our care in a knowledge of the truth, and to lead them forward in the paths of peace and holiness. The sacrament of the Lord's Supper has been observed as usual. We are sorry to add, that we have been compelled to suspend two members, Elisha and Daniel, from the privileges of the church, for conduct quite unbecoming the Christian profession they had made; and also, for the same cause, we were compelled to dismiss from the mission Francis, the scripture reader, who had been employed as an assistant for some years past. These are trials peculiarly severe in a heathen land, where those who witness the faults of professors are disposed to rejoice over our attempts to bring the people into the ways of truth and purity, and from such events to take encouragement to continue in a course of opposition to the gospel, and go on in the ways of sin and idolatry. It is true, that we may not expect in heathen converts, for some time, at least, that high standard of piety, and steadfastness of character, which we may reasonably hope to see developed in Christian lands, where conscience is more enlightened and tender, and the conduct regulated by a sense of duty and morality; and this we have carefully considered in relation to those we have been compelled to censure. But, at the same time, unless the gospel standard be observed in the formation of the Christian church among the heathen, we shall not only establish a loose and inconsistent profession of Christianity among the native converts, but perpetuate the same, if not a lower standard of piety, among the succeeding race of Christians in Hindustan. We therefore think it all-important to insist on the cultivation of a character and conduct becoming the gospel, and in opposition to the views of the heathen, in all who are received and recognised as Christians in our infant churches. We are sorry to be obliged to state, that the scriptural mode of censure and suspension in these cases, seems not yet to have had that beneficial effect on the individuals who were suspended that we had hoped

for; but we trust the Head of the Church will honour his own institutions, in promoting the interests of Zion.

The Boys' Orphan School.

At the commencement of the year, this institution consisted of nine pupils, most of whom are now young men. Eight months ago three of the eldest were married to girls from the orphan school at Lodiana, and having entered into this new relation, left the institution, of course, and have been settled as Christian families. They have still continued to prosecute their studies in the English school, and also in Hindustani and Hindi, and part of their time has been occupied in assisting Mr. Rudolph as monitors in the English school, and in going to the bazaar once a day to speak and read to the people. The other boys have continued to live in the institution, and to study, as in former years. Their conduct, in general, has not been so satisfactory as we wished it to be. It is observable, that when Indian youths reach a certain age, they cease, in a measure, to apply their minds to study with that diligence which is essential to improvement, and which they themselves manifest, in earlier years. This seems to arise, partly from a want of interest in the acquisition of knowledge, and partly from a falling in with the customs of society. It is expected that this institution will now be broken up, and the youths be distributed to the stations in the mission where they will be most useful;* and we hope, that notwithstanding the discouragements we have experienced in their case, some of them, at least, will become useful and efficient helpers in missionary labour, or preachers of the gospel to their benighted countrymen, and thus meet the wishes and prayers of the benevolent Christians who have supported them while obtaining a liberal education. From all that we can see at present, it is not likely that other youths of a promising character will be obtained to keep up an institution of this kind, unless another famine prevail and leave thousands of desolate and starving children—a thing which the interests of humanity forbid us to desire. Like all other plans for the advancement of the gospel among the Hindus, this one has its discouragements, but still it has not been unsuccessful. Many of those who were saved from starvation, and have been brought up in mission schools, and through grace to a knowledge of the way of life, will, we trust, become important instruments in the establishment of true religion in this land of error and idolatry.

English School.

Besides the eight orphan boys, our school numbered at the beginning of the year eight boys from the city, which number has increased gradually to eighteen. Their attendance in general has been pretty regular, though at first it was extremely difficult to bring them into a regular system. The orphan boys being formed into two classes, have been instructed by Mr. Rudolph. The boys from the city were instructed by J. Coleman, with the exception of five, who received instruction partly by him and partly by Mr. R., as far as his other duties allowed time for it. Three of the orphan boys had been selected to act as monitors; they assisted a little in teaching the bazaar boys. The first class of the orphan boys read Wilson's Evidences of Christianity,

* The Letter from Mr. Caldwell, published in another part of this No., shows that this design has been abandoned, and that the institution is to be continued.

Bible Class Manual, Natural Philosophy, Chemistry, Geometry, Arithmetic, Astronomy, Algebra, and English Grammar. The second class read and translated parts of the English New Testament. They received instructions in Geography, Arithmetic, English Grammar, English Reader, No. 1, English Writer. The five boys from the city read and translated a part of the English New Testament. They read English Grammar, Arithmetic, Writing, Reading, &c. The other boys of the city being all mere beginners, had Spelling, Reading, Writing and Arithmetic. Those boys of the city who read the New Testament, tried to be relieved of reading the Bible by leaving the school, some for one, others for two months. But finding at last that we would not comply with their wishes, they returned to school, and were received again, after having promised to submit to all the rules of the school. Three of the boys are beneficiaries, and have received support regularly, except once or twice, where it was found necessary to make a deduction for irregularity in attendance.

Preaching in the Bazaar.

This was attended to regularly, as long as our state of health enabled us to do so. Three of the orphan boys in general assisted as readers on these occasions, and sometimes tried to address the people. We had the satisfaction throughout the year to have generally a pretty large crowd gathered about us, who always were willing to listen to our discourses. Indeed we often had to answer those who came more to raise objections than with the desire to learn the truth. But these cases were less at the end of the year than in the beginning. It is hard to say what the result of our labours has been. As far as we know, no one has been brought to the foot of the cross, no one has been bold enough to confess Christ openly, although it is evident that some at least have been convinced of the truth of the gospel. We, therefore, cannot rejoice over even one sinner who has repented and been added to our little church; but we rather have to mourn over some of those who were members of our little flock, and have disgraced the name of Christ. Hitherto we have preached in the open air in the bazaar, but measures have been taken this year to secure a site for building a church in the city, where we hope to have regular service in the native language.

Itinerating and visiting Melas.

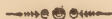
Four Melas have been attended at Hardwar, Sirsawar, Saharanpur, and Gurmukteswar. Three of these have given us much opportunity of proclaiming Christ to the heathen, whilst that at Sirsawar, being a Mahommedan fair, and lasting but one day, was an occasion for distributing a great number of books and tracts. It was attended only by J. Coleman, and two of our native assistants. The fair at Gurmukteswar collected a vast crowd of people, which afforded us more opportunity for preaching than we had strength for. During the last few days a large crowd was gathered about the tent from morning till evening, so that we kept up preaching and distributing tracts all the time, taking our places alternately. We were sorry to be obliged, on account of the annual meeting, to leave a day sooner than we wished to do.

Distribution of Tracts and Scriptures.

Hundreds of tracts, and parts of the scripture, have been distributed during the year, both at the fairs and in Saharanpur, and we hope that

they will have reached those individuals whom our voices could not reach, and that the Lord will use them as a means to enlighten the poor natives.

In bringing this report to a conclusion, it will be but proper to confess, that we by no means think our labours have been accomplished in a perfect manner. On the contrary, we feel deeply that we are but unfaithful servants; we have to regret many short-comings and mistakes, and to ask the pardon of our Divine Master; but, on the other hand, we have the promise of our dear Saviour, that our humble efforts shall not prove in vain, and that weak and imperfect as they have been in themselves, they may still be blessed. May our dear Lord give us more love to the natives, and more zeal to bring them to a knowledge of Him.



EXTRACT OF A LETTER FROM REV. JOSEPH CALDWELL, DATED,

Saharanpur, April 20, 1847.

MY DEAR BROTHER—Your truly kind and affectionate letter, of January 29th, was duly received a few days ago, for which please accept my best thanks.

About two months ago I wrote to our friend, Mr. G. H. Stuart, (of which you may have received some intimation,) mentioning various particulars respecting the circumstances of this station, and my future prospects, should I be spared to labour here.

Since that period our Orphan Institution at this station has been revived. A few days ago six orphan boys were sent hither from Lodiana. They are the children of Hindustani parents, who lost their lives in Afghanistan during the awfully disastrous campaign of the British in that country a few years since. A few months ago a Mussulman, of some rank, was sent by the British government to Afghanistan to collect all their subjects that might yet be found scattered over the length and breadth of that inhospitable country. The result of the mission was that a good number, both of adults and children, were restored to their own country, Hindostan, and, among others, ten orphans, for whom no friends or guardians could be found, among the crowd of returned exiles. Six of the number are the boys that have been sent to the institution here, and four are girls that have been put into the girls' asylum at Lodiana.

Our mission decided, at its last meeting, that when our boys' institution should be resuscitated, it should be conducted on the manual labour system. It was not determined, however, what particular kind of labour should be experimented on. Two of the brethren of the other station having attended the Hardwar fair this year, at which I was also present, good opportunities were afforded me for consulting them as to what might be the most eligible line of business to introduce into our new institution. After different kinds of employment had been mentioned, and their various merits discussed, we came at last to the conclusion that the business of *barhai*, or native carpenter, was, on the whole, most practicable. I have, therefore, begun to make arrangements to have boys taught to work in wood. A *carpenter* in this country must be able to prepare the timber of a new building, make door and window frames, sash, &c.—all kinds of household-furniture,

chairs, tables, bedsteads, bureaus, &c., &c.—and, in a word, execute *all kinds* of wood-work. It was the opinion of the brethren, Newton and Janvier, and in which I entirely concurred, that they ought to be well-instructed in making such articles of furniture, as are likely to be most in demand, namely, chairs, tables, &c. Some of the English in this country are amongst the most benevolent people in the world, and particularly as with regard to the support of orphan institutions. I feel, therefore, quite sanguine about the success of our plan, provided the blessing of the orphans' God rests upon our efforts.

The poor little strangers that have thus been providentially cast on our care, seem quite pleased with their new place of abode. Two of them, at first, refused to take their food with the rest, alleging that they were Mussulmans, which the others were not: but this state of things did not last long. One or two days' fasting, which they were permitted to endure, served to convince them that their scruples were groundless, and they now eat with the others without any demurring.

The oldest lad appears to be about eleven or twelve years of age, the youngest about six, and the remaining four of different ages, intermediately. But as I hope some day soon to give you all the particulars I can collect of the history of each, I need not mention any thing farther about them at present.

Our scheme may prove a failure. The boys may leave us and return to their heathenish and Mahomedan customs; or they may remain in the institution seven, eight, or nine years, and turn out to be worthless characters. Be the issue what it may, let our hope be in God, who doeth all things according to his will, in the armies of heaven, and amongst the inhabitants of earth.

I am thankful to state that my family and self are quite well. Please give my Christian regards to all my friends.

Your Brother in Christ,

J. CALDWELL.



NOTICES OF NEW PUBLICATIONS.

LETTERS TO RIGHT REV. JOHN HUGHES, ROMAN CATHOLIC BISHOP OF NEW YORK, BY KIRWAN. Pp. 103, 18mo. American Protestant Society, New York.

This little book is one of the most interesting works on the subject we have ever read. It is written in a clear and sprightly style, and contains a great mass of valuable argument. The author does not enter into discussions which cannot be understood, without great learning and laborious examination; but, confining himself to the scriptural and common sense view of the subject, he shows, in the most powerful and convincing manner, the errors, inconsistencies, absurdities, and injurious effects of the Popish system. The author was once himself a Romanist, and speaks, therefore, with more knowledge and greater feeling. We hope all our readers will procure a copy. It is sold in Philadelphia, by Mr. John Martin, Pine Street, near 13th.

THOUGHTS ON FAMILY WORSHIP, BY JAMES W. ALEXANDER. Philadelphia: Presbyterian Board of Publication. Pp. 260, 12mo.

This is a very valuable and interesting volume, on a subject of great importance. The writer having shown the nature, warrant, and history of family worship, proceeds to illustrate its beneficial influences

in various relations and circumstances. Some practical directions, and an exhortation to the duty, with an examination of the objections sometimes made to it, then close the volume. The work is, on the whole, an excellent one, and we hope will be widely circulated.

We regret to observe, however, an unkind allusion in it to those who confine their Psalmody to the Liturgy of praise which divine inspiration has furnished. Those who use the Scriptural Psalms, will, indeed, be surprised to learn that in doing so they are "debarred from naming the name of CHRIST in public praise." While it is true that the *word* CHRIST does not occur in our version, yet the *person* is presented throughout it, under various designations, but most generally as the *Anointed*, which is the literal meaning of the term CHRIST. This is a thing which those who use this version well understand, and they consider they are naming some name or other of the blessed Saviour in almost every portion they sing of it.

A MANUAL OF DEVOTION FOR SOLDIERS AND SAILORS, comprising—1. Forms of prayer, public and private; 2. A compend of Bible truth; 3. The Assembly's Shorter Catechism; 4. A selection of psalms and hymns. Philadelphia: Presbyterian Board of Publication. 12mo.

This book is designed to supply the want which is experienced in the case of those, who from defective education, situation, or other circumstances, are unable to express, suitably, their desires unto God. It is not meant to supersede the use of unwritten prayers, but rather to lead to them. On the same principle as it may be necessary to teach children, by means of some form of prayer, whether that which CHRIST taught his disciples, or any other which is adapted to their capacity and situation, it is proper that those who often are babes in CHRIST, while men in age, should have such assistance. This work may be very useful to the persons for whom, especially, it is designed. The addition of Dr. Alexander's Compend of Bible Truth, and the Shorter Catechism, greatly increase its value.

DEVOTIONAL AIDS FOR THE CHAMBER OF SICKNESS. Prepared for the Presbyterian Board of Publication. Philadelphia: Presbyterian Board of Publication.

This is a most excellent little volume, prepared with great skill, and well suited to all who are laid upon the bed of languishing. After some reflections on the sinner's spiritual danger, and the mode of deliverance, presented almost entirely in the language of Scripture, there is a succinct statement of the nature of repentance, faith, and love, with a judicious selection of passages in the Bible relating to these subjects. We find, next, a collection of *promises* in regard to temptation, sickness, and trouble, patience, support in death, and future glory. Some suitable prayers, with appropriate selections of remarks on sickness and death, and meditations on scriptural passages, are then subjoined. On the whole, the book, though small, is exceedingly valuable, and, we hope, will be widely circulated as the means of doing much good.

YOUTH'S DEPARTMENT.

THE MOUNTAIN IN THE PLAIN.

We want our young friends to search out the meaning of the following allegory, written by the Rev. James Hamilton. To those who find it too difficult, we will cheerfully explain it.

There was once a mountain in the midst of an extensive plain. The plain was a wild common, on which lived many people, some of them very hard-wrought, some of them very wicked, and most of them very wretched. They busied themselves rooting out the furze, the thistles and briers that grew plenty on the plain. But it was amazing how fast these weeds grew up again, and what scanty crops repaid their toil. And besides all this, hardly a day went by, but some one was torn by wild beasts, which infested the neighbouring forest, or plundered and beaten, and possibly murdered, by robbers who haunted there. Yet they took little notice of the mountain. Its sides were rugged. None of the people in the plain had ever been on the top of it. But a few of the more noticing had made some observations on it. They remarked that a perpetual sunshine settled on its summit, and they inferred that it must be a very genial clime, for, by the help of their prospect glasses, they could make out golden fields and gardens bright with blossoms, and over the mountain's edge folded thick bunches of verdure, heavy with purple fruit. Still, nobody had been on the top, and few paid much attention to the mountain in the plain. One day, as a man was musing on the common near its foot, and was grieving to think what a perilous, toilsome life he was leading, he heard a solemn whisper in his ear. It was such a startling whisper that it raised him to his feet. It said, "Tarry not in the plain." And he felt an instant force upon him. He began to move before he had time to deliberate. He cast an eye at the mountain, and as he saw, high up and far away, some of its inhabitants walking in its light, he said to himself, "Happy people! would that I were with you." And he wandered round and round the hill, but found nowhere that he could go easily up. At last he came to a sort of gulley, or ravine, that promised to take him up to the top. He went winding up some way without much difficulty, till suddenly he came out upon a ledge which overhung a dark lake far below. But still the rocky pass promised to conduct him higher, and, determined not to look down if he could help it, he began again to clamber upward, till at last he found himself in a niche of a rock beyond which he could not go. He looked up, and saw cliff hanging over cliff, and not even a thread of pathway by which to scramble higher. He looked down, and the moment he did so the sweat began to ooze from his finger-points, and his heart to flutter with faintness and fear, for he was clinging by a jutting crag, and he had scarcely courage to draw a single breath, lest it should loosen his slippery hold, and send him and the rotten rock a-spinning to the lake below. Just then the same voice which had startled him on the plain, whispered softly in his ear, "Cast thyself down hence." The proposal was a strange one, but the voice was so friendly and encouraging, that he almost hesitated whether he would not comply, when it spoke again in a sweet whisper, as before, but this time such a secret might went with it, that the man could not refuse, though he almost wondered at himself. "Cast thyself down." And he let go his hold, when, instead of bolting down to the abyss, a powerful arm caught hold of him; he felt himself securely borne, and, wafted upwards on viewless wings, was landed safe on the mountain's crown, and as soon as the amazement of deliverance had somewhat subsided, he flung himself on a fragrant bank where some fruits, newly shaken from the tree, were lying. He was full of blessedness, and wept awhile. That evening one of the people of the plain, passing near the mountain, thought he heard the voice of an old neighbour singing far up on the summit. But it was a new song, not known thereaway, and except one verse, the man could remember none of it:—

"He took me from a fearful pit,
And from the miry clay,
And on a rock he set my feet,
Establishing my way."

Can any of our young readers give us an explanation of this allegory? If so, we will be glad that they would write it out, and send it to us, to be published in our next number.

THE
Banner of the Covenant.

SEPTEMBER, 1847.

THEOLOGICAL DISCUSSIONS.

[For the Banner of the Covenant.]

THE SCRIPTURES THE ONLY RULE OF FAITH.

While it is admitted by all who claim to be Christians, that the Bible presents to us the will of God, and is a rule of faith, there are some who contend that *it alone* is not sufficient. Romanists, and those who are called Puseyites, assert that new revelations are made to the church from time to time; and that the explanation of the fathers, or decrees of councils, in other words the "traditions of men," should form a part of the "rule of faith." In the language of the decree of the Council of Trent—"In order to restrain petulant minds, the council further decrees that, in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held, and is still held, by holy mother church, whose right it is to judge of the true meaning and interpretation of said writ, or contrary to the unanimous consent of the Fathers, even though such interpretations should never be published. If any disobey, let them be denounced by their ordinaries, and punished according to law."—*Text Book of Popery*, p. 551.*

To support such views as these, the main arguments are, we believe, the two following, which we will state, in order to refute:—

I. That the church has the promise made to her of divine guidance, in all ages, is, therefore, *infallible*, and, consequently, is authorized and competent to explain the meaning of the Scriptures, and to establish doctrines of faith. To prove this, appeal is made to the promise of the Redeemer—"Lo, I am with you always, even to the end of the world."

Now, while it is admitted that the presence of the Redeemer, in the influences of his Spirit, has been granted to his church,

(1.) We find it no where asserted that this will make his church *infallible*. The Jewish church was permitted to err, even while a true church: we know, too, that even inspired men were ignorant of the meaning of the predictions they uttered under the Old Testament dispensation, or understood them by the use of ordinary means of information. We have, then, reason to suppose that the church, in Christian times, may err in the meaning she may attach to the Scriptures, and cannot, therefore, assume to be their infallible expositor.

* It might be shown, by extracts from the Oxford tracts, that the views of the Puseyites are the same as those of the Romanists.—See Bib. Rep., Oct., 1842, "Rule of Faith."

(2.) The church, understanding by this term, the community of believers, does not exist under any one continuous organization. We believe, indeed, that there have ever been some who faithfully maintained the truth of CHRIST, and that there has ever been enjoyed by them the gospel ministry, the administration of the sacraments, and the dispensation of the word. Yet, divided, scattered, interrupted, as believers have been, in their organized connexion, there is no one church which could claim, or could exercise always, the power which is claimed by the Romanists.

(3.) While this is the case with the church composed of true believers, and maintaining sound doctrine, it may be added, that least of all can the *Church of Rome* claim this infallibility and authority. The description given in prophecy of her corruption, impurity, apostacy, and pollution, is verified in every page of her history. At one time *Arian*, at another *Infidel*, at another *Pelagian*—condemning at one time what she required at another—practising, in one period of her history, those things at which, in another period, she hurls her anathemas—polluted by the vilest debauchery—profaned by the grossest mummary—drunk with the blood of the saints and martyrs of JESUS—she is the Mother of Abominations—the master-piece of Satan.

This argument, then, may go for nothing.

II. Another argument is, that the Scriptures, in themselves, are so obscure and unintelligible that some such interpreter is absolutely necessary. To establish this, the diversity of views which have been taken by Protestants is triumphantly appealed to. There must be some power to decide in controversy; that power is the church.

Facts are worth more than speculations. If the church has the power to decide in matters of faith, she must always have decided rightly, and, therefore, always the same thing. Now, judging of the church of Rome, either by the opinions of the fathers, whom she claims, or of councils, which she asserts represented her, do we find this unity of view which is essential to truth? Let a few specimens suffice.* The first council of Nice decided against Arianism; a much larger council, held twenty-five years after, decided in its favour. The first council of Constantinople condemned the heresy of Eutyches; the second council of Ephesus reversed that sentence. The council of Laodicea excluded the Apocrypha from the canon; the council of Carthage admitted it to the number of inspired books.—(Bib. Repert., Oct., 1842, p. 611.) It would be easy to bring multitudes of cases to confirm farther what we have said. If, however, the church of Rome appeal to the fathers, to the fathers let her go—let her abide, on *this* point, by their decision: and what is it that the fathers say of the authority of Scripture?—

“Forasmuch,” says Gregory, of Nyssa, “this is sustained by no testimony of scripture, we will reject it as false.”

“Nothing at all ought to be delivered concerning the divine and holy mysteries of faith,” says Cyril of Jerusalem, “without the Holy Scriptures.”

“As we deny not,” says Jerome, “those things that are written, so we refuse those things that are not written.”

“Whatsoever ye hear, (from the Holy Scriptures,)” says Augustine, “let that savour well unto you; whatsoever is without them, refuse.”—(*Smyth’s Apostolic Succession*, p. 182.)

* See Goode’s Rule of Faith, quoted in Smyth’s Pres. Prelacy, p. 320.

Listen, also, to what they say of the plainness of Scripture, the denial of which is the great argument of the Romanists:—

“They are so plain as to need no explanation,” says Justin Martyr.

“The true faith,” says Athanasius, “is manifest to all, being known and read in the Sacred Scriptures.”

Chrysostom says, “all things are plain and straight in Scripture, yea, all necessary things are manifest. The apostles taking quite a different way from the philosophers,” he continues, “made their doctrine *plain and clear* to all, that such, by merely *reading their writings*, might understand their meaning.”

Here, then, we leave the subject, for, it will be acknowledged, by all who admit its inspiration, that the *Bible* is a *rule of faith*; and it is incumbent on those who add to this rule to show their authority for doing so, and enough, therefore, to refute any arguments which they may present. All claims to be a rule of faith must be based on the fact of divine revelation, which must be proved by sufficient arguments. This cannot be done for any other writings than the Bible, and it alone, therefore, is the rule of faith.



HISTORICAL SKETCHES.

(For the Banner of the Covenant.)

TRANSLATIONS OF THE BIBLE.

The Hebrew is the original language of the Old Testament, and the Greek of the New. Why these languages were selected as the channels to convey divine truth, it is not necessary to stop at present to inquire: it is sufficient to know that they have been chosen for this purpose, and that, therefore, the Scriptures, in them, are authentic; and hence, in all controversies, the original is to be appealed to. Yet, as it is the privilege, duty, and interest of all to know the Bible, and as all cannot read Greek and Hebrew, “they are to be translated into the language of every nation to which they may come.” The words of the apostle, (1 Cor. xiv. 6,) in regard to praying or prophesying in an unknown tongue, establish a general principle which is applicable to this subject. Common sense, indeed, teaches it, and the practice of the church, in all ages, sanctions it. During their captivity in Babylon, the Jews lost their original language; and, on their return to Jerusalem, we find (Nehemiah viii. 8,) that when the book of the law was read to the people, certain persons were appointed “to give the sense, and cause them to understand the reading.” And, so far was it from being supposed that it was dangerous or injurious to the people to know the Bible, that it was divided, probably by Ezra, into certain portions, in such a manner that it might be read every year, by reading one portion of it in the synagogue every Sabbath-day—(see Townley, p. 9.)—a custom which existed in the time of our Saviour, and is, we believe, still observed. Works were also written to explain the Scriptures, called *Targums*, which were paraphrases or translations into the languages used, where such translations were made. The Jews living in Alexandria adopting the Greek language, the Scriptures were translated into that tongue, B. C. 285, in the reign of Ptolemy Philadelphus, and, perhaps, by his order. This translation was called the *Septuagint*, as some say, because translated by seventy or seventy-two persons, who, although per-

forming this work in separate places, and without any communication with each other, employed the same words; but, more probably, because it was examined, revised and approved by the Alexandria Sanhedrim, which consisted of seventy elders. It is supposed to have been made from older copies of the Hebrew Bible than those which we now possess; though, as it did not receive the veneration which was given to the original, it may have undergone many mutilations, interpolations, and corruptions. It is often quoted in the New Testament, which may be considered as a mark of its general, though not of its universal, approbation. It was much used in the early Christian church, and through it, no doubt, many of the Greeks and Romans obtained that knowledge of the history and religion of the Jews which is disclosed in their writings. It is the authorized version in the modern Greek church, and the edict of the Patriarch of Constantinople, forbidding the reading of the Scriptures, referred to in the public papers, is designed, we believe, to condemn the *new translation* in modern Greek issued by the missionaries, and not the *Septuagint*.

As Christianity was propagated through the Roman empire, translations of the Bible were made into almost every language in the then known world.* Among the most noted of the translations is the Vulgate, to which we refer for a short time, as the name is often used, and it is proper to understand what it means. The *Vulgate* is the *Latin translation*, adopted as authentic and canonical by the church of Rome, and to it all references are to be made in religious discussions, and from it are made all their approved translations into vernacular languages. Several translations of the Bible into Latin were made at an early period in the Christian era: but such was the diversity among them, and their general incorrectness, that Damasus, bishop of Rome, employed Jerome to revise them, and publish a new edition, which he completed in the year 384. This translation was made "from the Hebrew of the Old Testament, with occasional references to the Septuagint.† It contains the Apocrypha, but Jerome states that this is not to be considered as a part of the canonical Scripture.‡ While the version is, of course, to be regarded in no other light than a *translation* of the inspired original, it is of great value, from the ability of its author, and from the view it gives of the state of the original text in the time in which he lived. After the Council of Trent had given to it their sanction, Pope Sixtus V., in 1590, published an edition of it, which was declared to exhibit the correct and genuine text, and all were forbidden to alter the least particle in it, under penalty of a tremendous anathema. It was, however, very soon discovered that this edition contained a great number of errors, and it was hastily called in. Clement VIII., in 1592, issued another, varying, in 2000 places, from the former edition, which was accompanied by thunders equally dreadful to all who should dare to alter it. When one Pope thus differs from

* Theodoret, a Syrian Bishop, who lived in the beginning of the fifth century, says, "That which was formerly uttered in the Hebrew, is not only translated into the language of the Greeks, but also of the Romans, Indians, Persians, Arminians, Scythians, Samaritans, Egyptians, and in a word, into all the languages used by any nation."—(Townley, p. 60.)

† Ed. Encyc., "Vulgate."

‡ He says, they might be read for the edification of the people, but not as authority in the doctrines of the Church."—(Preface to books written by Solomon—quoted Townley, p. 72.)

another, where is Papal infallibility? Where a successor of Peter himself braves the thunders of excommunication, what wonder if Protestants laugh at them?

During the middle ages, "darkness covered the earth, and gross darkness the people." Yet still the promise was fulfilled, that CHRIST should ever have a seed to serve him. Even during this period of gloom and moral night, the Bible was translated into various languages. The venerable Bede, who died in 735, is said to have translated the whole Bible into Saxon.* One of the last acts of his life was the translation of the gospel of John. Having been confined for some weeks, by sickness, during which he had been employed in its translation, and death now seizing upon him, one of his dearest scholars, who had acted as his secretary, said to him, "My beloved master, there remains yet one sentence unwritten. "Write it then quickly," replied Bede, "and summoning all his strength, he indited it, and expired."†

We are informed, though perhaps it may be doubted whether the authority (the Jesuits,) be considered worthy of credit, that a translation was made into the Chinese language in the sixth century.‡ Bede informs us that the Picts, Scots, and Britons, had the Scriptures in their own language.§ Scarcely any part of the world was destitute of the light of truth; although from the scarcity and demand of manuscripts, but few persons could possess copies for themselves. We may mention a few facts which will show the general ignorance of the Scriptures which prevailed during the middle ages, even among the clergy and nobility, the more educated and wealthy.

[To be continued.]

PRACTICAL ESSAYS.

THE DANGER OF DELAYING TO FORWARD THE WORK OF THE LORD.

[The following article was published in the Religious Monitor several years ago. It is calculated to make a beneficial impression on the minds of all who read it, and, we hope, will be perused with attention.]

We read, in the book of Exodus, that when Moses was commanded to raise up the tabernacle, the people were invited to contribute materials. Now, the fulness of the earth belongeth to the Lord: without their aid he could have finished the work; but, to gratify and to honour them, he allowed Moses to take an offering of every one who gave it willingly with his heart. Exod. xxv.

As soon as this was known through the camp, men and women came in crowds, bringing the Lord's offering. Gold, and silver, and brass, linen, and jewels, and bracelets, were consecrated to the God of the whole earth. Exod. xxxv. Yea, their hearts were so stirred up, and their spirits made so willing, that at last it was found necessary to cause it to be proclaimed, saying, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." Exod. xxxvi. This ready liberality of the generation which perished in the wilderness should not be overlooked.

But from the account given in one of the chapters cited above, it is evident that these offerings were not made by all whose circumstances would have enabled them to contribute. The contributors were deno-

* Buck's Theological Dictionary. † Townley, p. 94. ‡ Townley, p. 91. § Townley, p. 101.

minated *as many as were willing-hearted, and all the wise-hearted*; a mode of expression which implies that there were some who wanted this willingness and wisdom of heart.

I have sometimes thought that the proclamation for restraining the people from giving their offerings, would occasion many varied displays of character and feeling. From considering human nature as it now appears, we may suppose that scenes something like the following would occur among the people.

The appointed heralds sound the trumpet, the people run to learn the cause; amongst them a young woman listens to the proclamation, and hears, with grief, that the time for making offerings has expired. Her aged mother had lifted up the corner of the curtain of the tent, and saw her daughter returning in tears; she inquires the cause. The young woman answers, "O mother, you would not allow me to offer these ear-rings yesterday, and now it is too late." "Comfort, my child," says the mother, "I have a broken bracelet here, which I will send this evening as from you." "Ah, mother, you know that my father Eliezer always said, *Give unto the Lord the best*. I would give the ear-rings, were they a thousand times better, but, alas, it is too late; nothing will now be accepted: they have more than enough for the work." "Is it even so? then, my child, it is most plain, that you ought to be well satisfied. You have your ear-rings—and yet the sanctuary is amply provided." "Alas! this is my grief, that I am shut out, or rather that I have shut out myself, from the pleasure of glorifying God with my substance. Oh, that I had remembered sooner another saying of my father's—*Hast thou a design of doing good, hasten to accomplish it.*"

In another part of the camp, a man of the tribe of Manasseh was seen burdened with a load of brass. Meeting a friend, he let down the load from his shoulders, and stopped to talk as follows:—"Why," says he, in great anger, "this is intolerable, to issue their orders to-day, and to alter their orders to-morrow. As if to be shut out from the whole world in a wilderness were not grievance enough." "To what is it that you refer?" "Why to the business about the offerings. They ordered us to bring the best of our possessions; and now, after I had brought a load from one end of the camp to the other, they told me that they would not take it in." "Nabal, you are wrong," replied Caleb, "you were not *ordered* to bring an offering, you were only permitted if your heart inclined you." "To be ordered and to be permitted is much the same thing to me, in the present state of my family." Your family is your greatest honour, and ought to be your greatest comfort." "Why, I do not deny that they are comfortable enough to me in many respects. But ever since the passage of ——" "Hold, Nabal, I am afraid that you are going to speak unadvisedly. The fervent devotions, and exalted strains of praise, expressed by your wife and her three daughters, after the passage of the Red Sea, were like the inspiration of the Almighty." "Well, as to that, I say nothing. But this business of the offerings has been from first to last a trouble to me. You know, that in Egypt I dealt in brass, and in the whole camp, I may be bold to say it, there is not a better judge of brass than I am; and this piece of brass which I was carrying I affirm to be more precious than gold. As soon then as the business of the offerings came abroad, my wife and our daughters gave me no rest till

I should promise to present it as an offering to the sanctuary. I gave them some evasive answers, and carried another piece of brass to the elders. But, fool as I was, I could not keep my own secret. I told them that the one would answer for the work as well as the other, and that I was still rich in my brass. My wife presently trembled and fainted away. When she came to herself she looked upon me, and upbraided me; wept bitterly, and said that she was most miserable. I urged her to explain her meaning—she was silent: I besought her—she was still silent. I conjured her in the name of the Lord. She then said, ‘O Nabal, my beloved Nabal, O that this brass of thine had gone down with the Egyptians to the depths of the sea; I have an awful foreboding that it shall prove thy ruin, unless it is now offered to the Lord—I am afraid thy soul shall soon be required of thee, for thou hast lied to the Lord God of Israel.’ I saw that she was affected, and I promised to contribute this brass also. She and her daughters spent the whole night in prayers, and from what I overheard, I am persuaded that their affection for me is very strong. In the morning I set out with the offering. I heard by the way that they would accept no farther contribution. However, as I greatly wished to be done with it, I went forward and entreated them to accept my offering. They told me that there was one rule for the rich and for the poor, and that they had no power to depart from it.” “O Nabal, what can riches profit in the day of wrath? Thou art not judged worthy to have thy brass laid up in the presence of Jehovah; thou mayest still call it thine; but never shalt thou have another such opportunity of consecrating it. If thy soul is thus shut out from God, ah! what horrors of deep darkness follow.”

The scene at the place for receiving the offerings was all confusion. A multitude of all descriptions was collected. There a man was seen with a parcel of rams’ skins dyed red. Here was a woman with blue, purple, and scarlet, and fine linen. Her neighbour had in one hand a beautiful box of jewels, and in the other a pot of precious spices. And before them stood an old man with his two sons, bearing a heavy load of Shittim wood. Some were clamorous, some were weeping. One while they spoke to each other, explaining the hardships of their several conditions, in losing the opportunity of offering. Again they addressed the elders with arguments and entreaties. The answer of the elders was always the same, We have no power of dispensing with the proclamation.

“Well!” says a man as he turned to go away with a bundle of badger skins on his back; “I take you all to witness, that I was willing to have offered all these skins, and there are a dozen of them. But if they will not take them, what can I do—but carry them home again.” “Why, I am sure, Esau, thou couldst have brought them some days ago.” “Yes, to be sure I could; but if I chose not to bring them till now, what is that to thee?” “Perhaps it is nothing to me,” replies the elder, “but it seems to say, that thou hast but little reason to complain; for hadst thou been at all anxious, thou couldst have made thine offering sooner.”

“Was ever any thing so unfortunate!” cries a woman in the crowd, “it was always in my mind to bring this yarn, but I thought there was no need to be in such a haste as some of my neighbours were; and now I shall be the only woman in our six tents whose offering has

been rejected." "Daughter," says the old man with the Shittim wood, tapping her on the shoulder, "remember, hereafter, whatsoever thy hand finds to do, do it with all thy might. For my own part, I only wish that I had offered, all at once, all that I had to offer." "Nay, father Uzzah," says one of the elders to him, "thou art too covetous of the pleasure of offering; how canst thou blame thyself! thou hast brought several presents of that wood, and they are found to be of very great use in the work." "O!" cries the old man, "he is the God of all my mercies, he has redeemed me from all evil; he has led me, and fed me these fourscore years; what can I render unto him for all his benefits unto me? I wish that I had been here yesterday." "Father," says his elder son, "only remember how you were employed yesterday. To convert a sinner from the error of his way, is as acceptable a service, as to assist in raising the Holy Place. The Lord knoweth, for he searcheth all hearts, and he it was who taught us, he knoweth that it is in our hearts to offer ourselves and all that we have to him."

As they were going home Uzzah addressed his sons as follows:—"You will observe, my children, that the greater part of this crowd, which is now so noisy, is composed of the careless daughters and sons of Belial, who have often troubled the camp. This is always their way. When an opportunity of doing, or of receiving good is offered them, then they slight it, and neglect all counsel. But when the opportunity is withdrawn, then who so anxious as they to regain what is irrecoverable? So men acted in the days of Noah; they believed not in the threatened deluge, till the descending waters and swollen fountains proved the wisdom and the friendship of Noah's admonitions. So have I seen men slight the promise of the woman's Son—of the Son of Abraham. In sickness they felt their want—their unsupported hearts failed them. I have tried to comfort them by the truth of the Deliverer who shall come, but their hearts were generally barred against it. They were anxiously looking for some comfort, yet the most comfortable light of the promise they could not see. Though I endeavoured to strengthen the light, yet to them all was darkness. Alas! it was too late!

"Remember, my sons, that whom God calls to any duty, he calls to it now. To delay is to refuse. I saw in the crowd to-day a friend of mine, who is a very worthy man in other respects, but he is strangely unwilling to begin to do any thing. I am almost glad that he has lost the opportunity of making his offering, as I hope that the grief, which I am sure he will feel, will help to correct his tardiness."

If there is any thing of nature and probability in the cases supposed above, the moral which they teach may be easily applied to existing circumstances.

The Lord is strengthening the cords of Zion. The wise and the willing-hearted are allowed to consecrate a part of their gain to this service of the God of the whole earth. Let us see that we do not linger long as the slothful. Time is too short, and the advances of death too rapid, to allow a mortal creature to be dilatory. He who indulges a disposition to delay, will likely leave unaccomplished some good purposes, which he might have overtaken if his zeal had been more fervent.

Perhaps there are not many serious men who, on the death of some

thoughtless connexion, have not felt that they have irrecoverably *lost* opportunities of serving him.

And how many are there in the habit of hearing the gospel, who have only got the length of intending, at some future period, to begin to lay to heart its doctrines. Alas ! they know not, nor will they understand, that this is the very rock on which thousands have split. An intention of believing, which is never followed by faith, cannot profit at present him who follows it ; and hereafter he will find to his confusion, that, when he stands speechless before the Judge, it is too late to begin to attend to the gospel. *Now* is the accepted time, *now* is the day of salvation. *To-day*, if ye will hear his voice, harden not your hearts. Yet there is room ; but anon, it shall be said, the door is shut.

JONADAB.

[For the Banner of the Covenant.]

GLEANINGS.—NO. 5.

Extract from a sermon delivered in the Mariner's Church, on Lord's day, March 12, 1843, by Rev. Thomas Dodge of Massachusetts.—"The difference between the merchant of this world and the Christian merchant is, that the former transacts his business, and transports his merchandize to different parts of the globe, by the conveyance of many ships of different sizes and construction, while the latter employs but one, transferring his correspondence to the celestial world by the 'Gospel-ship.' Previous to a ship being built, a contract is drawn between the owner and ship-builder ; so God made a contract when He promised that the seed of the woman should bruise the serpent's head. The keel of the 'Gospel-ship' was laid in the death of Abel, he dying the first Christian martyr in the cause of religion ; her stern and stern-posts were set up by Abraham, Isaac, and Jacob ; her foretimbers were put in, planked up, and decked over by Enoch and Methuselah ; she was masted and rigged by the good old patriarchs, and all the holy prophets ; John the Baptist—the harbinger of Jesus Christ—knocked away her after-block, and launched her on the ocean of life ; she was manned by Jesus Christ and his apostles ; she has grace for her rudder, and faith and hope for her sails ; her masts are stayed and shrouded by the cords of love ; she has been engaged in Zion's cause ; many are the seas of blood she has sailed through up to the bends, but the adversary has not been able to get one single shot in between wind and water, they either have passed over, or fallen harmlessly by her side, or rebounded back, and the good old ship remains uninjured, riding gallantly over the foaming waves."

Final Perseverance.—Christ is a faithful and watchful shepherd ; he will not suffer so much as one of his sheep to be finally lost. If an individual-saint wander from the fold, Christ goes after that soul, and never ceases from his labour of love until that soul is found. An earthly shepherd may lose many a sheep, and lose them beyond retrieval ; but Christ never *lost* a sheep which he did not *seek*, and never *sought* a sheep which he did not *find*.—*A. M. Toplady.*

Faith may be genuine, although not joyful.—We can imagine two seamen navigating the opposite extremes of the same broad ocean. On one the sun has risen, and cheers his heart as it scatters brightness

over the waves—a favourable gale springs up—he is bid to weigh anchor, and hoist all sail—he obeys with alacrity and delight—there is no sense of fatigue or reluctance—with every strain of the cable his heart bounds homeward—he seems to descry already the cliffs of his native shore, and his loud cheers keep time with his animated efforts. On the other the dew of night is falling, or the sharp blast whistles round him—every star is hid—the vessel makes no way—nothing can be seen, and he hears only the gloomy dash of the billow—he is directed to ascend the mast, to reef a sail, to labour at the pump—he steadily obeys, but it is in sadness—his heart is heavy, and his eye dull—no lively anticipation of the desired haven visits his mind—no note of animation or pleasure is heard—still he continues earnest in toil. Will it be said that this man shows no genuine truth and fidelity? Rather, surely, that the principle of faith or confidence in the master of the vessel is much more decidedly found and exhibited in his situation than in that of the first named. It is undeniable that perseverance in a duty, when unattended with pleasure, is a stronger test of principle than the most ample indulgence in a privilege which proves its own immediate reward.—*Sheppard's Thoughts.*

A French writer says, “the modest deportment of those who are truly wise, when contrasted with the assuming air of the ignorant, may be compared to the different appearances of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation.”

Pleasing God in the Closet.—Whenever we feel a want of relish for secret prayer, or a reluctance to engage in it, we ought to ask ourselves at once, “How should we like God to become reluctant to hear our prayers, or the Intercessor to grow weary of presenting them before the throne?” And if this question do not bring us to our senses at once, and thus send us willingly to our closet, we ought to follow it up by asking, “What should we think, feel, do, were the Father to shut his ear on our prayers, the Son to exclude them from the golden censer of his incense, and the Spirit to withhold all his help in future? The bare idea is horrible! And were such a dread reality possible in our case, how we should pray to be *allowed* to resume and continue the habit and spirit of secret prayer! How we should agonize in terror and suspense, until we felt again the Holy Spirit helping our infirmities, and pouring out on us the grace of supplication!

There is greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny as Peter did, is bad; but not to weep bitterly as he did, when we have denied, is worse.—*Payson.*

Maxims of Bishop Middleton.—Persevere against discouragements. Keep your temper. Employ leisure in study, and always have some work on hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and be not talked to conviction. Rise early, and be an economist of time. Maintain dignity without the appearance of pride; manner is something with every body, and every thing with some. Be guarded in discourse, attentive, and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right

to ask. Think nothing in conduct unimportant and indifferent. Rather set than follow example. Practise strict temperance, and in all your transactions remember the final account.

A Competency better than Abundance.—I am not far from my home, therefore I need not make much provision for my way; food and raiment will be sufficient for my journey; superfluity will but prove a burden. While Jacob had only his staff, he went on freely on his way; but when he had his flocks and herds, he drives but slowly. I am well enough, if I have but enough to carry me well to heaven. I will, therefore, desire no more than what will mend my pace, and serve me in my journey.—*Divine Breathings.*

Wherever we go, we find men anxious about the *times*; but how few are to be found who are anxious about *eternity*!

Self-Examination.—The following lines, by Dr. Watts, are recommended to all young people to commit to memory:—

EVENING REFLECTIONS.

“Let not soft slumber close your eyes,
Before you’ve recollected thrice
The train of actions through the day:—
Where have my feet chose out their way?
What have I learned, where’er I’ve been,
From all I’ve heard, from all I’ve seen?
What know I more that’s worth the knowing?
What have I done that’s worth the doing?
What have I sought that I should shun?
What duties have I left undone,
Or into what new follies run?
These self-inquiries are the road
That leads to virtue, peace, and God.”

Just as it is wise to keep clear accounts of our receipts and expenses, our debts and engagements, so it is wise constantly to examine and compare our heart and conduct with the word of God; to see what duties have devolved upon us, and whether we have discharged them, or failed in them, and what means can be adopted to promote circumspection, diligence, and fidelity in future. These reviews, if faithfully entered into, will often be humbling and painful, but they will be no less profitable. The more we know of ourselves, the less we shall be inclined to rely on our own merits, or to trust our own strength, and the more earnestly we shall desire an interest in the perfect righteousness and all-sufficient atonement of the Lord Jesus Christ, and in the influences of his Holy Spirit to purify our souls, and to quicken and sustain us in the paths of holiness.

The Deceitfulness of Sin.—The wages that sin bargains with the sinner for, are life, pleasure, and profit; but the wages it pays him with, are death, torment, and destruction; he that would understand the falsehood and deceit of sin, must compare its promises and payments together.—*South.*

A.



REMORSE.

I spent an evening not long since in company with the celebrated Dr. —, who was the medical attendant of John Randolph of Roanoke, at the time of his decease in Philadelphia. Among many deeply inte-

resting anecdotes, he related the following, which has never been published. I think it well deserves to be:—

Randolph was near his end. Dr. — was sitting by the table, and his man John (Juba was left in Roanoke,) sitting by the bed in perfect silence, when he closed his eyes, and for a few moments seemed, by his hard breathing, to be asleep. But, as the sequel proved, it was the intense working of his mind. Opening his keen eyes upon the Dr., he said, sharply, "*Remorse!*"—soon afterward, more emphatically, "*Remorse!*"—presently, at the top of his strength, he cried out, "*Remorse!*" He then added, "Let me see the word." The Dr. not comprehending his desire, made no reply. Randolph then said to him with great energy, "Let me see the word—show me it in the dictionary." The Dr. looked round, and told him he believed there was none in the room. "Write it, then," said Randolph. The Dr. perceived one of R's. engraved cards lying on the table, and asked if he should write it on that. "Nothing more proper," was the answer. The Dr. then wrote the word in pencil under the printed name, and handed it to Randolph. He seized it, and holding it up to his eyes with great earnestness, seemed much agitated. After a few seconds he handed back the card, saying, "Write it on the other side." The Dr. did so, in large letters. He took it again, and after gazing earnestly upon it a few seconds, returned it, and said, "Lend John your pencil, and let him put a stroke under it." The black man took the pencil and did so, leaving it on the table. "Ah!" said the dying man, "*Remorse!*—you don't know what it means!" But added presently, "I cast myself on the Lord Jesus Christ for mercy."

Dr. — then showed me the identical card; on one side there was written, "John Randolph, of Roanoke—*Remorse,*" and on the other side, "*Remorse.*" You may imagine the varied thoughts that rushed through my mind at beholding this sad evidence of the dreadfulness of postponing to a dying hour the business of a lifetime.



A LINK BROKEN.—PREACHING IN INDIA.

I one day preached on the general corruption of mankind, and the impossibility of being saved by our own works. A person present expressed his surprise at my assertions, and thought it strange that I should enforce the necessity of our keeping the whole law, if we desired to be saved by our own merits. It was unjust, he urged, to consider a man cursed who confirmeth not all the words of the law to do them; and cried out, "How can this be true, that whosoever shall keep the whole law, and yet offend in one point, he is guilty of all? How can this be? If I keep six of the commandments, and break four, have I not kept the majority? And is not God in justice bound to give me heaven, because I have kept two more than I have broken?"

In explaining these truths, we can easily make ourselves understood to cultivated minds, but I could never make the common people understand me without a parable. Instead of entering into an argument, I have often replied by a description of a scene on the Ganges: "The day was dismal, the wind roared, the thunder pealed, the lightning was vivid, the waves of the Ganges raged, the stream was swollen and the current rapid; the infuriated elements threatened destruction to every vessel on its waters; no boat could outlive the storm for any length of time. But

see, what is that? It is a boat in distress, filled with people, rapidly hurried along by the waves. Between the peals of thunder, the shrieks of the people are heard; they fear the rocks on the shore to which the current is driving them. What can be done for them? Could they but be drawn into this creek, they would be safe. Those on the shore look anxiously around, and discover a chain lying near them. A man instantly fastens a stone to a rope, binds the other end to a chain, and flings the stone into the boat. The rope is caught; the people eagerly lay hold on the cable, whilst those on shore begin to draw them, amid the raging elements, towards the creek. They already rejoice at the prospect of deliverance;—but, when they are within a few yards of the land, one link of the chain breaks, I do not say ten links, but only one link in the middle of the chain. What shall these distressed people do now? Shall they still cling to the unbroken links?" "No! no!" exclaimed one of my hearers; "overboard with the chain, or it will sink them the sooner." "What then shall they do?" "Cast themselves upon the mercies of God," exclaimed another. "True," I replied; "if one commandment be broken, we cannot be saved by them; we must trust in the mercy of God, and lay hold on the almighty hand of Christ, which is stretched out to save us." I have frequently used this parable, and always found it to answer.—*Rev. C. B. Leupolt.*



OCCASIONAL HEARING.

"Pa," said a little boy to his father the other day, "what kind of religion does Mr. H—— have?"

"Why, my son, what do you ask such a question as that for? Mr. H——, I believe, belongs to the Methodist Church."

"Well, really, pa, I didn't know but that he had all religions, for he goes one Sabbath to the Baptist meeting, and then to the Methodist, and then to the Presbyterian meeting, and to the Universalists, and the Roman Catholic, and all around."

"Mr. H——, my son, is a man of liberal sentiments, and feels it right to sympathize with all his religious neighbours."

"Well, father, if my *Trip* should run around so, I should be afraid he would get lost, or poisoned, or some one would shoot him, and I would tie him up at home. I'm glad he is not so liberal-minded as Mr. H—— is, or, I fear, I should lose him."—*Methodist Protestant.*



FAITHFUL UNTO DEATH.

When near fifty years of age, Elliot, the great apostle of Christianity among the American Indians, learned their language in several of its dialects; and though more difficult than any in the world to acquire, on account of the length of its words, yet he became able to preach in it with facility, and translated the whole Bible into it, exclaiming, as he finished the translation, "Prayer and pains, through faith in Christ, will do any thing." In visiting the several tribes, he went through incredible pains and hardships. To use his own words, "I have not been dry, night nor day, from the third day of the week until the sixth, but so travelled, and at night pulled off my boots, wrung my stockings, and on with them again, and so continue. But God steps in and helps. I have considered the word of God, in 2 Tim. ii. 3, 'Endure hardness.'" Oh! that Christians had the half of his spirit! On the

day of his death, in his eightieth year, he was found teaching the alphabet to an Indian child, at the side of his bed. "Why not rest from your labours, now?" said a friend. "Because," said the venerable man, "I have prayed to God to render me useful in my sphere, and he has heard my prayer—for now, that I am no longer able to preach, he leaves me strength enough to teach this poor child his alphabet. There is rest in heaven."

RULES FOR GOVERNING CHILDREN.

1. Exercise your authority as seldom as possible, and, instead of it, employ kind persuasion and deliberate reasoning; but when you exercise it, make it irresistible.

2. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed to threaten, and threatens hastily, but is irresolute to punish, and when the child is not subdued by the first threat, repeats it half a dozen times, with a voice of increasing violence, and with many shakes and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters indicative of no depravity, and exhibiting only the heedlessness or forgetfulness of children, or perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases the tones should be kind and persuasive, rather than authoritative; and even the gravity of authority should be reserved exclusively for cases of disobedience or depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent who often threatened and seldom performed, that had a particle of efficient government.—*E. D. Griffin.*

How to GET FED.—Count Rumford once proposed to the elector of Bavaria a scheme for feeding his army at a much cheaper rate than formerly. His plan was simply to compel them to masticate their food thoroughly. A small quantity thus eaten would, he supposed, afford more substance than the largest meals hastily devoured. How the proposition was received we do not remember, but we are pretty sure that a hint may be taken from it in regard to the best method of feeding our souls. The prevalent method is to multiply the seasons for taking spiritual food in the shape of sermons, exhortations, &c., and to increase the quantity. We suspect it will be found more nourishing to take the hint of Rumford and digest our food better. A single sermon well digested will do us more good than a dozen devoured without rumination. We are aware that it is extremely difficult to induce frivolous and light-minded people to adopt this method, but it is nevertheless the true and only one.

POPERY.

IMMENSE EXPENDITURE FOR THE PROPAGATION OF ROMANISM.

We find, says the *Evening Post*, in a Paris paper called *l'Ami de la Religion*, a statement of the donations that were received from all parts of the world and disbursed during the year 1846, for the dissemination

of the religious views of the Roman church. The receipts were not quite so large as during the previous year, and it is accounted for by the embarrassments which have been experienced in many of the countries of Europe.

The receipts and disbursements are stated in francs, which we reduce to dollars, as follows:

RECEIPTS.—France, \$284,361; Germany, \$10,388; North America, \$15,722; South America, \$1,870; Belgium, \$32,625; Great Britain, \$37,499; States of the Church, \$19,157; Spain, \$4,028; Greece, \$300; Ionian Isles, \$192; Levant, \$635; Lombardy, \$8,418; Lucca, \$1,870; Malta, \$2,318; Modena, \$3,519; Parma, \$2,806; The Low Countries, \$17,450; Portugal, \$4,580; Prussia, \$38,089; Sardinian States, \$46,770; Two Sicilies, \$17,390; Switzerland, \$7,109; Tuscany, \$8,605; various districts of Italy, \$2,806; from countries in the North of Europe, \$69.

Total receipts for the year 1845, \$668,986. Balance on hand at the commencement of the year, \$57,849. Total means for 1846, \$726,805.

DISBURSEMENTS.—Missions in Europe, \$120,447; missions in Asia, \$205,656; missions in Africa, \$68,811; missions in America, \$150,541; missions in Oceania, \$81,040. Expenses for printing and publications, \$42,093. Incidental expenses, \$780. Total disbursements for 1846, \$726,300.

DOING GOOD IN IRELAND.

Within the last few years a deep interest has been felt among the Protestants in England and the North of Ireland, in putting forth efforts to send the knowledge of Divine truth to the degraded population of the South and West. The happiest results are already appearing. One society enumerates ninety-six Romish priests, and upwards of sixty laymen, chiefly Irishmen, who have embraced the Protestant faith. At Dingle, there are 800 converts; at Achill, 500; at Kingscourt, 2,000; and at St. Andrew's, Dublin, 118. "The entrance of Thy word giveth light."

MISCELLANEOUS COMMUNICATIONS.

[For the Banner of the Covenant.]

OPERATIONS OF THE SCRIPTURE READER OF THE REFORMED PRESBYTERIAN CHURCH, NEW YORK.

"Go out into the highways and the hedges, and compel them to come in."

God has prepared "a feast of fat things" for His people. The provisions of this feast are dispensed by His authorized servants in "the mountain of the Lord's house." It is not revealed to us that any, except those who come into the "banqueting chamber," shall be fed with "the bread that came down from heaven." Those who are to be thus fed, are found in every grade of human society, from the most intelligent and moral, down to the most ignorant and abandoned. Many unregenerate men are attracted, more or less, by the preaching of the gospel. The man of a well-trained intellect listens with satisfaction to a thoroughly prepared and well-delivered discourse, on account of the display of mind it exhibits. These attend the preaching of the word with but little entreaty. But as individuals are found to

be more degraded and illiterate, the difficulty in bringing them into the church is augmented, and they must be *compelled* by some force adapted to the circumstances in which they are found. The carrying of the "still small voice" of the gospel, by the scripture reader, to the home of the destitute, to the hovel of wretchedness, to the workshop and the fireside of the careless and the indifferent, has been employed, as the readers of the Banner are already aware, by the Session of the Reformed Presbyterian Church of New York, as one means of compelling sinners to come in. This undertaking was originally suggested by Dr. McLeod, the pastor of the congregation, and has been subsequently prosecuted under his immediate direction. The design, as it appears from the instruction we have received, is to reach, by these exertions, a class that could not be reached by the labours of the pastor in the ordinary duties of the ministry. It is not the business of the scripture-reader to assume any thing which belongs exclusively to the ministry. His labours are entirely different from the preaching of the gospel, or the *enforcing* of its doctrines. Dr. McLeod attends our meetings, and co-operates, personally, with us so far as his other duties allow him, and the whole plan, in its origin and prosecution, has been under his immediate inspection. The employing of a *congregational* scripture-reader, for this specific object, is a new thing to the Reformed Presbyterian Church, and, so far as we know, unprecedented in this country in any of the Reformed Churches. Those who feel interested in the success of the cause of our Lord and Master, are, of course, anxious to know something of the result of this experiment in the fruit of our labours. Asking, for this enterprise, an interest in the prayers of our people, hoping that any success, with which the Head of the Church may have blessed our humble labours in this capacity, may be an encouragement to others to occupy similar fields, we, by request, submit to the readers of the Banner a brief outline of the plan of our operations, and the result of our labours. We have been commissioned by the session, and received general instructions from them, as to the doctrines to be taught, and the plan of operation to be adopted, and we report our labours to the session and congregation monthly. As to doctrine, we have been instructed to exhibit "the elementary truths of the gospel, not by way of authority, for this belongs exclusively to the Christian ministry, but by way of counsel, advice, and mutual conversation, as is due from one sinful immortal man to another." As to the mode of operation, we have been directed "to endeavour to seek out children for the Sabbath-school, to discover immigrants and strangers who may know something of religion, advising them to give attention to religious duties, leading them, if possible, to the Reformed Presbyterian Church;" and further, "in reading the scriptures, and praying with and for the ignorant, careless, and immoral, urging upon them also an attendance upon the sanctuary," &c. We have also been directed to "co-operate with the Bible, Tract, Sabbath-school, and other associations, and the agents they may have in the field, on terms of Christian affection and courtesy." In endeavouring to carry out these instructions, during the last three months, we hope we have seen some evidence, not only that the Lord has carried us up to this work, but also that He himself has gone "up with us." We cannot, indeed, report any case of sudden and certain conversion, any case in which the truth has perceptibly triumphed in the utter demolition of error. We do not expect such results. As

the weapons of our warfare are not carnal, but spiritual, so we cannot estimate the value of their achievements upon principles of mere worldly policy. We must make our calculation by comparing "spiritual things with spiritual." The plan of visitation that has been adopted is, to select some particular neighbourhood, one, two, or three blocks to be visited in a month; to make a call on every family, rich and poor, in that neighbourhood; to introduce in every family, (when an admittance is gained,) as judiciously as possible, the subject of religion; to ascertain as much as possible of the state of religious feeling and intelligence of every person residing in that particular neighbourhood; to adapt instruction and advice, as far as we are able, to the circumstances of those we meet, and to keep, for future reference, a list of the names of the persons we meet, together with some account of their apparent religious state. When a particular field has been thus gone over once, by reference to the manuscript kept for the purpose, such cases are selected as are most needy and interesting. These are visited separately, and, if they consent to it, a systematic course of religious instruction is commenced and prosecuted at such times as they have leisure to attend to it. Additions are made, from time to time, to this field, and new subjects for advice and instruction procured upon the same plan. Prayer-meetings have been organized in different neighbourhoods. In these, part of the time has been appropriated to devotional exercises, and a part to the explanation of the first principles of the Christian religion. It is proposed to introduce "The Assembly's Shorter Catechism" in these meetings. The increased interest that is taken in these prayer-meetings is a very encouraging feature in our labours, and, we think, one evidence that "God is with us." There are, at the present time, three of these meetings held in three different neighbourhoods each week. Three months ago it was only after repeated entreaty that a small room was obtained, in one of these neighbourhoods, in which to hold a prayer-meeting. Then we could procure but six persons who would consent to attend. Now we have the names of upwards of sixty persons, who attend with a good degree of punctuality, and seem to be much delighted with the exercises. As our exercises are certainly calculated, by the judicious remarks of the members of session, and such other friends as kindly meet with us, to inform the judgment, and thus to influence the will, by rationally presenting the motives of the gospel, through the medium of an enlightened understanding, rather than to excite the animal feelings, the attention of the people may be taken as an evidence of our success, with less allowance than would be necessary were our exercises of a different kind. Those who now attend our meetings regularly, have been collected from a population of about 800. Twelve are Roman Catholics, seven are Universalists, thirty non-professors, and fifteen who had at some previous time been connected with some evangelical church. Part of our field is in the immediate neighbourhood of St. Patrick's Church, and is composed almost entirely of the Roman Catholic population. Here, of course, there is much opposition to be encountered; all the labour that has yet been expended, seems to have made but little impression. Still, even in this dark place of the earth, although we are "perplexed," yet we are "not in despair;" we are "cast down, but not destroyed." We know we shall ultimately triumph, for "it is God that giveth the increase," and "greater is he that

is in us, than he that is in the world." Our movements here are watched by the Romish clergy with angry jealousy. Their increased hostility is an evidence that some good is being done. But there is testimony of a more satisfactory kind that we have not laboured among these people altogether in vain. Notwithstanding that their clergy have forbidden them to take any of our tracts or books; that some individuals who had attended our prayer-meetings once or twice, and who had been prevailed upon to come to our church, have been subsequently visited by their priests, and, as they have themselves told us, been forbidden to attend any more, and have refused to have any further correspondence with us; and notwithstanding that eight Roman Catholic children brought into the Sabbath-school have been subsequently removed by their parents, through the influence of their priests, to their own school, still we have retained *some*. A few persons yet attend our prayer-meetings, many receive us kindly in our personal visitations, listen respectfully to our remarks, and converse coolly and candidly on the subject of religion. Nearly a thousand pages of the Tract Society's publications have been distributed among them, and twenty-six individuals, at their own request, have been supplied with copies of the Bible. We have, according to the instructions we received, co-operated with other religious associations, especially with the Tract Society, from which we have been kindly supplied with such publications as we need in the prosecution of our labours. The lively interest taken in this work by our own congregation, the willing, hearty, and uniform co-operation of the members of the church in their individual capacity, is, we think, a gratifying evidence, not only that God has some work to be done here by such instrumentality, but, also, that the time has come when "He will send forth labourers into his harvest." The members of session and of the congregation attend with us, as they have opportunity, in our mission prayer-meetings. Many of the ladies of the congregation are now engaged in tract visitation; and whilst the general interest of the tract cause is thus advanced, that general interest, so far as we are concerned, is made to contribute to the promotion of our own specific object. By this arrangement, provision is made for taking hold of the sinner wherever he may be found, and leading him, step by step, from one degree of elevation to another, until he shall, at last, clothed and in his right mind, be seated in the house of God, under the sound of the gospel. Does any suppose that this system has no efficiency, or that the humble labours of the tract distributor are spent in vain? It has not so appeared in the results even of the incipient labour that has already been performed, and we think it will not so appear in that glorious state, when "those that turn many to righteousness, shall shine as the stars for ever and ever."

P. S.—We shall, as the work proceeds, give some further and more particular account of our success.



THE INQUIRY.

Desiring to cherish the most friendly intercourse with our brethren of other churches, we have great pleasure in publishing the following article in the Christian Instructor for the present month. It has reference to an article which was republished in the January number of the Banner, with some remarks in reply. We hope nothing will ever oc-

cur to impair the harmony which ought to exist among those who have the same great object in view, and are so near each other in their religious doctrines and principles. We hope we may all "strive with one accord for the hope of the gospel."—ED.

In the January number of the Instructor, we permitted a correspondent to make some inquiries concerning rumours that were in circulation, as to the course pursued by a portion of the Reformed Presbyterian Church, on certain matters which had been under discussion in the convention of Reformed churches. In a brief editorial, and from a desire to obtain information, which we supposed would be of general interest to the churches, we referred the queries to the editors of the Banner of the Covenant. In this course we desired and anticipated nothing but good, and wishing to avoid every occasion of distance or division among brethren, we have since refrained from every reference to the subject. Having recently, however, been assured, by one of the editors of the Banner, that there *was not sufficient foundation* for the rumours referred to—we with pleasure give publicity to this assurance, if it may give any satisfaction to our correspondent's desire for light, or in any way do justice to the brethren concerned.



ECCLESIASTICAL INTELLIGENCE.

ASSOCIATE REFORMED SYNOD OF NEW YORK.

This Synod held its late meeting at Stamford, New York, commencing its sessions on the 17th June, and ending them on the 22d of the same month. Much activity and zeal appear to exist in this section of the church, and judicious measures were agreed upon to extend its boundaries, and increase its efficiency. The following is its action in regard to

The Union of Reformed Churches.—Took up the subject of the Convention of Reformed Churches. On motion, the committee of the whole was discharged from the farther consideration of the subject.

Drs. McJimsey and McCarrell moved the following preamble and resolutions:—

"Whereas it appears from the proceedings of the last meeting of the convention of Reformed churches, held at Pittsburgh in May last, that notwithstanding the very general agreement in their views of doctrine, worship, and government among the several churches represented in the convention, there does not exist that harmony of views among them that would justify an organic union at present, or warrant us to expect from such a union that harmony of action which would be necessary to promote the peace and edification of the churches represented; and whereas the attainment of such an object, in itself so desirable, is manifestly hopeless in the present state of the several churches represented in the convention—Therefore, Resolved, 1. That any farther efforts, on the part of this Synod, to effect an organic union at present, are deemed inexpedient.

"Resolved, 2. That while the Synod judges it to be inexpedient to make any farther efforts at present to effect such an organic union, yet it cherishes the highest respect and Christian affection for the several branches of the churches represented in the convention, and feels bound to cultivate, and is ready to exercise, a spirit of kind, and Christian, and ministerial intercourse with them respectively, as sister churches, in maintaining the purity of Gospel truth and worship, and in advancing the interest of the Redeemer's kingdom on earth."

The yeas and nays were ordered and were as follows, viz., yeas 15; nays 22.

Rev. Messrs. H. Connelly and A. Bower moved the following preamble and resolution:—

"Whereas this Synod has co-operated with the Convention of Reformed Churches since its commencement, and does not yet feel prepared entirely to abandon the important object contemplated, and is willing to promote the object at least for one year more,—therefore,

"Resolved, that delegates be appointed to meet in convention with those delegates already appointed by the Associate and Associate Reformed Churches."

The years and nays were ordered and were as follows, viz.: *yeas* 23; *nays* 15.

Synod appointed as delegates Rev. Messrs. D. C. McLaren, J. B. Dales, G. Mairs; as alternates, Rev. Messrs. A. H. Wright, A. Bower, and H. Connelly, in the order in which they stand.

Statistics.—By the table connected with the minutes we perceive that the number of *Ministers* in this Synod is 34; of *Licentiates*, 3; of congregations, 39; of communicants, 4,224. The *contributions* for benevolent purposes were—for *Domestic Missions*, \$419 18; for *Education*, \$182 10; Professor's salary, \$226 66; Contingent Fund, \$77.



LATE MEETING OF THE REFORMED PRESBYTERY OF PHILADELPHIA.

A meeting of the Philadelphia Presbytery was held on Tuesday, August 17, at which some business of general interest was transacted. The Rev. Dr. Crawford reported that he had, in fulfilment of an appointment made at a previous meeting, organized a new congregation at Washingtonville, Columbia county, Pa.

This place is one of the oldest settlements in that section of country, and the members of the new church are highly respectable for religious character. They have been in connexion with the Presbyterian church, but having an intelligent preference for the principles and order of the Reformed Presbyterian Church, they had made application for a connexion with us. We welcome them among us, and hope that their spiritual interests may be promoted by the course which they have taken.

A unanimous call from the united congregation of Milton, M'Ewensville, and Washingtonville, for Mr. John Agnew Crawford, was laid before this meeting of Presbytery, and, on being presented to Mr. Crawford, was accepted. Wednesday, the 25th of August, was appointed for his ordination and installation; and ere this number of the Banner reaches our distant subscribers, we expect he will have been invested with the office of the holy ministry. The field to which our esteemed brother is thus called, is one of the most interesting in our whole church, and we hope the labour of one whose piety, intelligence and zeal have been so well proved, will be blessed by the Great King and Head of Zion.

At this meeting, also, Mr. David M'Aleese, a licentiate in connexion with the Irish Presbyterian Church, presented his certificate of standing, with other very excellent testimonials, and requested to be received into the Reformed Presbyterian Church, and to be recognised by Presbytery as a licentiate under its care. His request was granted, and our various vacancies may expect to have an opportunity of enjoying his valuable services.



GERMAN REFORMED CHURCH.

There are 235 ministers belonging to the three Synods of the German Reformed Church. Of this number, 74 officiate exclusively in the German language, 66 exclusively in the English language, and 95 in both

the German and English languages. The exclusively English portion of the Church is tolerably well supplied with the ministrations of the gospel; the supply from the Seminaries being nearly equal to the demand of this department. The main deficiency exists in the portion of the church requiring services both in the German and English languages. Ministers, therefore, who can officiate in both these languages, are greatly needed.

In addition to the demands for missionary labour by the immigrant German population, there are about 800 organized congregations in connexion with the church, for the supply of which there are only about 200 ministers. There are about 80,000 persons now in communion with the Church. According to the published statistics, which, however, are very imperfect, 3,416 have been added to the church during the last Synodical year.

The Theological Seminary has an original permanent fund of \$14,000. The Professors have been supported for some time, mainly by collections taken up in the churches for that purpose.

A foreign missionary station at Broosa is sustained by the church, under the direction of the American Board.

There is also a nominal Board of Domestic Missions, but nearly all the classes have their separate classical missionary boards, each having one or more missionaries under their care.

MISSIONARY INTELLIGENCE.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED,

Crievelough, near Caledon, Ireland, June 17, 1847.

MY VERY DEAR CHRISTIAN BRETHREN—It is not necessary, however, to say to you, what little leisure a traveller finds for writing when surrounded by kind friends who think they cannot have enough of his company. The fact is, that so many things claim attention just now, that I cannot devote more than an hour to this communication, and it is the last day of the mail to meet the Boston steamer. I have just finished several letters to India, and now find it will be impossible to send more than this one to the United States. I must, therefore, briefly tell you how we are, and what we have been doing since I last wrote. Mrs. Campbell was so poorly for some time after our arrival that I could not leave her to attend all the meetings in London that I wished to attend, nor to see all the ministers with whom I should have been glad to form an acquaintance. I did, however, attend at Exeter Hall the meeting of the City Mission, the Protestant Association, the London Religious Society, and the London Missionary Society; and at these most interesting meetings I had the pleasure of hearing some of the most eloquent speakers of the day. I found time, also, to see a *little* of London, such as St. Paul's, Westminster Abbey, &c. London is certainly a wonderful place—a *world* within itself—a city where there is much that is great and good, and much, also, that is mean and miserable. On the whole, we thought long until health permitted us to resume our journey, and to get away from smoke and noise, to breathe the fresh air of the country, all bloom and beauty. We longed to gaze once more on the primrose and the daisy—the violet and hawthorn bloom—to hear the singing of the birds, and to inhale the pure breezes of our native isle. Eight hours on the railroad brought us from London to Manchester, through a country which,

for richness and beauty of landscape, stands unrivalled. England is all like a garden. We spent two days with our good friends, the Stuarts, in Manchester, and then came on here by steam-boat and railway till within fourteen miles of the old home-stead, and there we found cars waiting to bring us home to a large circle of friends waiting to receive us. It was a joyful meeting, indeed. Only one (my dear father,) of all I left behind, twelve years ago, was wanting; while the circle has increased by the addition of several members. We arrived on the 5th, and have since been much engaged in many ways, in seeing friends, and arranging for the help of the poor, with funds placed in my hands by some kind and liberal friends in India. General Tapp, of the army in India, has remitted me an additional sum since I came here, for the poor, wherever I may meet them, amounting in all to £123. I have relieved many of the starving poor already, and expect to make a general distribution next week to a great number of people in all this district of country, whose situation and distress we are trying to find out, so as to proportion the assistance to their actual wants. How delighted I am to be thus enabled to do good, and, I trust, to turn the whole to good account, by tendering counsel and exhortations, in connexion with relief to the bodies of the people. I hope, also, that the cause of missions will be promoted in some way. On last Sabbath I preached in the congregation where I was brought up, to a large Assembly, many of whom were my early and intimate acquaintances and schoolfellows. Several Roman Catholics also were present. It was an interesting time. Next week I am to deliver a course of lectures in the same place on Indian missions; but farther than communicating intelligence, but little else can be done, as the people, generally, are too poor to contribute to the cause. I am to go to Manchester next month to lecture on the same subject. From there I expect to go to Scotland, &c. I am thankful for the general letter from our Board of Missions, and shall use it as far as may be practicable or expedient. We still hope to sail for the United States in September, and long for the time when we shall have the pleasure of seeing you all once more in the face, and of taking sweet counsel together. My wife's health has improved very much during the last three weeks, and I still hope that it will be quite restored, and that we may be able to return to India in a year from this time. But all the future we wish to leave to the guidance of an unerring Providence. I hope soon to hear what has been done at the late meeting of Synod.

How greatly I rejoice to hear that some young men in the church contemplate going to India as missionaries. There is a field there wide enough for hundreds and thousands of devoted labourers; and I have no fears but the Lord will raise up the means of supporting as many as may offer themselves to the great and good work. All the earth, and the fulness thereof, is mine, saith the Lord. He can easily open the hearts and hands of his own people, to support his own cause, and their cause too; and now, that the door is so widely opened in India, I have no doubt but he will thrust forth many more labourers.

On account of the supply of grain from the United States, many in this country begin to see how important it is to keep on good terms with brother Jonathan. The citizens of your happy country have earned a good name among many of the poor here, on account of the assistance their benevolence has furnished; and the blessings of many

ready to perish will come upon them. All like the Indian meal when made into porridge. I hope the whole will have a tendency to draw the bonds of friendship closer, so as to promote the peace of the two greatest countries in the world.

I have not leisure now to write a few lines to the Board in New York, or to any of our friends in Philadelphia, but it is not necessary to assure them all of our continued love, and of the increasing desire we have to see them as we draw nearer to your shores. Give them all our affectionate regards.

With our united and sincere love to yourself, I remain, Rev. and dear Brother, yours ever, in Christian bonds, J. R. CAMPBELL.

P. S.—The great and good Dr. Chalmers has finished his course. The event has produced a great sensation in these kingdoms. J. R. C.

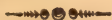
We have received no communication from Mr. Campbell by the last steamer, but the following letter which came to hand some time ago, will be found very interesting.

Londonderry, July 14th, 1847.

MY *very* DEAR BROTHER,—Your kind and interesting letters of May 29th, and June 14th, were both received together, on the 6th inst. At the same time, I had the pleasure of receiving letters from Dr. M'Leod, and the Rev. T. W. J. Wylie. I also had the gratification, some time before, of receiving a very pleasing communication from the Sabbath School Association of the Church in Philada., written by Mr. D. W. Denison. To none of these, will it be in my power to reply by the present opportunity, and if you see any of the parties, I beg you will offer an apology on my behalf. As you have justly remarked, it is almost impossible to steal a moment for writing to any one, when surrounded by friends. They seem to think, that they bear the entire command of all one's time and attention. Since I came to Ireland, what, with the time I have given to the poor, in hearing the recitals of their distress, and applying the means in my hands to their necessities, and what, with the conversations and public speaking I have had about missionary operations in India, &c., &c., I have had no leisure whatever, and often, not half enough sleep. Out of the £130 placed in my hands by dear Christian friends in India for the starving poor of Ireland, I have given away, at various places, £95 16s. 6d., to 425 poor families. Many have been relieved, who were overlooked by the Public Committees, and who were the greatest objects of distress. In many, I trust, a feeling of sincere gratitude to God, and thankfulness to his honoured servants who have been privileged to aid suffering humanity, has been excited, and, I doubt not, but coming, as it has done, through the agency of a missionary to the heathen, the cause will be advanced by it. I shall still be able to contribute to the necessities of the poor, as I travel on, and as long as the funds last. I am happy to tell you, that I have already dined on excellent new potatoes, and that there is every prospect of excellent crops in this land, and abundance of food for man and beast during the next year. When in the neighbourhood of Caledon, I delivered a course of lectures on missions in India, &c., in the Presbyterian meeting-house. They were well attended, and all seemed to be interested. I was unable to attend the meeting of the General Assembly, in Belfast, last week. I preached last Sabbath, twice at the Waterside here, for Rev. Mr. Alexander. Next Sabbath, I am to be

with Dr. Henry, of Letterkenny. Next week, to attend the meeting of Synod here, and at the same time, to deliver lectures on missions, in the Town Hall. Afterwards, I shall take Mrs. Campbell to the salt water, at Portrush, and leave her there, while I go round by Scotland and Manchester. We still hope to sail sometime in September, and to have the *great* pleasure of meeting you in October. How glad I am to hear that so many have offered themselves to the work of Foreign Missions. If I can obtain *these* to accompany me to India, the long journey will not be vain. I am happy to say, that Mrs. Campbell's health improves daily. If the Lord will, how cheerfully we will go back to Saharanpur, and spend our days at that interesting spot. I have had letters from Brother Caldwell, and others in India, which mention, that all goes on as usual. The boys' Orphan School has been re-commenced at Saharanpur, but the church building has not been commenced, and could not until after the rains. It is impossible for any one man to carry on every thing, especially at that station, and I long to be back again, to render all the assistance in my power. Our united Christian regards to Mr. Stuart, and self, and *all* friends in Philadelphia, &c., &c. I hope to write more fully to them all, soon. Affectionately, your brother,

JAMES R. CAMPBELL.



LETTER FROM ONE OF THE NATIVE ASSISTANTS AT THE SAHARANPUR STATION.

The following letter from one of our young brethren at Saharanpur, will be read, we feel sure, with the deepest interest. Its writer is one of those who were rescued, about nine years ago, from the ignorance and vice of heathenism, and introduced into the mission school. His improvement in knowledge, and the evidence he has given of true religion, have been highly satisfactory to the missionaries, and, we trust, are an earnest of his future usefulness. We beg for him, and for the other youths connected with the mission, the constant and fervent prayers of all our readers.

We have made no corrections in the language of the letter, preferring to present it as a specimen of the progress which its author has made. The penmanship, we might mention, is exceedingly good.

Saharanpur, February 22, 1847, A. D.

MY DEAR FRIEND,—You know how the mission of this place was visited with heavy chastisements. Mr. Craig, our tutor, has been removed, by death, unto that place where death shall be no more, and two of Mr. Campbell's children were cheerfully resigned unto Him who said, "Suffer little children to come unto me, for of such is the kingdom of God."

A few months ago Mr. Campbell left us, with many tears, with his family for his native land, on account of Mrs. Campbell's indisposition, to which several doctors' skill proved ineffectual. He was very dear to us, and loved us as his own children to the last moment of his departure. How delightful would it be to meet here again, and to enjoy the friendship of him once more; and our prayer to God is, under whose control are all diseases, to restore her health again, that they may be enabled to return unto this benighted land, to see the seed sown springing up.

I am very happy to inform you the mercies of the Lord bestowed upon me during these last two years have been many. While many

thousands are swept away by epidemic sickness, probably without hearing a word concerning the blessed Saviour of the world, a gracious God has preserved me hitherto, and has permitted me, in his kind providence, to enjoy excellent health. What can I render unto the Lord for all these mercies? nothing, for our very best works are full of imperfections before his pure eyes, who penetrates our very hearts.

From all the boys who were fed and instructed in this institution, there now remain but nine, all the rest having left us to join themselves again with their relations and brethren in their iniquities, and are gone astray from the only Saviour of the world. They knew the many absurdities connected with the religion of our fathers, and were told their duty to God and man, but, to all this giving no heed, they have gone back. By this their guilt and condemnation is aggravated, they, having known their Master's will, and did it not, shall be beaten with many stripes. Pray for them that they may soon see their real state, and fly to find mercy and pardon of their sins before it is too late.

We three boys, namely, Samuel B. Wylie, John M'Leod, and myself, are appointed to live here; four boys have left us for Lodiana; and two are going to Sabathu. Doubtless you wish to know how I am spending my time. In the morning I am going to assist in the school, which at present consists of thirty-four boys. After my breakfast my whole time is spent in perusing the books I have, and am glad to let you know that, lately, Mr. Caldwell has commenced to teach us Dick's Theology, in which I feel much delighted, and hope, by divine favour, to obtain some knowledge of it; and, in the evening, I used to go, with other catechists, to the town, in order to make known the unsearchable riches of Christ to those who are sitting in the shadow of death. The people of this country readily own the superior excellence of Christian doctrines, but yet remain in their deplorable error for various frivolous reasons. May the day soon come when all the nations of the earth shall embrace the only Saviour, Jesus Christ.

We are now under Mr. Caldwell's care, the only missionary at the station, who provides for us according to our deserts. Before this time I often thought of writing to you, but hitherto have been hindered; and now, my dear friend, I pray you to be assured that, during all this time, I did not forget you, neither was my affection slackened from you. Now if it might please the Lord to preserve my life to any length of time, I do promise you to write, at least every year, and, no doubt, you will do the same. Whether I shall be permitted to write you again is uncertain. One thing is certain, that we must die; but if we die in the Lord, united by Jesus Christ, being interested in his atonement, and renewed, at least in some degree, by his Spirit, and having a well founded hope of everlasting life, all is well. Death has lost his sting to hurt us. In heaven I hope to sing the praises of God and our Redeemer with you, from whence nobody shall be able to separate us from his love, and then we shall see each other face to face. O how delightful would be the day in which these hopes shall be fulfilled. O may never the Lord disappoint us of these views. Give my regards to all my Christian friends, and tell them that I wish to be with them in the house of my heavenly Father. I need not, at present, add any more, except to ask an interest in your prayers, and may the Lord bless and be with you.

I am, sincerely, to the last breath of my life, your most humble friend.

T. W. J. WYLIE.

(For the Banner of the Covenant.)

BRIEF PAPERS ON INDIA.—NO. 1.

The following article is the first of a series of papers by Rev. Joseph Caldwell, our beloved missionary in India. It will be found to contain much valuable information, and, we hope, will be succeeded by others equally interesting. It is designed to excite increased attention to the important field of labour in which our brother is placed, and, we hope, will accomplish this result.—ED.

It is somewhat singular that many countries are designated amongst geographers by names quite unknown to their inhabitants. This remark applies, in an especial manner, to the large portion of Asia, known to the people of Europe and America by the name *India*. Excepting those that have learned English, scarcely an individual of the natives could be found, in the whole country, who would recognise, in this appellation, the land of his birth.

The probability is, that the name *India* was first applied to this country by the Greeks. The Arabs and Persians call it *Hind*, which the Greeks, it appears, converted into India, to suit the orthography of their own language. By the first mentioned people an inhabitant of the country is called *Hindu*, which, our dictionaries inform us, means a *black man*. But neither *Hind* nor *Hindu* is ever found in any of the writings, ancient or modern, of the real natives of this country, and almost every one knows that both terms, though the latter is now so common, are entirely foreign. They were introduced, of course, by the Mahommedan conquerors of India, several centuries ago.

The appellation, *Hindustan*, is generally employed, both by Hindus and Mussulmans, to designate what we call "North India," namely, all the country north of Bengal, and sometimes by the latter to signify the whole country. But the Hindus have no common name for the portion of the earth which themselves occupy. In some of their shastras, as I mentioned in a letter several years ago, it is called *Iambudip*, or more properly, *Iambudwifra*—(*Iamboodweefra*)—but this appellation is known only to the more learned amongst them, and is scarcely ever employed, even by them. On this subject I take the liberty of copying an extract from Hamilton, who is considered, I believe, our best Indian geographer—"It is difficult," he says, "to discover any name applied by the Brahmins to the country over which their doctrines have prevailed, and which they generally describe by a circumlocution. Sometimes they give it the epithet of Medhyama, or central, (from its occupying the centre of the back of the tortoise that supports the world,) and Punjabhunie, or land of virtue, and assert it to have been the portion of Bharat, one of the nine brothers, whose father ruled the whole earth, and named after him Bharatkhand. This domain of Bharat they consider as the centre of Iambudwifra, which the Thibetans call the land of Zambu. At other times the Brahmins describe this country as the space between the Himalaya mountains and Ramisseram, in the straits of Ceylon; for Cape Comorin, as a geographical point, never appears to have attracted any attention. The modern name of Hindoostan is a Persian appellation derived from the two words, *Hindoo*, black, and *sthan*, place, but it has been adopted, for ages back, both by natives and foreigners."

I believe Mr. Hamilton to be correct in all of the above, except that he ought to have said that *stan* (not *sthan*) is the Persian for place, country, &c.

India is mentioned in Esther i. 1. The original word rendered *India*, according to the masoretic pointing, is pronounced Hoddu, which is possibly the Hebrew mode of representing the Persian and Arabic *Hind* or *Hend*.

According to a Persian writer of considerable celebrity, *Hind*, from whom the Hindus are descended, was the name of one of the sons of Ham. Perhaps so. But this origin the Hindus themselves would by no means acknowledge, as they contend, that when Noah's flood took place, they were a very ancient nation, and that the flood did not reach their country at all!

The Hindus have no common appellation for themselves as a nation, so that when they have occasion to speak of themselves collectively, they enumerate the several casts, beginning with the Brahmins, the highest, and ending with the *chumars*, the lowest class. Although the term Hindu is in constant use among them, yet they never employ it to designate their nation. The old term, "Gentoo," is most probably the European pronunciation of *jantu*—(*juntoo*)—which, in the language of the Hindus, means any thing animated, a man or a mouse, but in the south of India is frequently restricted to human beings. Halhed, a writer on subjects connected with India, supposes that "Gentoo" was applied to the inhabitants of this country by the Portuguese. Probably, from hearing the word so frequently in the mouths of the natives, they thought this was the name by which they called themselves.

May the time soon come when the Lord shall call them Ammi, and their land shall be styled Beulah.



THE THIRD ANNUAL REPORT OF THE STATION AT MERATH.

[The Rev. J. Caldwell and Mrs. Caldwell, with John Gabriel, native assistant, were at Merath during the period embraced in this report, but have since been transferred to the station at Saharanpur, and Merath relinquished as a station; it being understood that another missionary institution will supply it with labourers. When the committee consented to occupy this place as a station, they were under the belief that it had been relinquished by the society referred to.]

The approach of the period for our annual meeting reminds me that I am required to present a report of missionary operations at my late station* during the past year. And this would be an agreeable task, had it pleased the Lord to bless those labours to the conversion of some of the poor heathen among whom my lot has been cast. This has not been the case, and were I now to consult my own feelings, I should, instead of penning a formal report, make the simple statement, that I had, since our last annual meeting, daily—except when indisposition prevented—made some efforts, feeble, indeed, to extend a knowledge of the gospel amongst both heathen and Mussulmans in this portion of the Lord's vineyard. But duty requires me to present a detailed account of my labours since the period of our meeting last year, and they are, as usual, classed as follows:

Hindustani Services.

I have kept up during the past year, as formerly, two regular services in Hindustani in my own dwelling, which were attended only, as in the

* In compliance with a vote of the mission, I removed in the early part of October from Merath to Saharanpur, to take Mr. Campbell's place at that station.

past year, by my catechist and his family, and others on the mission premises. For the conducting of this service, so as to give the natives of the place a better opportunity of attending, I made some efforts, as I mentioned in last year's report I hoped to do, to obtain funds for the erection of a small Hindustani church in the city. At the last annual meeting, permission was granted me to draw for this purpose on the funds of the Board to a certain amount, with the understanding that I should endeavour to obtain further aid from friends in this country. I accordingly, soon after the meeting, drew up a subscription paper for the purpose of soliciting funds for this object. From a few of the residents of Merath, with whom I had some acquaintance, I am grateful to state, the sums I obtained far exceeded my expectations. I also wrote to some of my friends at other stations, soliciting contributions, and was in each case generously responded to. . . .

English Preaching.

I have not, during the past year, been able to maintain a regular service in English. Each Sabbath, however, a few others united with me in English worship, when I generally read a sermon in that language.

Labours in the Bazaar.

These have been the same as last year, except that in consequence of my becoming each year more and more conversant with the native languages, I have been enabled to perform this part of my duty more effectively, as I trust, than formerly. My assistant, too, who generally accompanies me in my daily visits to the bazaar, has made considerable improvement both in the knowledge of the doctrines of grace, and in his mode of address in speaking to the crowds on the subject of salvation. As formerly, too, I have had frequent discussions with the deluded followers of Mohammed, but at the same time I have found more frequent opportunities than formerly of preaching to the Hindus. As this is, by far, the most important part of a missionary's duty, I have during the past, as heretofore, made some efforts for the further qualifying myself for its proper discharge.

Visiting Melas.

As in former years, I visited the Hardwar Mela this year, and laboured in company with the brethren Newton, Campbell, and Rudolph, and some of our native assistants. We observed the same plan of conducting divine service as has been pursued for the last three years, namely, that of preaching two sermons daily in our large open tent during our stay at that place. In my present report, I am grateful to state that I was permitted, shortly after the annual meeting last year, to attend the Mela held at Ghurmukteswar, and also one held at the same place a few weeks ago. About as many pilgrims attended this fair, I think, as that of Hardwar, and, while more readers are found at the latter place, quite as much may be accomplished in the way of preaching the gospel at Ghurmukteswar as at Hardwar. It is called by the Hindus the Kartik bathing, because observed on the last day of the month of that name, that is, at the time of full moon in October or November. At the sacred bathing-places throughout the whole length of the Ganges, fairs of the same kind are held on this day; but the origin of the observance I could not satisfactorily ascertain. At the fair of last year, on account of indisposition, I was able to accomplish but little. At the late fair, however, which was attended by Mr. Rudolph also, and some of our native assistants, I am thankful to say that I was enabled to labour each day to much better purpose. We pitched a small tent in the midst of

the line of huts where native merchandise was disposed of, and where large crowds were every moment passing and re-passing. Of course, our opportunities of preaching to the pilgrims, and of distributing books, but especially the former, were as frequent and favourable as we could possibly desire. One serious drawback, however, we experienced in the fact of having but one tent for distributing books and preaching in, and which was quite too small for holding divine service in a regular manner. We endeavoured, as well as practicable, to obviate the difficulty by giving our discourses something of the form of regular preaching, and by distributing the books when the crowds around us were the least dense. The last few days of the fair we endeavoured, with the assistance of our native brethren, to maintain constant preaching almost from morning till night. It is quite cheering to have to state that, for the most part, very good attention on the part of the pilgrims was paid to our preaching, and very seldom was the least opposition offered to the doctrines taught. It ought to be mentioned to the members of the mission, that the Mela at Ghurmukteswar is quite as important in most respects as that of Hardwar, and affords about equal opportunities for making known the truths of Christianity. I beg to suggest, therefore, that the time of our annual meeting in future be so regulated as to admit of the attendance of some of the brethren at the fair there.

Distribution of Tracts and Books.

My distribution of tracts and books at my station during the past year, has been much more limited than in former years. This has been chiefly owing to the fact of my determination to give books more sparingly than hitherto. Still a few in Persian, Urdu, and Hindi, have been given to such applicants as I deemed worthy to receive them, and who would most probably be benefited by their perusal. At the Hardwar and Ghurmukteswar fairs, however, I have of course taken a part in the more extensive distribution of those places.

Other daily occupations.

In addition to the above, I may mention that, for about two months after the annual meeting last year, I employed all my spare hours daily in the study of Persian. I then commenced the study of Hindi, which I continued till the time of the Hardwar fair, particularly with a view of qualifying myself for more effective labour amongst the pilgrims at that place. After my return from the fair I recommenced the daily study of Hindi, and also of Urdu, which I kept up during the remainder of the year, except that during the rains I was, as usual, prevented by bad health from attending with advantage to any sedentary labours. I am thankful to state, however, that I was not hindered from going as formerly almost daily to the bazaar to preach.

Inquirers.

Nearly a year ago an aged Brahmin came to me, intimating that he had a desire to inquire into the truth of Christianity. He was accordingly supplied with a New Testament, and other books in the Sanscrit language, which he carried to his village. A few months ago he again made his appearance, and expressed his desire of being taught by me still further respecting the religion of the New Testament. I then took him under my care as an *inquirer*, allowing him a small pittance monthly for his support, and requiring him to attend in my room daily for the purpose of reading a portion of one of the gospels, and of having explained to him its purport. He seemed much pleased with the arrange-

ment, and began, as desired, to attend daily for instruction. Up to the time of my removal from Merath, his attendance was very regular, and I had every reason to be satisfied with his progress in Christian knowledge. Having been in an unsettled state for the last six or seven weeks, I have been unable to attend to his studies personally. I have strong hopes that he will become a true believer in Christ, and should he do so, I trust that, although he is advanced in age, he will, on account of his attainments in Sanscrit and other learning, be useful as a native helper in the missionary work. But the Lord only knows his heart, and he may turn out a deceiver, as too many, alas! of our inquirers do. May the Lord have mercy on him, and pluck him as a brand from the burning! Lord add to thy church daily such as shall be saved!



MR. BANKS' REPORT.

The following report of Rev. Joseph Banks, to the Board of Foreign Missions of the Associate Presbyterian Church, will be read with interest, as it contains gratifying intelligence respecting the mission established by the Associate Church, in the Island of Trinidad.

To the Rev. J. G. Smart, President of the Board of Foreign Missions of the Associate Presbyterian Church.

REV. AND DEAR BROTHER:—In contemplating the present state of this mission, the writer is induced to hope that the representation he will be permitted to make will not greatly disappoint the just expectations of those who attentively consider his circumstances. In this hope he would joyfully introduce his present Report with the voice of thanksgiving. His acknowledgments to the Lord are due equally for his loving-kindness to himself and his tender mercies to the mission. Within the past year it has pleased the Lord to permit me the privilege of a visit to my native land, and to return me again in safety and peace to prosecute my labours in this, one of the dark places of the earth. My missionary duties, it must be confessed, were resumed under an accumulation of discouragements. But He who comforteth us in all our tribulations prevented their full effect, as it is humbly conceived, by the light of his countenance shed as well upon the servant as his enfeebled efforts.

On the 15th March, 1846, my former engagement expired; on which occasion, having no solicitation to remain, with the knowledge and tacit consent of the Board, I returned home, leaving the mission in a state of vacancy. When I had been two months at home, an appointment for another term of service was accepted. This acceptance was given under the impression that another missionary would be sent to labour in company. But as that failed to be done, it became the difficult duty of your missionary to decide whether to resign his appointment and suffer the mission to expire, or to undertake its preservation by the inadequate efforts of one individual. With some hesitation arising from an indistinct sense of duty, it appeared proper to take the latter course as a temporary measure, in order to afford the Board reasonable time to procure the services of others. With this understanding, and not considering myself to be acting under the original agreement to serve a definite time, I returned to the Island Oct. 2, 1846, and in a few days after proceeded to resume the duties of the mission.

The interruption to the series of our labours by our absence, it was feared, would prove a serious injury, if not a fatal check, to the interests of the mission. I have, therefore, great pleasure in assuring the Board that the unfavourable consequences anticipated have not been realized. Those who had been in the habit of attending returned promptly, and there has been besides a considerable number of new attendants. At all our meetings we have had a larger company than formerly, until the press of work came on, which always occurs in the sugar-making season, the number in attendance, and the interest of the people in the meetings on the Sabbath and other days increased constantly. Subsequently there has been some abatement, though not equal to that formerly occurring at the same season. Their failing to attend with regularity in the cropping season, does in fact admit of some extenuation. When the people have toiled in the cane field or at the mill, from daylight to dark, in an atmosphere at an average temperature of 120°, they cannot be accounted indifferent to religious instruction if sometimes they prefer a rest at home to a walk of a mile or more to attend the evening school. Yet not a few of those who are occupied the whole day at labour spend their evenings regularly at the mission, chiefly in reading the Scriptures and devotional exercises. The names of twenty-three persons are enrolled as applicants for regular church membership.—These have been in the habit of meeting on Monday evenings for the purpose of prayer and special instruction, with a view to an open profession of their faith in the Lord Jesus.

These inquirers, for the most part, have been under the teaching of the mission from an early period, thus affording an opportunity of forming a satisfactory opinion of their uprightness, as well as their attainments in knowledge. The writer is of opinion that several of these inquirers might be freely admitted to partake of the outward privileges of Christ's disciples, in the hope that Christ himself has already received them. Having this encouragement, your missionary has, for some time, regarded it as his duty to proceed, without unnecessary delay, to organize a church, and administer the seals of God's gracious covenant. The execution of this purpose has been delayed, hitherto, in hope of obtaining the counsel and fellowship of the brother who was expected. By the latest intelligence from the Board, that hope is now nearly, if not quite destroyed; and it now becomes necessary to decide whether to postpone the organization indefinitely, or to proceed to that step under individual responsibility. It would have been truly gratifying, had some instructions been received from the Board in relation to duty in such a case. But none having reached me, and the cause of the Redeemer urgently demanding the formation of a Christian society, your missionary having diligently inquired of the Lord, the King over Zion, the path of his duty, has concluded to admit to Christian fellowship the few who may be judged to possess "knowledge to discern the Lord's body, and faith to feed upon him." The time for the first celebration of the Lord's supper, with Divine permission, will be the first Sabbath in next June. The prayers of all who feel interested in the mission, are earnestly requested in behalf of its first-fruits unto the Lord.

As it affords an indication of some interest being felt in the subject of religion, on the part of those among whom we have laboured, it may be well to mention that the proceeds from sales of the Scriptures, and other religious books, within the last five months, have exceeded the sum of \$100.

The Board will permit me to remind them, that the church building has not yet been completed. There is no desk for a speaker, nor a sufficiency of seats. To supply these, and also to protect it and the dwelling against the effects of the weather, an appropriation of a small sum is very much needed.

I should not omit to mention, that among the East Indians who now abound in the vicinity of the mission, there is a strong desire to learn the English language. Several have attended our school, and are making very fair progress. There are frequently found among them, persons who read and write their own language. I have furnished several of these with the Scriptures. On two estates there are classes formed, in which one of their number is engaged to read the Scriptures steadily. The engagement, though not performed punctually, is not altogether neglected. When the hurry of the season is past, I have many promises from these blinded heathen of a regular attendance, and there is ground of hope, that in a good many cases, their promises will be performed.

Your missionary feels a deep interest in the contemplated union of the churches. He hopes the Board will indulge him, on this occasion, with liberty to express himself, through them, decidedly favourable to its immediate consummation. It is his humble though firm belief, that we cannot longer delay that step, without doing an injury to the cause of God, and giving high offence to the King and Head of Zion. In the long catalogue of evils arising from unnecessary divisions, this one particularly strikes the attention of a missionary. They obviously enfeeble and endanger our missionary operations. Dissensions divide and weaken missionary resources at home, and tend to counteract their influence abroad. How can we expect that a divided church should be honoured by God in the successful propagation of his gospel, and conversion of the heathen world? Since our Lord has implored the unity of his disciples as essential to the final success of his gospel, are we to expect that end independent of the means? Does not the divided state of the church afford some explanation why her efforts among the heathen have not been more successful? As your missionary can see no sufficient objection to the union of the negotiating churches, he earnestly hopes that they may speedily become one, and that the holy bond of visible harmony and love may, without delay, be extended to embrace all who in truth and sincerity love our Lord Jesus Christ.

Submitted, with all respect, by your servant in the work, and hope of the gospel,

JOSEPH BANKS.

OBITUARY OF MR. THOMAS PEOPLES.

The following notice by the Students of the Theological Seminary should have appeared in connexion with the "resolutions" published in the July Number of the Banner, but it has been unavoidably kept back till *the present number*.

Thomas Peoples, the subject of the present notice, was the son of John and Jane Peoples: was born at Wyndyhall near Letterkenny, County Donegal, Ireland. His parents were members of the Reformed Presbyterian Church formerly under the pastoral charge of the Rev. Mr. Gamble, at present under the ministry of the Rev. Dr. Henry.

In infancy, Thomas Peoples was dedicated to God in baptism, and enjoyed, during his boyish years, the careful tutelage of pious parents, and the pastoral instructions of their godly minister, in addition to the usual secular education of the Common School. Of his early life up to the period of his emigration to this country, little can be said. It was evident, however, that his moral and religious training had been carefully attended to. He had been early taught to act from principle, to regulate his conduct by the laws of his Creator, and to discriminate between false theories in morals and religion, however plausible or attractive, and the true doctrine of *Christian* duty. This was a leading trait in his character, and was sufficiently exemplified in his brief history in this country. His earnest and unwavering desire was to attain to the office of the gospel ministry, and in order to obtain the qualifications, literary and theological, necessary for that sacred office, he was prepared to forego all merely temporary advantages which might have been secured by an abandonment of his original aim. The glory of God, and the advancement of the temporal and eternal interests of himself and his fellow mortals, seemed to be the main-spring of all his actions; and any exertion or personal sacrifice on his part to promote either, was viewed by him as a mere matter of course,—a part of his system,—a personal privilege. Mr. Peoples arrived in Philadelphia in April, 1845, and soon became connected with Dr. Wylie's congregation, manifesting a deep interest in the welfare of the church and Sabbath School, in which he became an active, zealous, and successful teacher. Although his undergraduate course of education had not been completed, yet his literary qualifications were such as to warrant his admission into the Theological Seminary. He prosecuted the prescribed studies of the course, during the session of 1845-46, with very great success, and gave decided evidence both to the professors and his fellow students, of very superior mental endowments, together with many other personal attractions which rendered him much beloved by them all. Indeed it may be said that our personal knowledge of him commenced and terminated with that brief session, yet we feel altogether incompetent adequately to delineate the character which our brief acquaintance was but beginning to develope. His naturally capacious intellect eagerly grasped the sublime truths of theological sciences, and his moral nature seemed to grow and strengthen upon the wholesome nutriment which they afforded. His accurate discernment and keen sense of propriety, which ever regulated his intercourse with his associates, rendered his society extremely agreeable. In public he was rather diffident and distrustful of his own abilities; in private he was affable, warm in his attachments, and fond and familiar in the exhibition of his friendship. His zeal and activity in every good work, were ever combined with the utmost simplicity of manner, and modesty of deportment. These are a few of the characteristics which render his loss so severely felt.

His desire to do good led him, at the close of the session, to accept an appointment by the Sabbath Association of Philadelphia as a missionary agent on the leading state canals. He entered upon the discharge of the duties of this situation with his wonted energy and perseverance, and the reports of the association do justice to the character which he there sustained. While engaged in the arduous labours of his station, he contracted the disease which terminated fatally. He died July 31st, 1846. He bore his last illness as a Christian. His constitution was so vigorous that his friends entertained strong hopes of his recovery, and his own expectations of it continued very sanguine till far advanced in the course of the disease. When informed of the impossibility of his recovery, he received the intimation with the resignation of a child of God; his confidence was strong in his Redeemer. He submitted without a murmur;—he died in peace. In reflecting upon his character, we realize the fact, that it is *difficult* to repress a feeling of regret at the mysterious providence by which he has been removed, and to say, in the true spirit of Christian resignation, "Thy will be done;" while at the same time we perceive in his decease the "event which happeneth to all." Are we also ready?

THE

Banner of the Covenant.

OCTOBER, 1847.

THEOLOGICAL DISCUSSIONS.

[From the African Repository.]

REDEMPTION OF AFRICA.

The Redemption of Africa, through means of Colonization, a subject of direct and special Prophecy.

ISAIAH, xviii.

AFRICA, which has but little attracted the notice of civilized nations, except for the purpose of plunder, or at best for the gains of commercial cupidity, begins now to interest the heart of benevolence, and to employ the hand of beneficence. Towards this, the missionary enterprise has given its contribution of influence; but the American Colonization Society, which, with its many other objects of enlightened liberality, with peculiar advantage embraces the cause of missions, has done much more. To this subject, from a deep slumber, it has roused the public mind.

The subject of African Colonization in its personal relations, political aspects, commercial advantages, and general religious bearings, has been often and ably presented to public consideration. But, except as in connexion with the general ground of hope for the salvation of our world, and the reference to the intimation that *Ethiopia shall soon stretch out her hands unto God*, we do not recollect to have heard it discussed in the direct light of special prophecy. If such special prophecy there be, and of which, in part, the colonization effort is an evident accomplishment, it seems to us that in it an encouragement would be found for increased confidence as to the result, and a consequent rousing of energy to more efficient action.

Without extended illustration or detail of comment, the following abridged suggestions on that *crux interpretum et criticorum*, Isaiah xviii., are submitted to the reader. Few pages of prophecy have received such unsatisfactory expositions as this. To us, when viewed as directly contemplating Africa, especially in her Central, Western, Northern, and Southern regions, in the day of her gracious prospects, this chapter appears with a clearness of adaptation which it has not in other connexions. To the inhabitants of those regions, the inspired description of this people remarkably corresponds, vs. 1, 2. For them, while judgment overtakes their spoilers, mercy is in reserve, vs. 2—6. The result is glorious, v. 7.

I. *The description of the people by their locality and condition.*

1. The locality of the land. The prophet was in Judah, and if we conceive of him taking his stand on Zion, his eye directed toward Africa, the proper country of *Cush*, and fixed upon any river of Ethiopia, the regions beyond would be those of Central, Western, North-western, and Southern Africa; all, as to the place of the prophet, beyond the rivers of Ethiopia.

2. The condition of the people of this land. *A land shadowing with wings.* The language is highly poetic. The figures are bold. Overspread with the terrors and evils of war. Wings, armies, "*whizzing wings*," that is, "land of the clangour of armies—full of armies clanging their arms. Wings are here put for armies."—GESENIUS. *Kenaphaim*,* here and in Isa. viii. 8, signify armies. *The stretching forth of his wings*—the armies of the King of Assyria,—*shall fill the breadth of thy land.* Thus we still speak of the right and left wings of an army. The tumult, carnage, and calamities of war, give the idea of the literal expression, "whizzing wings." The entire history of the tribes of Africa mournfully illustrate the import of the language.

Their commerce is limited and their intercourse little. Their vessels are of bulrushes or flags, fit only for the fair weather sailing on their rivers, or along their shores. This indicates the low condition of their civilization. Of Western and Southern Africa, in past ages and at this day, how literally true?

They are a people *scattered, peeled, meted out for plunder, trodden down, terrified, and spoiled by the rivers.* Without waiting on minute interpretation, it is obvious that this language imports a condition of debasement and extreme distress. To the invasions of the plunderer, Africa has been remarkably subjected. The visit of the foreigner it has rarely known, except for the purposes of devastation and robbery. For a justification of the prophetic statement of their dispersion, we need only to consult the records for 300 years of the nefarious slave trade. In what land are not the peeled, *plucked*, sable sons of Africa, found? *A people terrible from their beginning.* *Nora* is in the passive form, not *terrible* but *terrified, afraid*. The history of Africa furnishes ample reason for the fears of her people, and that of the last 300 years justifies very fully, the state of mind indicated by the term—*Whose land the rivers have spoiled.* The reference is to the desolating flood, when the waters of the river passing its banks, carry ruin in their course. In this place the idea is the desolation effected by invading armies or plundering marauders. The verb *nahar* "is used only of the confluence of nations;" as in Isa. ii. 2, vid. GESENIUS. The previous state of *Nigritia* and *Guinea* was bad; the blighting visits of the slavers made it worse. The slave ships of Portugal, Holland, England, France, and Spain exemplified, on no narrow scale, "the *confluence* of nations" in the work of plunder. These were the rivers that spoiled this land.

Ho! land shadowed with the wings of armies clad in their clanging armour. *Hoi!* imports an exclamation of *threatening, lamentation, or calling*, according to the nature of the subject with which it is connected. In this place, as in Isa. lv. 1, we take it as a call for attention. The day of Africa's redemption dawns; her children are called upon to contemplate the means of their deliverance, and to be otherwise employed than in the ages that are gone.

* Not having Hebrew characters, we use the Italic letters.

At the word *waters*, v. 2, there is a pause, and a new subject is introduced. The word *saying* is not introduced by the prophet, but is improperly supplied, and, of course, embarrasses the meaning. At the term *waters*, the sentence is complete.—An outline of the locality and state of the people whose attention is solicited, is given, and we are introduced to another subject. We then pass from the land and injured children of Ham, to see that,

II. *Whilst disappointment is in reserve for those who have done them wrong, Mercy is in store for them. Go, ye swift messengers*, to this much injured race. The address is not to the ambassadors, whose shipping consists of the vessels constructed of the bulrush, flag or papyrus; but to a very different class of men. It is the direction given to the ministers of the cross of Christ, whose commission now specially regards Africa.

1. Northern and Eastern Mizraim had been visited by the messengers of peace, at an early day. Central, North-western, and Southern Africa, the places chiefly intended in the passage before us, had not.—Their season of grace is appointed, and its day begins to break. See Gen. xlix. 10; Isa. ii. 2, and xi. 9; Mal. i. 11; Mat. xxviii. 19; and compare the events of the last forty years, and the signs of the present day, with the inspired promise of this prediction. The command before us is—*Go, ye swift messengers*. Swift, *Kalim*, *light*, or if you will, *contemned*, messengers of grace. The command, we repeat, is to the ministers of the gospel. To this injunction the church begins to lend an ear. The missionary stations of Western and Southern Africa explain the fact, which has its farther illustration to the eye that is directed to the central regions of that dark, that shadowed land.

That the permanent services of the missionary, in order to continued success, are indispensable, is a fact obvious to all; and it is no less evident, that this permanence can be secured only by colonial settlements. Beyond its own boundaries the established colony extends protection to the missionary; and, in case of danger, affords to him a safe retreat. Thus shielded and sustained under the smiles of Heaven, who can estimate the effects of the labours of the missionaries of the cross? Before the benighted mind they bring the principles of the gospel of Christ; and in the light of those principles, the abominations of idolatry and the follies of superstition, to that mind, shall be made obvious. In the enlarged Bible views of the character of Israel's God, will be seen the moral and immortal features of the soul of man, at once showing its degradation under the influences of idolatry and other forms of sin; together with its capacities and susceptibilities for good. Thus, for the rearing in due time of a character of high attributes, intellectual and moral, a sure foundation will be laid. Education in its proper import—education which contemplates as its subject the whole of man, will be carried forward, illustrative of the important fact, that the religion of the Bible is the religion of the civilized man. If already civilized, indeed, it meets his condition; if not civilized, it will conduct him to that condition of life. We are not unapprized that partial civilization is like "a little learning" in the smatterer, "a dangerous thing," but more of it, to which Bible light tends, will correct the evil. To the Bible the partial civilization of the Pagan is unfriendly.

2. Not only is the commission given to the "swift messengers of salvation," but a call for attention to the matter is made upon "the inha-

bitants of the world," v. 3. *All ye inhabitants of the world, and dwellers on the earth, see ye when he listeth up an ensign on the mountains, and when he bloweth a trumpet, hear ye.* The knowledge of the Lord is destined to fill the earth as the waters cover the sea; and in order to this the Redeemer, the Captain of salvation, by his agents and in his administrations, *shall stand for an ensign of the people; and to it shall the gentiles seek.* This is the *ensign* of our text. The standard is planted, the ensign, the banner, is floating in the breeze; and to the eyes of all on the summit of the mountains, it is conspicuous. The trumpet is blown, and to every ear addresses its sound; *Hear ye.* The Captain of salvation is rallying around him, and under his banner, his army of missionaries—his evangelical host—for the spiritual onset in behalf of the land shadowing with wings, to vanquish, subdue, and disarm, in an African renovation of mind, heart, and condition, those outspread and shadowing wings of hostile armies, which have spoiled that fertile land. By his providential agents of grace and power, the Redeemer unfurls his ensign on the mountains, in the view of all, and is sounding his trumpet long and loud. *Hear ye!*

In the fuller knowledge of the condition of Africa, now in the possession of the Christian world, than once was had, and in the greater facilities of access to its shores than was formerly afforded, the signal is given. The necessities of the African race, and the circumstances of affairs with us at home, are as a trumpet sounding loudly in our ears. The whole agitation of the subject speaks. An unhappy and injured population, of African descent, is in the midst of us. Duty requires that they be raised to the rank of man—of this elevation they are capable; but remaining amongst us, ages must roll by ere it be attained; and perhaps when those ages should have passed away, it might be found impossible. For ages to wait for it is too long, if waiting for ages could effect it. Into the reasonableness or unreasonableness of that state of the public mind, which causes this, at present, we make no inquiry: upon it we pronounce no decision. For the occasion, it is enough to know and say, that such is the fact; and whether nature—rather nature's God, has decreed it for ever to be so, the revolutions of time will tell. It is a fact, too, that the ensign now lifted on the mountains, and the sounding of the trumpet, summon us to present action—to immediate duty. Let us not be regardless of the authority of this call.

The African race among us will claim their rights—the rights of man. The extinction of the race—its extermination by violence—is out of the question. Humanity, our morals, the spirit of our political policy, our religion, forbid it. The attempt to conceal from our own minds the fact of the assertion of the claims referred to, is worse than fatuity. Twenty years more will increase that distinct people in our country to 6,000,000. In that time not a few of their number will have gained their freedom, others of them will have acquired wealth, and will have obtained education. They will have learned from our own democratic lips the value of the rights of man. The fact that the slightest taint of African blood excludes from the family and rights of the white man, will continue to throw, as it does now throw, the mixed race with those of the unmixed blood of the sons of Ham. Into the ranks of those identified with them in interest, this will carry whatever superiority—and many of us proudly claim superiority—of talent that class from us may possess. That conflict would give freedom and success to the

men of colour is in every way improbable. By violence, in our country, they will never be made free. At this moment, were they all free from the yoke of domestic servitude, they could not have the rights of free-men. That their claims would not be conceded, let the case of the *Randolph* freed-men, and the policy of the free states, prove. The continuance of the black man among us may issue in the convulsing of the whole frame of our society, in the free as well as in the slave states; but for his *real freedom*, little or nothing would be gained. Every form of violence would go to retard his freedom.

What then is to be done? That the question is a serious one, and full of difficulty, is felt by the citizen, the Christian, and the statesman. To view it in all its bearings is not our present business; but we may say, that by the removal of such as are emancipated to the shores of Africa—the land of their fathers—a free state may be established, and a flourishing church planted. Each emigrant from this land will, to the native tribes, be a missionary of religion, morals, civilization, order, and liberty. Every such a one may be a missionary of God, while he himself occupies the place of a freeman; and is a blessing to bleeding Africa. This is the aim of the Colonization Society. By private, associated counsel and action, this society, upon a somewhat limited scale and by small means, shows to states what, upon a larger scale and by the ampler means at their disposal, they can do. This lesson needs to be taught, and the day is coming when states will rejoice to learn it. By this association, the American Colonization Society, we see the flag—the ensign unfurled on the mountains, and by it we hear, in no indistinct sounds, the trumpet blown. In this matter the inhabitants of the world—the dwellers on the earth, have a concern. It is the cause of humanity—it is the cause of God—it is the cause of the hundreds of millions of a continent, and of the divine glory among those millions. *Hear ye.*

3. Enemies are to be disappointed, and continuing rebellious and impenitent, shall suffer the judgments of Heaven, vs. 5, 6:

Verse 5. *For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.*

Verse 6. *They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.*

For afore the harvest, &c. The expectations of the spoiler are large; he sees the bud swelling, the grape forming, but he is disappointed, for all his hopes are cut down. He and his hopes together perish; among them the fowls shall nestle, and the beasts shall make their bed; and this shall be without hope of regaining their unrighteous spoils. This ruin of their hopes shall be in both the summer and the winter—that is, for ever. In the African slave trade, Portugal, Spain, and Holland led the way. Among the nations, what is their place to-day? In the fall and degradation of those nations, let every state that has set itself to sustain, prolong, and perpetuate the nefarious inroads upon the rights of Africa and her children, learn what they may expect. The bud of hope they may see swell, and the formed grape, while yet sour, they may taste; but *afore the harvest*, its branches shall be cut down. Let that mercantile cupidity that is disposed to invade the peaceful retreats, and that would blight the promising hopes of LIBERIA, fear the results of its

prurient desires. Above there is an eye that sees the innocent, and a hand that will avenge the wrongs sustained in the cause of right.

4. Over all these scenes God, our Redeemer, presides, v. 4. *For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place, like a clear heat upon herbs, like a cloud of dew in the heat of harvest. The Father judgeth no man directly.* All judgment is in the hand of Jesus, **JEHOVAH THE SAVIOUR**. He is never in a hurry. His arrangements are well made, and he executes them with deliberation, each portion in its season. *I will take my rest—I will consider in my dwelling-place.* The land shadowing with wings is before him. He has commissioned and sent to the people of that land the messengers of salvation. He has planted his ensign upon the mountains, blown his trumpet, and summoned the dwellers on the earth.

Among them, are those who appear hostile to his purposes. *He takes his rest*—he exercises forbearance. He *considers*, that is, acts with wisdom. He will blight the prospects and disappoint the hopes of the enemies of the land shadowing with wings, and of those who disregard the import of his ensign on the mountains, the blowing of his trumpet, and the summons he has issued. The influence of the burning heat upon herbs, and of the heavy dews in the heat of harvest, is to produce the mildew.* As the mildew, so shall be the blight, *afore the harvest*, upon the vineyard of the hopes of the impious spoilers of Africa. The blasting of those unhallowed hopes shall subserve the designs of grace to the afflicted people of that land.

[To be continued.]



[For the Banner of the Covenant.]

NAMES OF THE SUPREME BEING.

THE word **GOD**, applied by us to the Supreme Being, is derived from the Anglo-Saxon, and besides designating the **ALMIGHTY**, also signifies **GOOD**. The idea then it seems to suggest is, that **GOD** is the **GOOD** being. We cannot say which signification was derived from the other. It may be observed, that in the same language the word *man*, besides denoting a human being, denotes also *wickedness* or *vice*. The correspondence, in these respects, is something singular: **GOD** is **GOOD**, not only as benevolent, but in all respects holy: *man* is *bad*, not only as *miserable*, but as *sinful*.

In the Hebrew language, numerous terms are employed to denote the Supreme Being. As that language is supposed to be the most ancient of any, and was, in that case, the immediate gift of the **Almighty** to Adam, it is not unimportant for us to inquire for a moment what is the signification of those terms by which **GOD** was pleased to represent himself.

The term *Jehovah* is the peculiar distinctive name of **GOD**. While his other titles may be applied to false gods, this designates always and only him who is the living and true **GOD**. It is supposed to come from the word signifying *being*, or *permanent existence*. It is applied to him as the uncreated, ever-existing **GOD**; the **I AM**. The

* *A clear heat upon herbs—a cloud of dew in the heat of harvest.* Inattention to the mode of expression, and the connexion of the subject, has led distinguished men to suppose that this language indicates something peculiarly gracious. The scientific agriculturist, in accounting for the production of mildew at the approach of harvest, could furnish a better key of interpretation. So could the observer of the effect, upon the human constitution, of the burning mid-day suns, and chilling evening dews of our Septembers.

language recorded by Moses, "I am that I am," might be rendered "I *will* be what I *will* be," and besides denoting past, present, and future, independent and eternal existence, will present the Deity under this term, as an active, efficient principle; as possessing *will*, or *intelligence*, and *sovereignty*. Not the quiescent, inactive deity of the Hindoos or Epicureans, but as ever-living, always acting.

Another term applied in the Hebrew to God is *Aleim*.—This word is plural in its form, but when applied to the true God is joined with a singular verb: this has been considered as an argument for a plurality of persons in the Divine Being, connected in a unity of essence, but, at present, we refer merely to its signification. By some it is derived from the word *al-e*, which signifies to *swear*, by others from a word originating, it is supposed, in the Hebrew language, but now found only in Arabic, signifying to be *overwhelmed*; if the former opinion be correct, it would indicate that God is the only proper object by which man should swear; if the latter, that he is to be regarded with the greatest veneration. In either case, the idea presented is, essentially, that to him alone *religious worship* should be rendered.

Numerous other terms are used in scripture for God, as *Shaddai*, (the word employed by Bunyan in the Holy War,) which signifies, the *bountiful giver*, the *dispenser*. He is also called LORD, or *Aduni*. And here we may observe, that in our English version of the Bible; where we find the word LORD printed in capital letters, it is a translation of the word *Jehovah*, but when not, it is a translation of the term *Aduni*, or *Adonai*.

The term *Trinity* is not found in the Bible, and, on this account, some who profess great regard for that book, and yet are in general the very persons who explain it all away, have objected to its use. It was first employed, it is said, by Theophilus, of Antioch, in the year 162, (Dick's Theol., I. 286.) Some, however, suppose that it was not used till 317, when employed by a synod which met in Alexandria. It signifies the *existence of three in one*, and is well adapted to express briefly that idea. It is of little consequence if the word is not in the Bible, if the thing it represents is taught there.



HISTORICAL SKETCHES.

[For the Banner of the Covenant.]

TRANSLATIONS OF THE BIBLE.

[Continued.]

Not long before the time of Wycliffe, some priests who came to study divinity in Oxford, were obliged to return home because they could no where find a Latin Bible, and although the church service was to be read in Latin, many of the clergy were unable to read, or at most, to translate it. (Townly, p. 157.)

In Scotland, a short time before the reformation had been established, when it was talked about among the priests, they affirmed that the *New Testament* was a book lately made by Martin Luther: that, for their part they would adhere to the *Old Testament*. Many of the monasteries were without copies of the Bible; to almost every one it was a sealed or an unknown book.

One of the doctors of the Sorbonne, the celebrated ecclesiastical col-

lege in Paris, said, he was more than fifty years old before he knew any thing of the New Testament, and wondered how those boys could now be constantly quoting it. Carlostadius, one of the reformers, said he never read the Bible till eight years after he became a doctor of divinity. (Townly, p. 189.)

One of the monks in Germany, about the same time, declaimed against the reformation in the following manner: "A new language," said he, "has been invented, called *Greek*: guard carefully against it, it is the mother of every species of heresy. I observe in the hands of a great many people a book written in this language which they call the *New Testament*. It is a book full of thorns and serpents. With respect to Hebrew, it is certain that all who learn it instantly become converted to Judaism." (Cox's Melancthon, Christ. Lib., vol. iii. p. 281.)

As the reformation began to dawn, we find translations of the Bible still made, and becoming more widely circulated. And here we may observe, that while the reformation has greatly increased the circulation of the scriptures, yet it was itself produced by the scriptures. It was the child of the Bible. It was the circulation of Wycliffe's writings in Bohemia which led John Huss to renounce Romanism. ("Reformers before Ref.," p. 30.) It was from the Bible chained to the convent, at Eisleben, that Luther quaffed those draughts of living water which, in fulfilment of the promise, have now proceeded from the same sacred fountain over so many lands, and which will at last cover all the earth.

The Waldenses had a translation of the scriptures, probably made in the year 1160, by Peter Waldo. They were in the habit of referring to scripture to prove any doctrines they maintained. "Their teachers were accustomed to travel about, two by two, dressed in coarse habits, and barefoot. Each carried a small volume containing the four gospels, and some other parts of the scriptures, which they took every opportunity to read and explain to those who entertained them." It is also said, that many of them, travelling through the country, as pedlars, after disposing of their trinkets, would give away or sell, copies of the Bible. In this manner, many of the noblest families in south-east France became the friends of the true gospel, and the Albigensian heresy (as it was called) made the pope totter on his throne.

Forbearing, however, to make any mention of the numerous translations on the continent which preceded, or were the offspring of the reformation, we would present a sketch of the *English translations* of the Bible. Of these, the earliest of which we have accurate information, was made by John Wycliffe, about the year 1360. This eminent man was born in 1324, at Wycliffe, in Yorkshire, and after holding several high offices, both in church and state, died, in —. He was distinguished as much for his moral excellence as for his literary abilities, and is supposed to have been the original from which Chaucer took his celebrated portrait of a good clergyman. Wycliffe's translation was made from the *Vulgate*, not, however, because he considered that inspired, but because he was not sufficiently familiar with the Hebrew and Greek to make one from the originals. (Ed. Encyc.) We need not be surprised at his ignorance when we remember the time in which he lived—when, it was common, in meeting with a Greek quotation in any Latin writer, to pass it over, saying, "it is Greek, it is not read." Wycliffe was a determined op-

ponent of many papal corruptions, and his translation of the Bible and his other writings being widely circulated, did much to prepare the ground for the glorious reformation. His books were condemned by several councils. Those who defended them, called sometimes *Lollards*, and sometimes *Wycliffites*, were subjected to severe and cruel punishments; and by order of the Council of Constance, his bones were dug up, burnt to ashes, and cast into the river.

The invention of printing, in the beginning of the fifteenth century, contributed much to the increase and diffusion of the sacred scriptures. The *first* book ever printed was probably the *Bible*. At first, no date was annexed to books. The first Bible with a date was printed in 1456. In 1526, William Tyndal published the New Testament in English: it was printed on the continent, probably at Antwerp, and the bishop of London, hearing of it, in order to prevent its circulation, bought it up, and burnt it at St. Paul's Cross. Tyndal was thus enabled to publish another and more correct edition, which was printed in 1534. After Tyndal's martyrdom, Coverdale, and John Rogers, and William Mooney, having completed the whole Bible, it was published in 1535. Shortly after, in 1537, Archbishop Cranmer having given it his approval, the king (Henry VIII.) authorized its publication in England, and required that a copy should be provided by every church in the realm. Several editions were shortly after published in England. In the reign of Edward VI. the word of God had free course. In that of Mary, it was glorified by the triumph of near three hundred martyrs, who suffered in public, besides multitudes who died in prison. (Townly, p. 213.) During the reign of Mary the reading of the Bible was prohibited under severe penalties. Franklin relates, in his autobiography, an anecdote connected with the persecution of one of his ancestors who lived at this time. As it was forbidden to read the Bible, this person had his fastened under a joint-stool, so that he might turn it up and read in it, but when any one appeared, the stool was reversed, to escape observation.

What is called the *Geneva Bible*, was translated by some exiles, among whom were Coverdale and Knox, at that place, during the reign of bloody Mary. It was published in 1557 and 1569, and was widely circulated and much esteemed. It was the first Bible in which there was any distinction of verses. (Buck.) This was generally used, during the reign of Queen Elizabeth, in families, though an edition published by Archbishop Parker, and commonly called the *Bishop's Bible*, was used in churches.

(To be continued.)



A JUST TRIBUTE TO THE MEMORY OF CALVIN.

The following is from the pen of George Bancroft, author of the History of the United States, and at present minister plenipotentiary to England.

"It is in season to rebuke the intolerance which would limit the praise of Calvin to a single sect. They who have no admiration but for wealth and rank, can never admire the Genevan reformer; for though he possessed the richest mind of his age, he never emerged from the limits of frugal poverty. The rest of us may be allowed to reverence his virtues and regret his errors. He lived in a day when nations were shaken to their centre by the excitement of the reforma-

tion; when the fields of Holland and France were wet with the carnage of persecution; when vindictive monarchs, on the one side, threatened all protestants [with outlawry and death, and the Vatican, on the other, sent forth its anathemas and its cry for blood. In that day, it is too true, the influence of ancient, long-established, hardly-disputed error; the constant danger of his position; the intensest desire to secure union among the antagonists of popery; the engrossing consciousness that his struggle was for the emancipation of the Christian world, induced the great reformer to defend the use of the sword for the extirpation of error. Reprobating and lamenting his adhesion to the cruel doctrine which all Christendom had for centuries implicitly received, we may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators. More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world the impregnable fortress of popular liberty, the fertile seed-plot of democracy.

Again, we boast of our common schools; Calvin was the father of popular education, the inventor of the system of free schools.

Again, we are proud of the free states that fringe the Atlantic. The pilgrims of Plymouth were Calvinists; the best influence in South Carolina came from the Calvinists in France. William Penn was the disciple of Huguenots; the ships from Holland that first brought colonists to Manhattan, were filled with Calvinists. *He that will not honour the memory, and respect the influence of Calvin, knows but little of the origin of American liberty.*

Or do personal considerations chiefly win applause? Then no one merits our sympathy and our admiration more than Calvin. The young exile from France, who achieved an immortality of fame before he was twenty-eight years of age, now boldly reasoning with the king of France for religious liberty; now venturing as the apostle of truth to carry the new doctrines into the heart of Italy; and now hardly escaping from the fury of papal persecution; the purest writer, the keenest dialectician of his age; pushing free inquiry to its utmost verge, and yet valuing inquiry only as the means of arriving at fixed principles. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestioned, his morals spotless. His only happiness consisted in "the task of glory and of good;" for sorrow found its way into all his private relations. He was an exile from his place of abode. As a husband, he was doomed to mourn the premature loss of his wife; as a father, he felt the bitter pangs of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness: no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued, year after year, solitary and feeble, yet toiling for humanity; till after a life of glory, he bequeathed to his personal heirs a fortune, in books and furniture, stocks and money, not exceeding two hundred dollars, and *to the world a pure reformation, a republican spirit in religion, with the kindred principles of republican liberty.*

PRACTICAL ESSAYS.

A GOOD HEARER.

We hear much said about good preachers, but the text above named is worthy of a discourse.

1. A good hearer will come to the sanctuary to *hear*. He is hungry and thirsty, and wants living bread and living drink. Other people come there for divers other purposes than that of hearing; but that is his errand. Therefore he will have ears to hear.

2. And he will *come promptly*. He is interested, and in earnest, and he feels that he has something to do with the Alpha as well as the Omega of divine service; and he cannot interrupt other people's hearing by a late arrival. You will find the good hearer in his place in good time.

3. And he must hear with *much prayer*. He did not forget that before he left home, but warmed up his heart into a fit state to receive the word ere the hour of public worship arrived, and he kept on keeping his heart warm, by frequently lifting it up to the throne of grace. "These frequent looks of the heart to heaven," says Leighton, "exceedingly sweeten and sanctify our other employments, and diffuse somewhat of heaven through all our actions." So the good hearer thinks, and his own practice eminently sanctifies the employment of hearing the word, and makes it profitable.

4. The good hearer *hears for himself*. There are plenty of people who turn all the arrows of divine truth to the souls of other people, and apply the discourse, most carefully and faithfully, to the cases of those about them. But the good hearer ventures to suppose that the being addressed by the speaker is himself, and acts accordingly.

5. The good hearer is a *doer* of what he hears. Some go on swimmingly with most other matters about hearing till they come to this; but here they fetch up. *Hearing* is one thing, and a pretty easy and comfortable thing. But *doing* is another thing, and quite often a very uncomfortable affair. People are not very fond of putting them together. But the good hearer will not suffer them to be separated.

Besides all the good they do to *themselves*, good hearers accomplish another most important object: they make *good preachers*. How it sets a speaker on fire to see the hearers wide awake; all eyes and ears are drinking in his words as if life hung upon them. The sight kindles him wonderfully. The warm blood shoots rapidly along his veins. There is a powerful stimulus to increased energy and zeal. He preaches a hundredfold better for having those good hearers.

I have heard of "preachers preaching people to sleep;" but I have seen hearers hearing preachers to sleep. They heard so stupidly, languidly, sleepily, that they put all the fire out there was in the speaker's heart. Their indifference disheartened him. How could he preach zealously and fervently when those who had not *gone* already to sleep were nodding around him, on the verge of it, in all directions?

"But it is his business to keep us awake by his zeal and energy." But so it is your business to keep him awake by your felt and manifest intense interest in his preaching. Such attention would rouse, comfort, and animate him. Why not give it to him? If you wish him to be a good preacher, be a good hearer. It will do more towards that object than all the other things together which you can do. Try it.—*N. E. Puritan.*

RULES FOR PROMOTING HARMONY.

To bear with, and not to magnify each other's failings and infirmities, remembering that we are all subject to them, Galatians vi. 1, 2.

To seek occasions for social prayer and religious conference with each other, Matthew xviii. 20; 1 Thessalonians v. 17; Hebrews x. 25; James v. 16; Romans xv. 30; 1 Thessalonians v. 25; 2 Thessalonians iii. 1.

To avoid going from house to house for the purpose of hearing news and interfering with other people's business, Proverbs xxvi. 20.

Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person until well founded, Leviticus xix. 15; Proverbs x. 18.

If a member be in fault, to tell him of it in *private*, before it is mentioned to others, Matthew, xviii. 15; James v. 19, 20.

To watch against a shyness of each other, and to put the best construction on any action that has the appearance of opposition or resentment; also, to avoid a spirit of envy, Romans xii. 10; Philippians ii. 3; 1 Corinthians xiii. 4.

If a member has offended, to consider how glorious, how godlike it is to forgive, and how unlike a Christian it is to revenge, Proverbs xix. 11; Ephesians iv. 2.

Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ as to these important things, Ephesians iv. 32; 1 Peter ii. 21; John xiii. 5, 35.



THE THEATRE.

The following article is an extract from Dr. W. Symington's Lecture on the Amusements of youth: it applies the tests which were enumerated in an extract given in a preceding number, and will be found a clear and convincing demonstration of the evils of the stage.

"Theatrical entertainments are confessedly among the pleasures to which youth are addicted. They are favourites, we believe, in particular with young men. This amusement consists in acting characters, accompanied with scenic representations. Its existence can be traced to the earliest periods of Grecian and Roman history. It is still sought after in modern times. Though not so common in Britain as on the continent, there is after all scarce a city or town of any size in our country, which has not one or more theatres: and even places of inferior size receive occasional visits from strolling parties. This kind of amusement is countenanced by persons of all ranks, from titled wealth, and royalty itself, down to the very lowest of the populace; and the matter of the entertainment is skilfully regulated to suit the taste of all classes, from the rulers of the land to the apprentices of the work-shop. We speak not of what the stage is capable of being *made*, but of what it *is*, and what it always *has been*. We may fairly be excused from spending time in discussing the merits of a *beau ideal*, which, however much talked of, has never yet been realized—a pure stage. We address ourselves to matters of fact. We take things as we find them, and ask leave to apply our tests.

Of the dramas that are commonly acted, some, of course, are better and others worse. But we speak on good information when we say that they are all more or less profane, impure, and defective in the mo-

ality they teach. Is not the name of God frequently invoked in a light and irreverent manner? Are not prayers sometimes offered up in a way calculated to burlesque this holy ordinance? Are not licentious characters introduced, base maxims sported, *double entendres* spoken, and wanton, immodest gestures unblushingly obtruded, and even loudly applauded? While vice is palliated, are not the honest virtues of life often held up to ridicule? Are not false principles of honour commended? Is not the mind familiarized to scenes of guilt and horror and pollution? And is not a spurious sensibility for scenes of fictitious misery engendered, which is only fitted to create a distaste for what, after them, is likely to be regarded as the dull monotony of common life? Do not the most profligate of both sexes frequent the theatre, as affording a favourable opportunity for following after their base and wicked practices? Is it not a fact that every attempt to shut out certain characters, in the view of realizing the idea of a pure stage, has involved those who have made it in such pecuniary loss as to compel them to return to the former method of loose and indiscriminate admission? A pretty strong proof this of the low standard of morals which exists among those who frequent such places of amusement. We say nothing of the character of the great majority of actors, farther than that it is not certainly calculated to give us the highest idea of the moral influence of the profession they have seen meet to adopt. And the exceptions taken to the plays themselves, apply, be it observed, to the very best that are produced—to those of the far-famed “Bard of Avon” himself, and even to some that have come from the pen of men invested with the sacred office. All this is quite notorious, and defies contradiction.*

How, then, can this amusement stand the test of Christian consistency? Surely, for those who profess to be born from above—to be under the influence of the holy, self-denying, ennobling principles of the Son of God—to be living above the world, and journeying heavenward;—for such to take pleasure in witnessing the profane, impious, immoral, childish scenes which enter so largely into this species of public entertainment, is altogether out of character. How can any man, not lost to all sense of decorum and propriety, ever allow himself to be one day at church and another at the theatre—one day mingling with the worshippers of a holy God, and another with such abandoned characters as frequent these haunts of dissipation—to-day, it may be, uniting in the celebration of the most sacred rites of religion, to-morrow listening to some licentious comedy or profane and ribaldrous farce! The law of Christian consistency must sit light indeed on the consciences of those who can give themselves up to such grotesque alternations. Why, virtuous Pagans themselves might read such a lesson. It would be no difficult matter to gather from the writings of heathen philosophers testimonies against the stage which might put to the blush the lax morality of professing Christians. Mr. James, of Birmingham, tells us that a catalogue of authorities against the stage was made in the time of Charles II., which “contains every name of eminence in the heathen and Christian worlds; which comprehends the united testimony of the Jewish and Christian churches—the deliberate acts of fifty-four ancient and modern, general, national, and provincial councils and synods, both of the eastern and western churches—the condemnatory sentence of seventy-one ancient

* See *Lovers of Pleasure, &c.*, by Andrew Thompson, D. D.

fathers, and one hundred and fifty modern authors, popish and protestant, the hostile endeavours of philosophers, and even poets—with the legislative enactments of a great number of Pagan and Christian states, nations, magistrates, emperors, and princes. Now, must not this," adds Mr. James, "be regarded in the light of a very strong presumptive evidence of the immoral tendency of the stage? Does it not approach as near as can be to the general opinion of the whole moral world?"

The test of *utility* will be found to be as fatal to the practice of play-going as that of consistency. Even on the score of bodily and mental recreation, little, we presume, can be said in its behalf. When the late hours to which the amusement is protracted, the vitiated atmosphere that must be inhaled, and the exciting nature of the performances themselves, are taken into the account, it seems more calculated to exhaust than to recreate. On the higher ground of *moral* good, it is less likely to stand the test. We urge the criterion of Solomon, and demand an answer to the question, "What doeth it?" What *has* it done, what *can* it ever do, for man's best, his eternal interests? What can it do for its votaries in the way of preparing them for sickness, for death, or for judgment? Who, on a bed of languishing, would ever think of finding consolation for his conscience-stricken soul, by reflecting on the entertainments of the theatre? Who does not shudder at the thought of being summoned out of the world from the midst of such scenes? We hear much, it is true, of the theatre as a school of morality; but who would choose to be called to the bar of the righteous Judge of all with no other preparation than the morality that had been acquired in this school? A school of morality, forsooth! How comes it, pray, to exert so little influence on the teachers, and to attract towards it persons whose moral character is at the lowest point in the scale? Truly the morality cannot be of the most refined quality which is acquired where the scenes, the company, the music, the sentiments, the performances, are all more or less of a voluptuous character. "Blessed are the *pure* in heart;" and if you would seek to attain to this blessedness, my young friends, let me beseech you to shun the fascinations of the theatre.

We need not waste your time in applying the other tests. The amusement in question is not the less indefensible when tried by the value of time, and conformity to the example of Christ. Such as contract a fondness for the theatre, give evidence of their being but little alive to the weight of the apostolical admonition:—"But this I say, brethren, the time is short." And there are few, we presume, even of those who are most addicted to this species of entertainment who would not feel shocked at the bare supposition of the Redeemer having spent his time thus. If every one must perceive the outrageous incongruity of supposing it consistent with the dignified and holy character of the Saviour to have frequented the theatre—the very statement of the supposition is felt to border on profanity—they who feel themselves bound to be not of the world even as *he* was not of the world, will pause before they venture on any such indulgence. Indeed, when the moral dangers with which this species of entertainment is surrounded, are duly weighed—when the company with which it brings the young into contact, the scenes with which it tends to familiarize its votaries, and the nature and tendency of the moral principles it inculcates, are seriously considered—and when the dire experience of thousands, who have traced their ruin to their having formed an unhappy attachment to this species

of entertainment, is taken into the account, is it going too far to say that there is one short word of three letters employed to designate a portion of its accommodation, that may be viewed as not inaptly descriptive of the whole? or that the satirist exceeded not the bounds of truth when he spoke of the inscription on one entrance as applicable to the entertainment as a whole—*the way to the Pit!* Tell me not of those who have indulged in this amusement, and yet have escaped its demoralizing tendency. What of that? Because some constitutions resist the plague, is the plague innocuous, and ought all men recklessly to expose themselves to its virulent influence? Young men! if you have any respect for consistency of Christian character—if you have any desire for the enjoyment of spiritual good—if you have any regard to the value of time—if you would aim at being conformed to Him who was not of this world, you will never cross the threshold of a theatre.



POPERY.

PROTESTANTISM THE POLAR STAR OF ENGLAND.

There is the strongest reason for believing, that as Judea was chosen for the especial guardianship of the original Revelation, so has England been chosen for the especial guardianship of Christianity.

The original revelation declared the one true God; paganism was its corruption, by substituting many false gods for the true.—The second revelation, Christianity, declared the one true Mediator; popery was its corruption, by substituting many false mediators for the true. Both paganism and popery adopted the same visible sign of corruption, the worship of images.

The Jewish history opens to us a view of the actings of Providence with a people appointed to the preservation of the faith of God. Every tendency to receive the surrounding idolatries into a participation of the honours of the true worship, every idolatrous touch was visited with punishment, and that punishment not left to the remote working of the corruption, but immediate, and by its directness, evidently designed to make the nation feel the high importance of the trust, and the final ruin that must follow its betrayal.

A glance at the British history, since the reformation, must show how closely this providential system has been exemplified in England. Every reign which attempted to bring back popery, or even to give it that share of power which could in any degree prejudice protestantism, has been marked by signal misfortune. It is a striking circumstance, that almost every reign of this popish tendency has been followed by one purely protestant; and, as if to make the source of the national peril plain to all eyes, those alternate reigns have not offered a stronger contrast in their principles than in their public fortunes. Let the rank of England be what it might under the protestant sovereign, it *always* sank under the popish: let its loss of honour, or of power, be what it might under the popish sovereign, it *always* recovered under the protestant, and more than recovered; was distinguished by sudden success, public renovation, and increased stability to the freedom and fortune of the empire.

Protestantism was first thoroughly established in England in the reign of Elizabeth. Mary had left a dilapidated kingdom; the nation worn out with disaster and debt; the national arms disgraced; nothing in vigour but popery. Elizabeth at twenty-five, found her first steps surrounded with the most extraordinary embarrassments; at home, the whole strength of a party, including the chief names of the kingdom, hostile to her succession and religion; in Scotland, a rival title supported by France; in Ireland, a perpetual rebellion, inflamed by Rome; on the Continent, the force of Spain roused against her by the double stimulant of ambition and bigotry, at a time when Spain commanded almost the whole strength of Europe. But the cause of Elizabeth was PROTESTANTISM: and in that sign she conquered.—She shivered the Spanish sword; she paralyzed the power of Rome; she gave freedom to the Dutch; she fought the battle of the French protestants; every eye of religious suffering was fixed on this magnanimous woman. At home, she elevated the habits and hearts of her people. She

even drained off the bitter waters of religious feud, and sowed in the vigorous soil, which they had so long made unwholesome, the seeds of every principle and institution that has since grown up into the strength of the empire. But the great work was the establishment of protestantism.

She died in the fulness of years and honour; the great queen of protestantism throughout the nations; in the memory of England her name and her reign alike immortal.

Charles I. ascended a prosperous throne; England in peace, faction feeble or extinct; the nation prospering in the full spirit of commerce and manly adventure. No reign of an English king ever opened out a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust of protestantism. He formed a popish alliance, with the full knowledge that it established a popish dynasty. He lent himself to the intrigues of the French minister stained with protestant blood; for his first armament was a fleet against the Huguenots. If not a friend to popery, he was madly regardless of its hazards to a constitution.*

Ill-fortune suddenly gathered upon him.—Distracted councils, popular feuds, met by alternate weakness and violence, the loss of the national respect, finally deepening into civil bloodshed, were the punishments of his betrayal of protestantism. The sorrows and late repentance of his prison hours painfully redeemed his memory.

Cromwell's was the sceptre of a broken kingdom. He found the reputation and influence of England crushed; utter humiliation abroad; at home, the exhaustion of the civil war; and furious partisanship still tearing the public strength in sunder. Whatever was in the heart of the Protector, the policy of his government was protestantism. His treasures and his arms were openly devoted to the protestant cause in France, in Italy, throughout the world. He was the first who raised a public fund for the support of Vaudois churches. He sternly repelled the advances which popery made to seduce him into the paths of the late king.

England was instantly lifted on her feet, as by the power of miracle. All her battles were victories: France and Spain bowed before her. All her adventures were conquests; she laid the foundation of her colonial empire, and of that still more illustrious commercial empire, to which the only limits in either space or time may be those of mankind. She was the most conspicuous power of Europe; growing year by year in opulence, public knowledge and foreign renown, until Cromwell realized the splendid improbability, that, "Before he died, he would make the name of an Englishman as much feared and honoured as ever was that of an ancient Roman."

Charles II. came to an eminently prosperous throne. Abroad it held the foremost rank, the fruit of the vigour of the protectorate. At home all faction had been forgotten in the general joy of the restoration. But Charles was a concealed Roman Catholic.† He attempted to introduce his religion; THE STAR OF ENGLAND was instantly darkened; the country and the king alike became the scorn of the foreign courts; the national honour was scandalized by mercenary subserviency to France; the national arms were humiliated by a disastrous war with Holland; the capital was swept by the memorable inflictions of pestilence and conflagration.

James II. still more openly violated the national trust. He publicly became a Roman Catholic. This filled the cup. The Stuarts were cast out, they and their dynasty for ever; that proud line of kings was sentenced to wither down into a monk, and that monk living on the alms of England, a stipendiary and an exile.

William was called by PROTESTANTISM.—He found the throne, as it was always found at the close of a popish reign, surrounded by a host of difficulties; at home, the kingdom in a ferment; popery, and its ally, Jacobinism, girding themselves for battle; fierce disturbance in Scotland; open war in Ireland, with the late king

* By the marriage contract with the Infanta, the royal children were to be educated by their mother until they were *ten years* old. But France, determined on running no risk of their being protestants, raised the term to *thirteen years*. Even this was not enough; for popery was afraid of protestant milk, and a clause was inserted, that the children should not be suckled by protestant nurses. The object of those stipulations was so apparent, that Charles must have looked to a popish succession; and the stipulations were so perfectly sufficient for their purpose, that all his sons, even to the last fragment of their line, were Roman Catholics. Even the king's protestantism was doubtful. Olivarez, the Spanish minister, openly declared that Charles, on the treaty of marriage with the Infanta, had pledged himself to turn Catholic.

† He had solemnly professed popery on the eve of the restoration.

at its head; abroad, the French king domineering over Europe, and threatening invasion. In the scale of nations, England nothing!

But the *principle* of William's government was protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced English faction; he crushed the Irish war; he then attacked the colossal strength of France on its own shore.—This was the direct collision, not so much of the two kingdoms as of the two faiths; the Protestant champion stood in the field against the popish persecutor. Before that war closed, the fame of Louis was undone. England rose to the highest military name. In a train of immortal victories, she defended protestantism throughout Europe, drove the enemy to his palace gates, and before she sheathed the sword, broke the power of France for a hundred years.

The Brunswick line were called to the throne on the sole title of protestantism. They were honourable men, and they kept their oaths to the religion of England. The country rose, under each of those protestant kings to a still higher rank; every trivial reverse compensated by some magnificent addition of honour and power, until the throne of England stands on a height from which it may look down upon the world. Yet in our immediate memory there was one remarkable interruption of that progress; which, if the most total contrast to the periods preceding and following can amount to proof, proves that every introduction of popery into the legislature will be visited as a public crime.

During the war with the French Republic, England had gone on from triumph to triumph. The crimes of the Popish Continent had delivered it over to be scourged by France; but the war of England was naval; and in 1805, she consummated that war by the greatest victory ever gained on the sea.* At one blow she extinguished the navies of France and Spain. The death of her great statesman at length opened the door to a new administration.† They were men of acknowledged ability; some, of the highest; and all accustomed to public affairs. But they came in under a pledge to the introduction of popery sooner or later into the legislature. They were emphatically "The Roman Catholic administration."

There never was in the memory of man so sudden a change from triumph to disaster. Defeat came upon them in every shape in which it could assail a government; in war, finance, negotiation. *All* their expeditions returned with disgrace. The British arms were tarnished in the *four quarters* of the globe.‡

And, as if to make defeat more conspicuous, they were baffled even in that service in which the national feeling was to be the most deeply hurt, and in which defeat seemed impossible. England saw with astonishment her *fleet* disgraced before a barbarian without a ship on the waters, and finally hunted out of his seas by the fire from the batteries crumbling under the discharge of their own cannon.

But the fair fame of the British Empire was not to be thus cheaply wasted away.—The ministry must perish; already condemned by the voice of the country, it was to be its own executioner. It at length made its promised attempt to bring popery into the constitution. A harmless measure§ was proposed, notoriously but a cover for the insults that were to follow. It was met with stern repulse; and in the midst of public indignation, perished the popish ministry of one month and one year.||

Their successors came in on the express title of resistance to popery; they were emphatically "the protestant administration." They had scarcely entered on office, when the whole scene of disaster brightened up, and the deliverance of Europe was begun, with a vigour that never relaxed, a combination of unexpected means and circumstances, an effective and rapid success, that if a man had ventured to suppose but a month before, he would have been laughed at as a visionary. Of all countries, Spain, sluggish and accustomed to the yoke of France, with all its old energies melted away in the vices of its government, was the last that Europe could have looked to for defiance of the universal conqueror.

* Trafalgar, Oct. 1805.

† February, 1806.

‡ The Retreat from Sweden, 1807. Egypt invaded and evacuated, 1807. Whitelock sent out to Buenos Ayres, 1807. Duckworth's repulse at Constantinople, 1807. All these operations had originated in 1806, excepting Whitelock's, which was the final act of the ministry.

§ The granting of commissions in the army to Roman Catholics. Mr. Percival opposed this, as *only a pretext*; he said, "It was not so much the individual measure to which he objected, as the system of which it formed a part, and which was growing every day. From the arguments that he had heard, a man might be almost led to suppose that one religion was considered as good as another, and that the reformation was only a measure of political convenience."

|| March, 1807.

But if ever the battle was fought by the shepherd's staff and sling against the armed giant, it was then. England was summoned to begin a new career of triumph. Irresistible on one element, she was now to be led up step by step to the first place of glory on another; and that protestant ministry saw, what no human foresight could have thought to see, Europe restored; the monarch of its monarchs a prisoner in their hands; and the mighty fabric of the French Atheistic Empire, that was darkening and distending like an endless dungeon over the earth, scattered with all its malignant pomps and ministers of evil into air!

It is impossible to conceive that this regular interchange of punishment and preservation has been without cause and a purpose.—Through almost three hundred years, through all varieties of public circumstances, all changes of men, all shades of general polity, we see one thing alone unchanged, the *regular connexion* of national misfortune with the introduction of popish influence, and of national triumph with its exclusion.

It might be possible even to show, that, as the time for the great trial of nations hurries on, England has become the subject of, if such a phrase may be permitted, a still more sensitive vigilance; and that, not to have sternly repelled the first temptation of the corrupt faith has, in our later day, been punished as a crime.

This language is not used to give offence to the Roman Catholic. His religion is reprobated, because it is his undoing, the veil that darkens his understanding, the tyranny that forbids him the use of his natural liberty of choice, the guilty corruption of Christianity that shuts the Scripture upon him, that forces him away from the worship of that Being, who is to be worshipped alone in spirit and in truth, and flings him down at the feet of priests, and images of the virgin, and the whole host of false and idolatrous mediatorship. But, for himself, there can be but one feeling of the deepest anxiety, that he should search the Scriptures; and coming to that search without insolent self-will, or sullen prejudice, or the haughty and negligent levity to which their wisdom will never be disclosed, he should compare the Gospel of God with the doctrines of Rome.

But, whatever may be the lot of those to whom error has been an inheritance, we be to the man and the people to whom it is an adoption. If England, free above all nations; sustained amidst the perils which have covered Europe before her eyes with burning and slaughter; and enlightened by the fullest knowledge of divine truth, refuses fidelity to the compact by which those matchless privileges have been given, her condemnation will not be distant. But, if she faithfully repel this deepest of all crimes, and refuse to place popery side by side with Christianity in the temple of the state, there may be no bound to the sacred magnificence of her preservation. Even the coming terrors and tribulations of the world may but augment her glory; like the prophet in the mount, even in the midst of the thunderings and lightnings that appal the tribes of the earth, she may be led up only to the nearer vision of the Eternal Majesty; safe in the time of the universal trial, and, when that time has past, to come forth from the cloud, with the light of the Divine presence on her brow, and in her hand the law for mankind!

Viewing in this faithful historical sketch what has been the unbroken course of Providence with this highly favoured country for nearly three centuries past, nothing but the most wilful skepticism can doubt that the patronage of popery by the British legislature, would be followed by some tremendous national infliction, compelling us either to descend from the heights of prosperity and glory on which we stand, and retrace our steps to misery and shame, or else abandoning us to that final ruin which would leave England, like Judea, a fearful example of the despised long-suffering of God, and the madness of closing our eyes on his bounties, his visitations, and HIS PALPABLE WILL.

ANTI-SLAVERY.

IRISH PRESBYTERIAN CHURCH AND AMERICAN SLAVERY.

Our readers will remember that the General Assembly of the American Presbyterian Church, at its late meeting, adopted a letter declining any farther correspondence on the slavery question. The following is the reply of the Irish Assembly, adopted at its last meeting.—Ed.

Letter from the General Assembly of the Presbyterian Church in Ireland to the General Assembly of the Presbyterian Church in the United States of America.

“REV. AND DEAR BRETHREN—Since our last annual meeting we are in receipt of two letters from you—the former, dated Philadelphia, June, 1846, the latter, Richmond, May 26, 1847—conveying to us grateful assurance of the unity and peace of your church in doctrine and discipline, and of her steady enlargement and advance in all the various branches of your labour to promote the glory of God in the salvation of men. We rejoice in the prosperity of your efforts for maintaining the good old cause within your own boundaries, and extending it by vigorous missionary operation; and we bless God for whatever countenance he has graciously afforded to yourselves and fathers since the standard of orthodox presbyterianism was lifted up on the vast continent of America.

“During the past year the hand of God has been heavy upon our unhappy country, in a famine of unprecedented severity, attended by a pestilence, which has numbered its victims by hundreds and by thousands; yet, while language utterly fails to exhibit the extent and bitterness of the calamity, He who bringeth good out of evil has overruled the visitation, not only for awakening purer sympathies among the different classes of society at home, but also for inspiring the people of other lands, including our American brethren, with a generous rivalry in averting death from our poor and famishing millions. We are grateful to Almighty God, while we humbly regard it as a practical illustration of the industry and general comfort promoted by our beloved church, that in Ulster, where our principles are most widely disseminated, the visitation has appeared in a much less aggravated form than in those provinces in which the Romish system still, unhappily, maintains its degrading and paralyzing ascendancy.

“We are happy to inform you that, though the past has been a trying year both to our ministers and people, and especially to the missionary enterprise among us, yet, by the Divine blessing, we see no grounds for discouragement. In addition to the ordinary sources from which we draw support for our home and foreign objects, the bequest of a benevolent lady of our communion puts our church in possession of the princely sum of about £60,000, partly for the support of our missions in India and Ireland, and also for the erection and endowment of a presbyterian college. May the announcement of a gift as seasonable as it is munificent, provoke others on both sides of the Atlantic, to ‘go and do likewise.’

“From your last communication, we deeply regret to find that our letter of 1846, in which we deemed it our duty to address to you, on the subject of American slavery, a remonstrance intended to be no less friendly than faithful, has given you such deep, but as we conceive, groundless, and certainly unintentional offence, that you have determined, in future, to exclude the subject altogether from our fraternal correspondence. We trust the determination, which appears to us hasty, and was probably formed under feelings of considerable excitement, will not be persisted in by your venerable Assembly; but that, on reconsidering the whole case, you will admit it to be mutually your duty and ours to ‘hear’ and to address ‘the word of exhortation.’ We are the more confirmed in this hope, because in a former letter

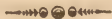
you frankly, and we are satisfied, truly assured us that there was no disposition on your part 'to repel the counsel of brethren abroad, or evade responsibility and discussion at home on this momentous question' of slavery; and you farther stated, with equal good faith, that you 'are not contented to slumber amidst the evils connected with slavery, nor to shun investigation of your duty to the bottom.' In the spirit of these statements we cordially acquiesce, and, indeed, the principle of reciprocal faithfulness which they appear to us to embrace by implication, seems indispensable to the maintenance of righteous and profitable intercourse between churches; for were you and we to hold towards each other the language of unmixed panegyric, or even to abstain from expostulation where truth and conscience demanded plain dealing, our conduct, we apprehend, would be at once most injurious to one another and most offensive to the Great Head of Zion. God forbid that we should arrogate to ourselves the sole exercise of a wholesome and kindly censorship over the church with which we correspond; on the contrary, we have uniformly professed our entire willingness to receive the word of remonstrance; and, in particular, we desire to thank our American brethren, and to be humbled before God, for our culpable remissness in the work of evangelizing the Roman Catholic population of Ireland.

"We have carefully reviewed our letter of last year, attending particularly to those statements which might be supposed most calculated to impart to your reply a haughty and somewhat unbrotherly tone, and we must candidly confess we see no cause for modifying a single sentiment, or departing one iota from the strong testimony which we have conscientiously and unanimously borne. Slavery, root and branch, was hated with a perfect hatred, as it existed in our own West India Islands, and our opposition only ceased with the death of slavery there; nor can we view it with greater complacency as it converts *free* America into a foul misnomer, and forms a dark and deadly stain on the escutcheon of evangelical presbyterianism. At the same time we know we are comparatively powerless to remove the evil, and, to say the truth, we unfeignedly desire that other parties may be covered with the glory of its removal. It is our fervent wish that that proud distinction may be earned by the American people themselves, still more by the American churches, and most of all by our evangelical presbyterian brethren. You tell us that slavery is an institution which your church never did, and does not now, set itself to defend; and this declaration we hail as indicating, so far, a step in the right direction; and we respectfully submit that the Christian world would, of necessity, regard you as shielding that obnoxious institution if you unwisely adhere to the resolution of attempting to prevent your correspondents of other churches from expressing honestly, and in the spirit of kindness, their opinions of its hideous and inveterate enormities.

"The views which we have taken the liberty of presenting to you on former occasions, you have been pleased to stigmatize as 'obviously erroneous;' and this grave sentence against us appears to rest mainly, if not entirely, on the assumption that we are ignorant, while you are well-informed on the subject—that we are incompetent to enter intelligently into the bearings of the question, while you thoroughly comprehend and appreciate it in all its momentous relations. Now, dear brethren, we are free to admit that if close contact with slavery is fa-

avourable to a right understanding of its nature, and a just appreciation of duty to the enslaved, you are fairly entitled to tax us with ignorance, in view of your own superior position and consequent attainments. If, on the other hand, in all ages, and among all nations, wherever slavery has existed, its tendency has been corrupting to the moral judgments and feelings of all within the sphere of its unholy influence, then we conceive that our sentiments (the healthy product of a clime which cannot be tainted by the breath of slavery) possess a strong claim on your most serious consideration. But, as we do not profess, in the compass of a letter, to enter fully into the merits of the question, we shall for the present bring our observations to a close, by soliciting your attention to what appears to be the master difference between you and us on this painfully interesting subject. Your General Assembly, you inform us, has no power to deal with slavery as a purely civil institution; while you conceive you are with some measure of faithfulness performing your duty in relation to the moral aspects of the system. Passing over the mere technicality regarding the jurisdiction of a General Assembly, are we to be informed that the sturdy evangelical presbyterians of America can exert no influence in altering, or if need be, abolishing the civil institutions of the country? Our West India slavery was a civil institution, but by the blessing of God on the efforts of right-hearted Christian men, it has breathed its last. You may labour for the amelioration of 'the moral evils connected with slavery,' but as these are undoubtedly the corrupt fruit of a corrupt tree, they will never cease to be produced while that tree sends down its roots and spreads its branches in your fine and magnificent country. The sentence of justice, and we will take leave to add, the sentence of mercy upon that tree is, 'Cut it down; why cumbereth it the ground?' We pray that the God of truth and mercy may preside in your counsels, direct all your plans and deliberations for the advancement of his own glory, and abundantly bless you in every good work. Signed," &c.

After amending the letter by introducing a reference to the condemnation of slavery by the Assembly in 1784, the letter was unanimously adopted.



TOTAL ABOLITION OF SLAVERY IN PENNSYLVANIA.

The following item of news was marked for insertion in our pages a considerable time ago, but has been again and again crowded out. We now publish it that any of our readers who are ignorant of the legal extent to which the law of this state sanctions opposition to slavery, may be aware of how much may be done to promote the liberty of the slave without incurring any civil penalties. May the time soon come when "the accursed thing" will be unknown throughout our whole country.—ED.

"The legislature of Pennsylvania has done a noble thing in removing the last vestige of slavery from the laws of the state. Enslaving by citizens of the state has been forbidden a long time; but southern masters coming into the state, might for a limited time, hold the power to sell or use their slaves as property under the laws of the state of William Penn, and if they escaped, to pursue and reclaim them as fugitives. The bill puts an end to all of this. It provides

that any violent or deceptive abduction of a free negro with the design of selling him, shall be liable to a fine of from \$500 to \$2000, one-half to go to the informant, and to imprisonment for not less than five years. All sale or bargaining for free coloured persons to be treated in the same manner. No judicial officer of the state shall take cognizance in case of alleged fugitives under the act of 1793, nor issue any warrant for their arrest or return, under penalty of from \$500 to \$2000. Any person attempting to seize an alleged fugitive who shall make a tumult, shall be fined from \$100 to \$1000. No jail shall be used for the detention of such fugitives. The right heretofore enjoyed by southern masters of holding their slaves six months is entirely taken away; and as in Massachusetts and New York, the slave voluntarily brought within the state becomes instantly free. Slow but sure are the triumphs of freedom and justice."—*N. Y. Evan.*

FREEDOM vs. SLAVERY.—The accounts from Trinidad afford striking evidence of what may be done by industry and skill, aided by capital. Estates which, even in what were thought the palmy days of slavery, never produced more than one hundred and fifty hogsheads of sugar, will this year return three hundred, four hundred, and even five hundred hogsheads, besides affording good hopes of a continuance of these quantities.

WEST INDIA EMANCIPATION.—Sabbath last was the anniversary of the successful experiment in Jamaica, Barbadoes, and the other West India islands of Britain, gradually to raise the African race to the level of freemen, teaching them meanwhile how best to fulfil the new duties that would devolve on their novel rank, so that they might become happier and better than when held in ignorance and degraded as chattel slaves. Education has already made them more moral, more pious, more *industrious* in many cases, and infinitely more useful members of society. The local governments have no desire to expatriate them—on the contrary, they purchase plots of ground, build farming villages, cultivate their lands carefully, hire out their services to the nearest planters when wanted, enjoy equal political privileges with the whites, and daily prove themselves more and more worthy of their rights. Men of talent, though black as jet, are frequently advantageously employed in stations under government—and the emancipated African gives daily proofs that he can take tenfold better care of himself than ever the slaveholder could for him: he lives in a better dwelling, is much better fed and clad, has discarded concubinage for the sacred rite of marriage, resides in the midst of his family in his own home, on his own freehold, reverences the Sabbath, and is respected, ennobled and very grateful to his benefactor.—*Tribune.*

MISCELLANEOUS COMMUNICATIONS.

REPORT OF THE NEW YORK SCRIPTURE READER FOR AUGUST.

The following article is the report of the scripture reader employed by Dr. McLeod's congregation in New York, for the month of August. The interesting communication in regard to this subject which was published in our September No., will have prepared our readers for

the *details* which are now presented. We consider the plan pursued as one well calculated to accomplish good, and we hope the efforts made will be crowned with the divine blessing. The example given by the New York congregation will, we trust, be imitated by other congregations, and we hope our respected brother, now engaged in superintending so good a work, will find it preparatory to the still more important and still more benevolent labours in a heathen country to which he has devoted himself.—ED.

As our labours this summer were designed to be an experiment in an untried enterprise, and as the Session will no doubt be controlled in their subsequent operations in this work by the success of the present effort, it is necessary, for their information, as well as for the satisfaction of the congregation, that no fact of importance should be left unnoticed, that no indication of the divine blessing should be disregarded, and that no consequence resulting from the insufficiency of the instrument should be attributed to the system itself. As the members of the congregation are already familiar with our general plan, a brief notice of the most important facts of the last month is all that need be embraced in this report.

During the month, we have visited upwards of three hundred and fifty families; there have been five hundred tracts distributed; fifteen volumes lent from the ward library, and eight Bibles supplied to the destitute. On account of sickness, the labours of some of the tract-visitors have been suspended during the month. Whilst the want of their co-operation has left a perceptible blank in the prosecution of our general system, their absence has been regretted by many to whom their friendly visits, and the printed messengers they leave, have already proved sources of Christian comfort. In many instances that have come under our notice, the tract-visitors seem to have gained the confidence, and to have enlisted the sympathies, in an extraordinary degree, of the persons they have visited; and we allude to the fact here in order to intimate to such visitors that their responsibility is increased by the influence they have obtained over these individuals. The reports of the visitors who have been engaged during the month are interesting and full of encouragement. One has induced two careless persons to attend our prayer-meetings—has discovered a Roman Catholic family who seem willing and anxious to converse candidly on the subject of religion, also another Roman Catholic woman who admitted that her religion might be wrong, and said, if she was wrong she would be thankful for any thing that would convince her of the fact, and show her what was right. Both these cases we have subsequently visited. In the former house we met two intelligent young women, with whom we had considerable conversation and discussion about several tenets of the Roman Catholic faith. We pointed out to them, in their own Bible, the denunciation in the last chapter of the Revelation against him that addeth to the words of this book, and then endeavoured to convince them that the using of tradition, as they had used it, to prove doctrines contradicted by the Bible, was not only adding to the words of that book, but also exalting the commandments of men above the authority of God's word. They acknowledged that they did not know *how* to answer this, but still they knew that it must be *answerable*. On one or two other particulars they made the same admission, but said they would examine the subject in the mean

time, and ascertain how the church settled these different doctrines. During the conversation, the mother, who is quite an old woman, appeared very uneasy whenever the daughters would seem to be unsuccessful or embarrassed in the argument, the old woman would then turn about and cross herself a number of times, very piously, and mumble over an *Ave Maria*. The other lady, this visiter reported, conversed rationally and candidly, received a copy of *Kirwan* thankfully, and promised to attend our meetings for prayer held in her neighbourhood.

Another visiter has brought six children into the Sabbath-school, three of them from Roman Catholic families. The same lady directed us to the house of a Roman Catholic where two of the children were sick. The mother appeared very disconsolate. She said she was afraid her children would die, and she did not know whether they would be saved or not. We explained to her, as well as we could, the plan of salvation, visited her several times, and prayed with her repeatedly; she seemed to be impressed at the time, but as her children recovered, her anxiety appeared to die away, and returning prosperity has, to all human appearance, stifled her transient convictions, and drowned her in apathy and unconcern. We were directed by this visiter to another family, with which we have used every exertion, but so far as we can see, our endeavours have been unavailing. The parents are addicted to habits of intemperance. The wife is a Roman Catholic, the husband has once been a member of the Episcopal church, he makes fair promises, but we see no evidences of reformation.

Another visiter directed us to a man who thinks he once experienced religion, but he has for years been living in a state of carelessness and unconcern. We prayed with him in his family, he seemed to be affected at the time—we called since, he said he was glad of the opportunity of joining with us in prayer, that it was a long time since a prayer had been offered in his house before. He went with us the next evening to the prayer meeting. He has told us since that he would prefer going to methodist prayer meeting, that it was there he was converted before, and he thinks their exercises are better calculated for the conversion of the sinner than ours are.

A number of other interesting cases have been discovered, and many other facts related by the tract visiters which cannot be noticed here. We think enough has been reported to convince all, that this department in our undertaking has been favoured with gratifying indications of the divine blessing—enough to stimulate others to go and do likewise—enough to enlist the sympathies of all—and to secure the prayers of every devoted Christian for the blessing of God on these humble and unobtrusive labours.

A number of the members of the congregation who are not engaged as tract visiters directed us, during the last month, to some persons in whose salvation they felt a particular interest. We cannot yet report any thing very definite in the case of any of these. Still, we feel well convinced that this will be an effectual way of doing good. God accomplishes his designs in answer to the prayers of his people. If he puts it into the heart of any of his people to pray earnestly for the salvation of some particular friend, we can approach that person hoping very confidently for the blessing of his Spirit to accompany our exertions.

We did not see the Roman Catholic friend to whom we were directed last month. He treated us with politeness until we introduced the subject of religion; he then broke out in the most abusive language, loaded us with the vilest epithets, unceremoniously handed us to the door, and forbade us ever to enter his house again. We met his wife in the hall. She was respectful, but careless about the concerns of religion. We gave her a tract entitled "*What are you?*" and told her we intended to come back again and hear what she thought of it. After some time we went back, and were received kindly. The lady said she had read the tract, thought very much of it, and would be thankful for another; said she was not a professor of religion, that she had never thought much about it: she promised to read the Bible and attend public worship. We gave her some more tracts—showed her one that contained an account of the conversion of a Roman Catholic. She said she would take that, and give it to her mother-in-law, who belonged to that church. By another member of the congregation we were directed to a young man whom we found on his death-bed. A preacher had visited him, and had told him, his mother said, that if he would but come to Christ, he would have his conversion published in all the churches of his connexion. She said he seemed, while the minister was talking with him, to experience much joy, but we found him in a very disconsolate state. He had but a very limited knowledge of the plan of salvation. We visited him repeatedly, and endeavoured to explain to him the nature of the atonement, and of justification on account of Christ's righteousness. Still, he seemed to depend for consolation more upon his own experience than upon the satisfaction of Christ and the fulness of the gospel promises. He died—not without hope—but the doubtful character of his exercises seemed to speak unfavourably of death-bed repentance, and to be an admonition to all to flee, before the hour of death, "for refuge to lay hold upon the hope set before us, which we have as an anchor of the soul, both sure and steadfast." We were directed, by another member, to a man who had once been in the habit of attending public worship, but has latterly formed bad associations, and, through the influence of his companions, become careless and vicious. We are sorry to report that we have not yet seen any very satisfactory evidences of reformation. He has joined us in prayer in his family, sometimes with apparent unconcern, and sometimes with evident uneasiness. He attempts to turn into ridicule every thing that is said to him on religious subjects. The last time we visited him, he seemed to be under a better influence, still he made frivolous excuses for the neglect of duty. He acknowledged that sometimes he has felt that he was not doing right, that he at times feels a desire to go to church, but then it would be so strange a thing for him to be seen there—he would be noticed by every one, and remarks would be made about him by every body. He said he had gone, a few Sabbaths since, to the door of the church, and when he began to think of these things, he turned about and went home again. His wife is a church member, and a very respectable woman. He promised, the last time we saw him, that he would put it off no longer, but commence to attend church regularly, at once. We have been directed, through this medium, to many other interesting cases, of which we shall omit any farther notice at present. Enough has been reported, we think, to show that this is a medium through which

any member of the congregation can contribute something to farther the cause in which we are engaged. And it is hoped that the cases noticed will be felt to be sufficiently interesting to become special objects of prayer by all.

After waiting upon these particular cases to which we were directed through these two mediums, we have employed the remainder of the time in visiting, conversing, and praying with those who are in the habit of attending our social prayer meetings, and in extending the sphere of our personal labours, as we have had opportunity. Of the persons attending these meetings, we shall at present refer to but one, a lady to whom we alluded in a previous report. Some time since she related the following facts: That until last winter she had lived a careless life, finding enjoyment in the vain amusements of this world—that during last winter, she had, first, some affliction in her family, and was subsequently laid upon a sick bed herself, from which she had no hope, for several weeks, that she would ever rise. During her sickness she was much troubled about the state of her soul—she was convinced she was a sinner, but she feared she had no hope in Christ. She resolved, in God's strength, that if he would spare her, she would forsake the world and take Christ for her portion. In time her disease was removed, and she was again restored to health. But as her strength of body returned, the vows of the sick bed were forgotten. All the carelessness of her former state was quickly returning. When in this state of mind she was visited by one of our tract distributors. The visitor knew nothing of her religious feelings, but by a bow drawn at a venture, in a few observations accompanying the tract, *Why yet Impenitent?* revived her convictions, and seemed to warn her of her danger. We have subsequently visited her frequently: she attends our prayer meetings regularly, comes as often as she can to church, is now reading our *Reformed Principles*, and proposes connecting herself with the church upon the first opportunity. May her path be "as the morning light, that shineth more and more until the perfect day."

The prayer meetings have been attended as usual, the last month. The interest taken in the exercises has not been abated. Whilst we have enjoyed the hearty co-operation and sweet counsel of the brethren of our own congregation, some friends from other religious connexions come in occasionally, and bid us God speed; and go away saying, that by the efforts of this congregation they feel provoked to good works. The agents of the Tract Society who are convenient, attend our meetings frequently, and join in our exercises.

Two persons with whom we had formed some acquaintance in our visitation, died during the last month. One of these was a woman whom we had repeatedly urged to attend our meetings, read her Bible, and attend to the concerns of eternity. She was a universalist. She seldom gave any satisfactory answers to our entreaties. She would sometimes say, the future cannot be worse than this world—that she was suffering enough here to get clear in the world to come. Death came suddenly upon her—she was called off by an unexpected stroke, and summoned in a moment to experience the realities she has often spoken of as the dreary visions of fanaticism, or the cunningly invented fables of priestcraft.

PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES.—The following is a most remarkable and praise-worthy instance of what perseverance and industry, rightly directed, are able to effect. Among the graduating class, at the commencement, last week, at William's College, was one by the name of Condit, from Jersey. This gentleman is a shoemaker, is married, and has a family of four children. Six years ago, becoming sensible of the blessings of an education, he commenced learning the simple branches, such as are taught in our primary schools. One by one, as he sat on his shoemaker's bench, he mastered grammar, arithmetic, geography, &c., with some occasional assistance from his fellow workmen. At this time he determined to obtain a collegiate education. Without means, and with a large family depending on him for support, he commenced, and learned Latin and Greek in the evenings, after his day's labour was over, under the direction of a friend; and after the lapse of a year and a half, prepared himself, and entered the sophomore class of William's College.

He brought his bench and tools as well as his books with him. The students supplied him with work; the faculty assisted him; and together with the fund for indigent students and some occasional assistance from other sources, he was enabled to go through the college course, and at the same time support his family. He graduated last week, on his birth-day, aged thirty-two. He stood high in his class, and received a part at commencement, but declined. At the farewell meeting of the class, in consideration of his perseverance, talents, and Christian character, they presented his wife with an elegant set of silver spoons, tea and table, each handsomely engraved with an appropriate inscription.

Mr. Condit will now enter the theological seminary at New York, and will, no doubt, make a faithful and popular minister.

What young man in this country will ever, after such an example as this, despair of obtaining an education?—*Springfield Republican.*

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SINGULAR ANECDOTE.—Several years ago, a charity sermon was preached in a chapel in the West of England. When the preacher ascended the pulpit, he thus addressed the hearers.

"My brethren, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was last within the walls of this house. Upon that evening among the hearers came three men, with the intention of not only scoffing at the minister, but with their pockets filled with stones for the purpose of assaulting him. After he had spoken a few sentences, one said,—'Let us be at him, now;' but the second replied, 'No: stop till we hear what he makes of this point.' The minister went on, when the second said, 'We have heard enough, now throw!' but the third interfered, saying, 'He is not so foolish as I expected—let us hear him out.' The preacher concluded without being interrupted. Now, mark me, my brethren, of these three men, one was executed three months ago, at Newgate, for forgery; the second at this moment lies under sentence of death in the jail of this city for murder; the other, continued the minister with great emotion, the third, through the infinite goodness of God, is now about to address you—listen to him!"

UNIVERSALISM—ANECDOTES.—A Universalist preacher, passing through a neighbourhood where this *modern* faith had not gained a foothold, took occasion to set forth his views in a sermon. At the close of the discourse, he remarked, that if the people desired to hear him again, he would preach on his return. After there had been silence a few moments, a sensible old Quaker rose and said—"If thou hast told us the *truth*, we do not *need* to hear thee; if thou hast told us a *lie*, we do not *want* to hear thee."

Another preacher of the same creed held forth in another neighbourhood. An old German blacksmith happened to be present, and was very uneasy by the discourse. When the congregation were dismissed, he approached the preacher, and said—"If this doctrine is true, be sure you must not preach it here any more." "Why not?" inquired the preacher. "Because," said he, "one of my neighbours has already stolen one-half my smith-tools; and if he does hear this doctrine, be sure he will have all the rest."

The Quaker and the blacksmith were both sensible men.—*Presbyterian of the West.*



ECCLESIASTICAL INTELLIGENCE.

ORDINATION AND INSTALLATION OF MR. J. AGNEW CRAWFORD.

Mr. Crawford having accepted the unanimous call addressed to him by the United Congregations of Milton, McEwensville, and Washingtonville, in this state, the Philadelphia Reformed Presbytery held a meeting in Milton, on the 25th of August last, to attend to his ordination as a minister of the gospel, and his installation as pastor of the congregations which had so heartily invited him to take the oversight of them in the *Lord*. By request of Presbytery, Rev. Dr. McLeod, of New York, preached the sermon. It was an able and very interesting exposition of divine truth, and well suited to the occasion. Rev. Dr. Crawford, the father of the candidate, proposed the usual questions, and made the prayer, after which he addressed the newly ordained pastor in regard to the duties and responsibilities of his highly important office. The charge to the people was made by Rev. R. J. Black, of Philadelphia, and presented in an impressive manner the obligations under which they were placed in consequence of the relationship which had just been constituted. Rev. J. Agnew Crawford then dismissed the assembly with the apostolic benediction. The exercises of the occasion were truly solemn and impressive, and were attended to with an absorbing interest by a very respectable audience. We are glad to learn that the prospects of the congregations which have thus united in obtaining a pastor are very encouraging, and, we trust, the connexion, which has been formed, may long continue, and produce the most happy results to all around.



EXTENSION OF THE REFORMED PRESBYTERIAN CHURCH IN THE WEST.

The accounts we receive from time to time from various ministerial and other friends, in the great West, lead us to entertain encouraging hopes of the rapid and wide extension of our church in that region. By a letter from Rev. J. W. Morrison, we learn, that he has recently

organized a congregation, consisting of about forty members, in Rock Prairie, Rock County, *Wisconsin*. We learn that Rev. Mr. Harshaw has recently organized another in *Warren County, Illinois*, and probably a third in *Iowa*. These accounts are very cheering, and lead us to hope that the time to favour our Zion, even the set time, has at length arrived. Both in the East and the West the Reformed Presbyterian Church appears to be reviving, and while we would not look upon a large increase of members as being, of itself, any evidence of the divine blessing, since such increase may often be obtained by the most dishonourable and unholy expedients, yet we trust we may regard the present prosperous condition of our church as a token for good. At no time, since the *Pro Re Nata* Secession, have our prospects been brighter.



ADDRESS TO THE REV. R. J. BLACK BY THE PEOPLE OF HIS CHARGE.

In consequence of ill health, Rev. Robert J. Black has been obliged to lay aside his pastoral labours; we hope, however, only for a short season. The following communication shows the respect and love which he has already acquired among the people of his charge. Deeply, indeed, would it be regretted if any visitation of Providence should deprive the church of his valuable services; but, we trust, the measures about to be adopted will result in his perfect restoration to health, and that he may be long spared "to impart to his people some spiritual gift to the end that they may be established, and that he may be comforted together with them by their mutual faith."—[Ed.]

[For the Banner of the Covenant.]

MESSRS. EDITORS,—On behalf of the members of the Third Reformed Presbyterian Church of Philadelphia, I hereby transmit you an extract from the Minutes of a Congregational Meeting, held September 8th, and accompany it with an earnest request, that you will give it a place in the October Number of the "Banner." It was originally intended that the subjoined address to our beloved pastor should have been presented to him personally, but as this was rendered impracticable by his hasty departure from us, we embrace this as the best mode of carrying our designs into effect.

By congregational appointment,

ROBERT STEENSON.

Congregational Address to the Rev. Robert J. Black.

DEARLY BELOVED PASTOR,—We, the people of your pastoral charge, assembled on the occasion of your painful, though, we trust, brief separation from us, feel constrained, by a strong sense of your inestimable worth, to follow you with a feeble and imperfect expression of our affectionate regard for your personal well-being, and of our Christian sympathy under your affliction. We view your temporary removal from us, in our present infantile condition, as a dispensation of Divine Providence, equally afflictive to you and to ourselves; and while we endeavour to bow in Christian resignation to the will of our Heavenly Father, it is our earnest prayer, that the same Almighty hand that has been outstretched for our affliction may soon be extended for our consolation and revival in your speedy restoration to our midst.

We feel, dear sir, completely identified no less with your present affliction than with all your interests. Your afflictions are ours; your

welfare is our happiness. We already possess sufficient evidence to satisfy us that this feeling is reciprocal. Your indefatigable exertions to promote our best interests, whether as a congregation or as individuals, sufficiently demonstrate that *our* prosperity was an object of your tenderest solicitude. We gratefully record our humble testimony to the efficiency with which you, on all occasions, discharged the duties of your important office. Your amiability of deportment, and the purity of your walk and conversation, whether in your private intercourse with us as families and individuals, or in the more public discharge of your pastoral duties, have doubly endeared you to us as our spiritual guide and very best friend. Under your public ministrations our members have increased, in a brief space, from a very few to a goodly number. By your assistance and superintendence our social meetings have been much benefited. By your efficient agency our Sabbath school association has been reared and established, and the cause of Sabbath school education greatly advanced. From your powerful advocacy, often under severe indisposition, the cause of missions, domestic and foreign, has received a quickening impulse, as evinced by the increased attention to our monthly concert for prayer, on behalf of these great schemes. To your instrumentality, under the guiding hand of Omnipotence, we already owe many of our chiefest blessings. The fruits of your past labours will be gathered in this place many days hence. Our warmest wishes for your welfare accompany you, and our fervent prayer to God is, that *He* will bless the instrumentality you may put in operation for your speedy recovery; that you may, in due time, be restored to us with your bodily and spiritual energies reinvigorated; that you may long go out and in before us, to break to us the bread of life, and that when you shall have finished a time-honoured cause in the successful discharge of the duties of your holy office, you may be received to the participation of that heavenly inheritance which is reserved for those "who are called of God according to his purpose."

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JEWISH STATISTICS.—According to "*The Faithful Watchman of Zion*," the organ of the orthodox German Jews, there are in Italy 50,000 Israelites; Holland and Belgium, 80,000; in England, 30,000; in Denmark and Sweden, 5,000; in Russia, 60,000; in Poland, 1,500,000; in Hungary, 160,000; in European Turkey, 300,000; and in other parts of Europe about 1,000,000.

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RELIEF TO IRELAND AND SCOTLAND.—The following is an estimate of the amount of contributions sent by this country for the relief of the Irish and Scotch from the 1st of January last to the 31st of July: through the New York Relief Committee, \$200,000; through other committees, \$250,000; remittances by the Irish and Scotch, \$600,000. Total, in seven months, \$1,050,000.

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SEMINARIES IN THE UNITED STATES.—From fourteen Theological Seminaries in the United States, 1885 ministers have been sent into the field during the last nine years, of whom ninety-seven have gone to heathen lands. It is estimated that we expend about \$100 on our own country for religious purposes, to \$1 on heathen lands.

STATISTICS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.
—We copy from the minutes of the General Assembly the following general view of the Presbyterian Church in the United States of America, for the years 1846 and 1847:

	1846	1847
Synods in connexion with General Assembly,	22	22
Presbyteries,	115	118
Candidates for the Ministry, - - -	339	343
Licentiates, - - - - -	218	231
Ministers, - - - - -	1647	1715
Churches, - - - - -	2297	2376

During these years there were—

Licensures, - - - - -	72	82
Ordinations, - - - - -	78	64
Installations, - - - - -	87	72
Pastoral relations dissolved, - - -	52	52
Churches received from other bodies, -	45	*44
Ministers received from other denominations,	14	15
Ministers gone to other denominations, -	6	7
Members added to church on examination, -	7792	7602
Members added to church on certificate, -	5733	5672
Adults baptized, - - - - -	2036	1794
Children baptized, - - - - -	9677	9342
Whole number of communicants reported, -	174,714	179,453
Amount contributed for religious purposes, \$254,856.70		\$310,164.91

MISSIONARY INTELLIGENCE.

PROCEEDINGS OF THE EXECUTIVE COMMITTEE OF THE BOARD OF FOREIGN MISSIONS OF THE REF. PRES. CHURCH.

A meeting of the executive committee of the Board was held on the 22d of September, at which some important business was transacted.

The treasurer reported, that he had paid the annual salaries of the missionaries (\$600 each,) for the year ending December, 1847, but that, in order to do this, he had been obliged to draw upon resources contributed for other purposes, but not yet required. It is earnestly hoped that every member and every congregation in our communion which has not yet sent forward its contributions for the present year, will do so immediately, that there may be sufficient funds in the treasury to repay the amount which has thus been overdrawn. We would ask the person who now reads these lines, have you contributed any thing for this great cause, during this year—have *you* contributed as much as you feel able to give? If not, we hope, before another No. of the Banner is issued, your gift will have been brought into the treasury of the LORD.

At this meeting it was also resolved to appropriate so much of the surplus scholarship fund as may be necessary, to the support of the native teachers. Notice was given, in October last, that if no specific directions should be received before the end of the year, from those who had contributed this surplus, it would be disposed of as the Board saw fit. Having waited thus long over the time mentioned, it has at length been, in part, thus appropriated. The object to which it is now devoted is believed to be as congenial as possible to the intentions of

* Seventy newly organized churches were reported to the board of missions.

the donors, and we hope will meet with the approbation of all. In the mean time, we might observe, the money, though unappropriated, has been used by the Presbyterian Board, subject to the directions of the Board of our own church.

Reference having been made to Mr. Campbell's kind reception in Great Britain and Ireland, and the expectation of his soon reaching our own country, the following resolution was adopted as expressive of the feelings of the Executive Committee:

Resolved, That the Committee have heard with great pleasure of the kind reception with which our beloved and highly esteemed missionary, Rev. J. R. Campbell, has met from our sister churches and the Christian community generally, in the British isles, and that we joyfully anticipate his speedy arrival amongst us, and expect in his labours great benefit to the cause to which he has been devoted.

The Com. adjourned to meet on Mr. Campbell's arrival in this city.

SOUTHERN BAPTIST BOARD OF FOREIGN MISSIONS.—The receipts of the Board of Foreign Missions of the Southern Baptist Convention, whose second annual meeting was held at Savannah, last May, during the eleven months which had preceded it, were \$16,111; the balance on hand, June 1, 1846, \$9,504; and the sum available from other sources, \$1,854, making a total of \$27,469: leaving a balance of \$12,194. The Board is intending to employ labourers, for the present, only in China and Africa. It has one mission in operation in Canton; and another is to be commenced at Shanghai, as soon as the missionaries now on their way hither shall have reached their port of destination. The Canton mission has four ordained missionaries assigned to it; and also five native assistants. Two missionaries sailed for Shanghai, March 12th: another (also a physician,) will follow soon. The Board has obtained a coloured man, one of the colonists in Liberia, to engage in missionary labour among the Bassa tribes.

POETRY.

[For the Banner of the Covenant.]

JACOB WRESTLED WITH AN ANGEL AT PENIEL.

BY WM. ALEXANDER, A. M., AUTHOR OF THE CHRISTIAD.

By the brooklet of Jabbok the patriarch stood,
 All alone in deep darkness, which wrapt the wild wood;
 When an angel of mercy before him appears,
 He in prayer stoutly wrestles—his weapons are tears.
 'Till the dawning of day he wrestled and fought,
 And of the strong angel a blessing besought;
 By faith then prevailing, his contest is o'er,
 "He let go" the angel, and ceased to implore.
 With the new name of Israel, is Jacob now blest,
 And the angel, Jehovah, then grants his request;
 All rejoicingly over the brooklet he pass'd,
 And the sun-light of heaven rose o'er him at last.
 So in our life's struggles, may we too prevail,
 When sorrows oppress us, and dangers assail;
 May the angel, Jehovah, who Jacob thus blest,
 Be nigh us, to beckon us on to his rest.
 Where the sunlight of glory shall on us arise,
 In that mansion of mansions of bliss in the skies;
 Where, while ages on ages unceasingly roll,
 The love of the Lord is the joy of the soul.

Banner of the Covenant.

NOVEMBER, 1847.

THEOLOGICAL DISCUSSIONS.

[From the African Repository.]

REDEMPTION OF AFRICA.

The Redemption of Africa through the means of Colonization, a subject of direct and special prophecy.

ISAIAH XVIII.—(Concluded.)

III. The result is glorious, verse 7. *In that day shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible [terrified] from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount of Zion.*

1. The time indicated—in *that time*. The time when the swift messengers are sent forth, when the ensign is spread on the mountains, when the trumpet shall be blown, the attention of the dwellers on the earth arrested, Jehovah in his dwelling-place conducting wisely his plans, and justly blighting the hope of unrighteous gains.

His dwelling-place with men is in the *mount Zion*, and Zion is the New as well as the Old Testament designation of the church. Heb. xii. 22: *Ye are come unto mount Zion*. This is *the place of the name of the Lord of Hosts*. Described as beautiful for situation, the joy of the whole earth; furnishing delightful prospects and refreshing springs.

2. Under divine influence, and in the light of the gospel, to Jehovah the Lord of hosts, by this people a present shall be brought. *The present shall be brought*. Ceasing to be *scattered and peeled*—no longer a lawless crowd, they shall be a PEOPLE—Hos. i. 9; 1 Pet. ii. 10—organized under the principles of law, gospel, the hallowed institutes of religious worship, and evangelical order. Thus an actual relation of blessedness between them and Jehovah as their covenant God, will be constituted, as in the case of Egypt, another region of the land of Ham—Isa. xix. 18, 25. Confessing him, they shall be recognised by him as his people. They shall bring before his altar a pure offering.—With Ethiopia, beyond whose rivers they were seen by the prophetic eye to reside, *they shall stretch out their hand unto God*.

3. In reference to *the present* that shall be brought, in the text, there is something peculiarly impressive. A present is twice spoken of in this verse: the *present of a people*, and that *from a people*. In the former, the term rendered *people* is without a preposition; in the latter it is governed by the preposition *mem*. In the first clause, the *present*

and the people identify. The *shai*, gift or present, and the *Am*, people, are in apposition, they express the same thing. It is not merely a present *from* or an offering *by* them; but it is the present of THEMSELVES. *They yield themselves unto God, as those that are alive from the dead*—Rom. vi. 13. Like the Macedonian churches, *they give their own selves unto the Lord*, 2 Cor. viii. 5, *as living sacrifices,—holy and acceptable*,—through Jesus Christ—Romans xii. 1. They are represented as making a solemn surrender to God of *themselves*; with minds to be more enlightened, with hearts to be more sanctified and comforted; and at once, their whole persons as justified, in the righteousness of their Redeemer. Then follow devotions of mind and heart, sanctified by the Spirit of God; expressed in sacred emotions of soul, confessions, prayers, praises, and a new obedience of the entire man. This is renovated Africa. This is Christian character, and less than this is but a very partial Christianity. It exhibits a people in all their faculties, possessions, relations, and pursuits, by self-dedication, devoted to God in Christ. This was the aim of the first projectors of the Colonization Society: it is still the undeviating aim of its most ardent friends. Their faith in its ultimate triumph is sustained by the divine promise, Psal. ii. 8; and the prophecy now under review, *directly* contemplating the subject, tends to make assurance doubly sure.

The prophet, in previous chapters having spoken of various nations, in this xviii. chapter, of which commentators have made so little, directs his foreseeing eye, before giving a very particular view of Egypt, to the more distant central, western, and southern regions of the African continent, and delineates events pertaining to a then very distant day. He describes the land of those regions as darkened with hostile armies, by foreign influence, for the sake of unhallowed gains, stimulated to internal feuds, whilst suffering by the violence of ruthless invaders. The intercourse of this land with distant countries has been, and still is, on a narrow scale. Their vessels of bulrushes forbid them to brave the dangers of the sea. But for this down-trodden and injured people, a brighter day is drawing on. They are about to be visited with a message of grace.—Swift messengers to bear it are appointed and commanded to *Go*. They are assured of the sympathy and countenance of the people of God, who dwell in “the habitable parts of the earth;” before whom is lifted up and conspicuously seen, as on the mountains, the ensign of salvation. The trumpet is blown, and the call is made on them to give their aid. For this purpose, under that banner they will assemble. It is the cause of God and man. Jehovah begins and directs the movement. He *rests in his place*, and in wisdom conducts its execution. The opposers of the measure he will oppose. By the perpetuation of existing evils, they hope to possess the wages of unrighteousness, but those hopes shall prove vain. As the scorching heat upon herbage, and the harvest cloud of dew prepare the mildew blight, so will God blast their hopes of unrighteous gain. The bud may swell, the blossom expand, the sour grape form; but the ripe cluster of their hopes they shall never press. Ere the harvest, the branch that sustains the blighted grape shall be cut down. Among its withered foliage the fowls of heaven and the beasts of earth may summer.—There, in the winter, the former may nestle, and the latter find a lair; while the despair of blasted hopes shall be the spoiler’s portion. But the spoiled, the plundered children of Africa, “redeemed, regenerated, and disen-

thrall'd," in enlightened, ardent, and self-consecrating devotion, shall give development to the finest features of Christian character. At the mount Zion, the place of the name of the LORD of hosts, they shall intelligently and voluntarily present themselves as an offering to JEHOVAH.

CONCLUSION.—The reader will remark, that the prophetic language calling public attention to the ensign on the mountains, and to the blowing of the trumpet, indicates "the signs of the times." These signs are found in the marked dispensations of divine Providence, the circumstances of the social state of a people, the condition of the public mind, and the bearing upon all these of the lessons of the word of God. To these "signs of the times," their nature, relations, and bearing on each other, we are solemnly summoned to attend. And among all the objects that at this day address themselves to our beneficent regard, we think we are not mistaken, when we give a prominent place to the "American Colonization Society," and believe its claims upon us to be of paramount importance. To a very great extent, it gives imbodiment to most, if not all, of the benevolent, voluntary institutions of our day. 1. It proposes to relieve the freed man from the ills of oppression to which he is subjected, in a land where he is really, and long must, perhaps for ever, be a stranger, by his *voluntary* removal to a state where he will be free indeed. 2. It opens a door for the benevolence of the slaveholder, who wishes an eligible outlet for bettering the condition of his emancipated servants. 3. It carries Christianity with all its Bible light and holy influence, to the hundreds of millions of a benighted continent. 4. It sends education and civilization with their arts and enjoyments, to barbarians. 5. Under the wholesome laws of liberty, it exemplifies to savages an organized state of rational freedom. 6. It proves the black man to be capable of self-government. 7. It is the most effectual means of breaking up the slave-mart, and of putting an end to that odious and ruinous trade. What enterprise of the age embraces so many objects of commanding interest? Liberia, on the coast of western Africa, now about to be a free and sovereign state, but still needing our fostering hand, presents those objects of interest, with all the details of their untold blessings.

In this establishment of a free and Christian commonwealth on the coast, destined to enlighten and redeem the continent of Africa, we have a powerful motive to benevolent and liberal action. Already is *Liberia* more than a reward for all that it has cost. But the great work is only begun. The anticipation of exemplifying on a larger scale the genius of Christianity, in the formation of a character of loftier moral excellence than has hitherto been known, is, perhaps, not visionary. The natural sternness of the northern temperament, and the gentle spirit of the religion of the Bible, are far from being congenial with each other. They are naturally antagonistic; and when over the former the latter prevails in mollifying its hard features, it is with difficulty that the victory is won; and, alas! the inconsistencies of subsequent life too often evince the imperfection of the conquest. The constitution of the Ethiopian mind, more mild, gentle, forgiving and affectionate than that of the *Caucasian* or *European*, presents less for the grace of the gospel to overcome, and of course, the same measure of its influence will ensure a higher state of spiritual and moral life.—The following suggestions of an eloquent pen we submit for what they are worth.

After adverting to the remarkable contrast between the little propensity of the negro race to wander from their native abodes, and the great tendency of the Europeans to be migratory, restless, and unsettled in their habits, the writer says—"The African stays at home, is contented and satisfied—a feature of natural character, which, when taken in connexion with other native traits of mind, would seem to augur a peculiarly gentle and beautiful species of civilization, when he shall have once taken his rank in the society of perfect men, and ennobled races.—There is undoubtedly here an *apparently* vacant space for him to occupy, and which seems by no means adapted to the genius of the Caucasian tribe. These have no real heartfelt admiration of the milder and gentler aspects of a pure and dignified civilization. All the sweeter graces of the Christian religion appear almost too tropical and tender plants to grow in the soil of the Caucasian mind; they require a character of human nature of which you can see the rude lineaments in the Ethiopian, to be implanted in and grow naturally and beautifully withal. When I read the New Testament, and note the sweet and lovely character of the virtues recommended—that almost female tenderness of mind, which both the flourishing of them and the perfecting of them presupposes, I am impressed with the conviction, that other than the European race must become the field of their insemination, ere we can see them in their natural perfection. I am far from saying that this race is not naturally capable of exhibiting a certain *order* of the virtues of the Christian religion, such, namely, as tally with their character—a vigour and freedom of soul, &c., and a rough, active charity; but all these are but the first *tier* of Christian virtues, and our surly, rapid intellects are hardly susceptible of others: and this, therefore, leads me to augur, and I think on grounds which are good, that a race more tender-minded than the Caucasian is needed to reflect the sweetness and gentle beauty of the Christian religion, its mystic, quiet, humble spirit; for its sterner features are already perfectly in the Caucasian. The light of the Christian is oecumenical. It will show the just proportions and analogies of all species of intellectual and moral greatness; and it will show the natural ground of a sweetness and severity of moral perception to be more valuable, than a rigorous capacity for scientific research, or political legislation."*

Whatever may or may not be in this speculation, upon the general subject, we have a sure word of prophecy. The people concerned are clearly indicated by their locality and condition; to them by the messengers of peace are sent the tidings of reconciliation with God, in the signs of the times—the agitations of our age on the subject of Africa and the African race, we see the extent of an awakened public interest in their favour; over all we contemplate a just Providence frowning on a hostile policy toward this hitherto afflicted people, and, as with the mildew blight, blasting its hopes of gain; and in prospect, we have the assurance of that people presenting themselves, with all that is theirs, as a pure offering to Jehovah, in Zion his dwelling place. In aid of this, among the signs of the times, and the active agencies employed, there is none to compare with the American Colonization Society, and its hopeful colony of *Liberia*, on the western shore of the land shadowing with wings, and which the rivers—the confluent invasion of plundering nations—have spoiled.

ZUINGLIUS.

April 7th, 1847.

* Kinmont, Nat. Hist. of Man, pp. 217, 221.

[For the Banner of the Covenant.]

NECESSITY OF A DIVINE REVELATION.

The *necessity of a divine revelation* arises from the insufficiency of other sources of information, as—

1. *The light of nature*: by which we may understand the natural feelings of the *human heart*, or the natural *dictates* of the human *understanding*. Scarcely any will deny that there is in the soul of man a faculty called CONSCIENCE, the nature of which we do not design at present to consider at large, but which spontaneously pronounces certain things to be in themselves good or bad. Were there no divine revelation, man would still *know* and *feel* that there was such a thing as *right* or *wrong*. The heathen nations, destitute of the scriptures, and many of them sunk in the deepest barbarism, show that there is such a faculty in the human mind, by their religious rites and ceremonies, their costly sacrifices, their penances, &c., as well as the tribute of praise, or award of censure which they give to those whom they call good or bad, and that even after death. They recognise, in this way, a *distinction* in the *moral character* of actions, and give a *preference* to those which they consider *good*. Such is the meaning of the apostle in the passage found in Rom. ii. 14. The possession of this inward monitor makes those who are destitute of divine revelation *inexcusable*, when, as is often the case, notwithstanding they know that a thing is wrong, they do it, or knowing it to be right, they do it not. Yet as conscience is often dormant or torpid, sometimes variable, always comparatively feeble; as it does not declare, to any great extent, what is the will of God, or present *motives* strong enough to overcome the propensities to evil existing in the human heart, and the temptations which sin presents; as it discovers no remedial system—something more is necessary than this light of nature. Reason shows that it cannot be, experience that it never has been, sufficient to bring man to God.

2. Equally ineffectual is a *contemplation of the works of creation*. In their vastness, their contrivance, their benevolent influence, they do indeed show that there is a God, and that he is holy, wise and good. But man is either insensible to the impressions they are calculated to make, or else, under the influence of a deep-rooted, an all-pervading depravity, he seeks to account for them without the operation of a God. Thus we find that in those parts of the world where the works of nature are displayed in their greatest profusion, beauty and splendour, the human race is sunk in the deepest superstition, the most cruel and debasing idolatry.—

“What though with lavish kindness,
The gifts of God are strown,

The heathen in his blindness,
Bows down to wood and stone.”

Nor when a mind of a higher order, or formed in a state of society advanced in knowledge, and pervaded with the influence of Christianity recognises the greatness of the works of creation, their adaptation to each other and to the comfort of man, does it appear that God is acknowledged in his works, or true devotion to him excited. It has indeed been said, that “the undevout astronomer is mad;” but a Laplace, second only to a Newton, if not his equal, shows that a skeptic may rank high as a philosopher, and if there be *madness* it is an *insanity* arising from the *heart*, and not from the *understanding*.

3. The *consideration of divine Providence* is also ineffectual. By some remarkable occurrences the attention may be arrested, and the

mind impressed with the conviction that there is a God, and that he loves righteousness and hates iniquity. Yet there are so many deviations from *present* and *immediate* justice in the administrations of Providence—the wicked so often prosper, while the righteous suffer, that sometimes even the best of men have been tempted to think, that if there is a God, he has forsaken the earth—that he takes no knowledge of things below. Providence cannot explain its own irregularities—the *eternal future* must be taken into the account, that we may know from his moral government that God is just: and this future is revealed only by the scriptures. Nature may lead us to hope for it, but it cannot give us satisfactory *proof* of it. Socrates, the greatest of the ancient philosophers, when he was about to die, said to his disciples, “I am going out of the world, and you are to continue in it, which of us has the better part, is a secret to every one but God.”* Hence we need not be surprised that, even when in the language of the apostle, the heathen knew the judgment of God, “that they which commit such things,” (things condemned by the light of nature, &c.) “are worthy of death,” they not only did them but had pleasure in those that did them. Rom. i. 32.



PRACTICAL ESSAYS.

[Selected for the Banner of the Covenant.]

AUTUMNAL CONTEMPLATIONS.

Having arrived at that portion of the year which forms the connecting link between summer and winter, the truly Christian mind will gaze upon it with mingled emotions of delight and anxiety, through the medium of the spiritual telescope. The first thing which strikes us is, that the present is the season of in-gathering. Every thing is ripening, or has already ripened, for the harvest. All the labours and expenditures of the agriculturist have a reference to the weeks of harvest. “Behold,” says James, “the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receives the early and latter rain.” An abundant crop fully repays him for all his ploughing, harrowing, sowing, weeding and waiting. He forgets all his former trouble and anxiety in the present recompense of his toil. The autumn is unquestionably the season for the production of the richest and best fruits of the earth. It is true that the basket of summer-fruit may be collected at an earlier period; that there are trees and plants which, by a premature effort, anticipate the autumn: but the produce is by no means so durable in its nature, or so beneficial to man as that of a later growth. As, then, in the natural, so in the spiritual world.—It is more especially in the autumn of life that we look for those rich fruits of righteousness which are by faith unto the glory of God. The most delicious fruits are the longest in arriving at maturity; they require to be brought to perfection under the lengthened and genial influence of the Sun of Righteousness. Sanctification is a progressive work—it is begun, continued, and ended (as far as it may be said to be ended,) under the operation of the Holy Spirit, just as the ripening of the cluster of grapes under the noonday beams of the summer’s sun. When we see the matured Christian rich in the production of every good word and work, his head not “silvered o’er” merely with age, but with the ornaments and graces of the Holy Spirit, which

* Horne, I. 11.

are to him his crown of glory, coming in like a shock of corn in due season, fast ripening for the full enjoyment of eternal happiness—then we behold some of the most valuable fruits of faith; but these can be found only in the autumn of life.

In the spring and summer of life, we look for the more lively, active energies of faith. The Christian, as a good soldier of Jesus Christ, is ready to endure hardness; and enters with his sword in hand, into the field of battle against his spiritual foes. But with declining years the veteran warrior retires within the camp, and endeavours to glorify God by passive obedience. He makes it his aim to render himself useful, by imparting to others the benefit of his own experience and his own example. By his matured powers of reasoning and sobriety of judgment, he directs the operations of his younger brethren, and demonstrates how, to the best advantage, they may expend their strength in the service of their Redeemer. Such a man is blessed in his generation. He is an ornament to his profession; his constant aim is, that the last days of his life should be a faithful season—that in life and in death he may adorn the doctrine of God his Saviour in all things.

But we may also remark, that the present season of the year directs our thoughts to that universal in-gathering of souls which is to take place at the end of time. Our Lord himself illustrates the transactions of that awful period by a comparison with the appointed weeks of harvest; so does the angel, in the book of Revelation, who says,—“The harvest of the earth is ripe, that the sickle must be thrust in, and the work of reaping begun.” Then, and not till then, will the final distinction be made between the tares and the wheat. Of the first it will be said, “Bind them in bundles to burn them;” of the latter, “Gather the wheat into my barn;” which our Lord himself has explained, by saying, “That the good seed are the children of the kingdom, and the tares the wicked ones.”

But we may extend the comparison still farther. We know that during a season of peculiar brilliancy and unusual sunshine, the different crops of corn, by one simultaneous effort, seem so to ripen for the sickle, as that the produce of each field demands to be gathered in at the same moment. But this is often impracticable, owing to the scarcity of hands; so that not unfrequently something of the corn is shed on the ground, and lost to the agriculturist. But the in-gathering of souls, at the last great day of the concluding harvest, will be liable to no such disaster. No complaint will then be made, that although the harvest is plenteous, the labourers are few. Angels being the reapers, a sufficient number will be appointed to gather in the elect from the four quarters of the world; not one soul will be overlooked or lost by the negligence of the angelic labourers. Though the harvest will all instantaneously ripen, so to speak, for the sickle, it will all be instantaneously gathered into the barn. The conclusion of every harvest, especially if it has been productive, and collected together under favourable circumstances, is usually a period of rejoicing. The rustic song of harvest-home is re-echoed with triumphant acclamation throughout the village; and too often, I fear, instead of giving glory to God, the event is celebrated by provoking the displeasure of God amidst scenes of revelling and drunkenness; so that the very bounty of God is converted into the instrument of licentiousness. Not so, however, at the final consummation of all things. Doubtless there will be a song of harvest-home; but

it will be the song of angelic reapers, united with the spirits of just men made perfect. If, as we are told, even now "there is joy in heaven over one sinner that repenteth," how great will be the acclamations when millions of repentant sinners shall be commanded to take possession of that kingdom prepared for them from the beginning?

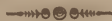
Once more: we are forcibly reminded that the autumn is the evening of life. Though, in general, it is a beautiful season, it is, nevertheless, from various causes, a season of sickness. When we cast our eyes around us, we see all the glory and beauty of summer fast tumbling into ruins. The sun shines with diminished splendour, and sooner retires from our view. The voice of music is no longer heard in the fields; the tenants of the air are silent; the buzzing of the insects is no longer heard; the bleating of the sheep, and the lowing of the cows, in search of their young, having ceased to add their notes to the rustic melody. Every appearance indicates the change which has taken place; while, at the same time, it affords the assurance that the period of nature's dissolution is rapidly coming. Who sees not in this a striking exhibition of human existence! When once we have passed the meridian of our days, the transition from summer to autumn is rapid and almost imperceptible. Our bodies lose much of that warmth and energy which, in the summer of our existence, stimulated us to active operations. The holy fire which was then kindled, and enabled us to speak with our tongues to the glory of God, is dwindling into lifeless embers. The days of our years are visibly shortened; the sun of our glory is about to set; every thing around us conspires to convince us that life is a season which is unceasingly wearing away; that our fairest prospects here below no sooner expand than they begin to recede from our view. When you see these things beginning to come to pass, know that winter is approaching. When, as in the rural world, you behold one field after another cut down by the hand of the mower, and cleared of its contents by the sturdy labourer, think of death removing one after another of your friends from the face of the earth, and say to yourselves,—"I too, like them, must soon fall; like them, I too must soon be swept away, and be no more seen!" With all these emblems of mortality presented to your view, what is the line of conduct to be pursued?—Prepare for winter; prepare to meet your God—but prepare *now*; If you delay, you may have reason to regret "that the harvest is past, and the summer is ended, and that you are not saved!"



PEACE OF MIND.—I know of but one way of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees, at one view, the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to His care; when I awake, I give myself up to His direction. Amidst all the evils that threaten me, I will look up to Him for help, and question not but He will avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it; because I am sure that He knows them both, and that he will not fail to comfort and support me under them.—*Addison.*

A COUNTRY MINISTER.

There is no lesson more beautifully instructive to our mind, than that which is taught in the devoted, faithful life of a country minister. His sphere of action is a retired one. He hears little of the world's encouraging applause. His name is, perhaps, confined to a narrow sphere. He has, in these divided times especially, peculiar difficulties to contend with, and under the most favourable circumstances, his trials and discouragements are many. But his life is one of cheerful usefulness, and the end of his days is peace. The promises of the gospel and its delightful encouragements are his daily portion. He may, at times, be disheartened, and fear that his labours are in vain. But the good work which so engages his thoughts is going on. The smile of God is upon him. In the evening of his life he may look back with a calm satisfaction on the years that are past. The faith which he has laboured to establish in the minds of others, glows warm and bright in his own breast, and when his toils here are over, he goes to meet, in a purer world, the glad welcome of those whom his teachings have blessed, and who have gone from his prayers on earth, to join in the anthems of praise in heaven. Many there are, seeking no higher or broader sphere than that which their Master has assigned them in his vineyard. And what more glorious office is there under heaven? or to whom will the words be more appropriate, "Well done, good and faithful servants, enter ye into the joy of your Lord!"



DR. FRANKLIN ON INFIDELITY.

The following letter of Dr. Franklin, found in his works, edited by his grandson, William Temple Franklin, (London edition, vol. iii. p. 279,) addressed to the author of an infidel publication submitted to him in manuscript, [probably Paine,] claims the attention of every American citizen :

DEAR SIR,—I have read your manuscript with some attention. By the argument it contains against a particular providence, though you allow a general providence, you can strike at the foundations of all religion. For without the belief of a providence that takes cognizance of, guards and guides, and may favour particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion; and though your reasoning is subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequences of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind, spits in his own face.—But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to lead a virtuous life without the assistance afforded by religion; you having a clear perception of the advantages of virtue and the disadvantages of vice, and possessing a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of ignorant men and women, and of inexperienced, inconsiderate youth of both sexes, who have need of the motives of religion to restrain them from vice, support their virtue, and retain them in the practice of it till it becomes habitual, which is the great point of its security. And per-

haps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors; for among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from enemies it may raise against you, and perhaps a good deal of regret and repentance.

If men are so wicked with religion, what would they be without it? I intend this letter itself as a proof of my friendship, and therefore add no professions to it, but subscribe simply, yours, B. FRANKLIN.



(For the Banner of the Covenant.)

GLEANINGS.—NO. 6.

The Pastor's Survey of his Flock.—It is recorded of a great monarch of antiquity, that when on the eve of invading an enemy's country, he beheld the land covered with his forces, and the sea swarming with his ships, he felt a momentary flush of triumph, and magnified himself on his greatness. But within a short space, his joy was turned into sorrow, and he wept. His courtiers, surprised at his sudden alteration, asked the cause. He told them that he wept at the reflection, that of the myriads before him, not one would be left surviving in a hundred years!

Something like this is the feeling of the Christian minister, when he looks round on a numerous congregation. Vast, indeed, was the armament of Xerxes; but his feelings must yield, both in depth and intensity, to those of the preacher. His views, we must conceive, were bounded by the present life, and he wept at the sweeping triumph of death only as the last of human evils. But the minister of Christ looks deeper into the abyss of futurity. It is his privilege to know not only that "it is appointed unto men once to die, but after that, the judgment." As the illuminated eye of the prophet beheld the countless multitudes of his countrymen as in the valley of decision—that valley, near Jerusalem, which an ancient Jewish tradition pointed out as the final gathering-place of their nation,—so does the minister of Christ look forward to the period when he shall meet those to whom he has preached the gospel of salvation, at the time and place of final decision, even before the Son of God.—*Rev. F. Kilvert.*

Faith and Works.—A worthy son of the church in the west Highlands, who had peculiar opinions respecting the "full assurance of faith," having to cross a ferry, availed himself of the opportunity to interrogate the boatman as to the grounds of his belief, assuring him that if he had faith, he was certain of a glorious immortality. The man of the oar said he had always entertained a different opinion of the subject, and begged to give an illustration of his opinion. "Let us suppose," said the ferryman, "that one of these oars is called 'faith,' and the other 'works,' and try their several merits." Accordingly, throwing an oar in the boat, he proceeded to pull the other with all

his strength, upon which the boat was turned round and round, and made no way. "Now," said he, "you perceive faith will not do; let us try what works can do." Seizing the other oar, and giving it the same trial, the same consequences ensued. "Works," said he, "you see will not do either; let us try them together." The result was successful; the boat shot through the waves, and soon reached the wished-for haven. "This," said the honest ferryman, "is the way by which I expect to be wafted over the troubled waters of this world to the peaceful shores of immortality."

Hints to Ministers :

A sermon should be made for a text, and not a text found out for a sermon.—*Burnet*.

In preaching, study not to draw applauses, but groans from the hearers.—*Jecomb*.

We want nothing but the return of apostolical simplicity, self-denial, and love, to bring a Pentecostal effusion of the Spirit upon our ministrations.—*Bridges*.

Steep your sermons in your hearts before you preach them.—*Bp. Felton*.

Choose rather to teach than to charm, to convert than to be admired, to force tears rather than applause. Give up every thing to secure the salvation of your hearers.—*Gilbert*.

Brethren, if saving souls be your end, you will certainly intend it out of the pulpit, as in it.—*Baxter*.

The life of a pious clergyman is visible rhetoric.—*Hooker*.

Satan would have me while away my life in inactivity, under pretences of modesty, diffidence and humility, and he is never wanting to furnish me with excuses for delaying or shifting service.—*T. Scott*.

The Christian minister should endeavour to turn the eyes of every one of his hearers upon himself.—*R. Hall*.

Let your life be a commentary on your sermons.—*Lamont*.

The great secret of ruling a church is to convince them that you love them, and say and do every thing for their good.—*A. Fuller*.

It will not avail to beat a man off from his drunkenness into a sober formality; a skilful master of assemblies will lay his axe at the root, and drive still at the heart.—*Dr. Owen*.

Am I more fit to serve and to enjoy God than I was last week?—*S. Pearce*.

You must rather leave the ark to shake as it shall please God, than put unworthy hands to hold it up.—*Lord Bacon*.

Help me, Friend of sinners, to be nothing, to say nothing, that Thou mayest say and do every thing, and be my all in all.—*Whitefield*.

The virtuous life of a clergyman is the most powerful eloquence.—*Herbert*.

"*Let us Pray.*"—This is the common language of clergymen when they arise before their congregation to pray. But do the people generally understand its import? We fear not. We suspect that many regard it as a standard manner among clergymen of announcing that they are going to pray. This is a great mistake. When a clergyman uses this language, he invites his people to engage with him in prayer—to follow him in the words he shall utter—to repeat to themselves

after him—to feel what he expresses—to desire what he desires. When this is done, minister and people pray. But this is not always done. How often, during the exercise of prayer, do you see people gazing about upon the congregation, and paying no attention to the petition offered up by him who is leading in the devotions of the sanctuary! such conduct is highly incorrect, and ought to be discountenanced in every congregation. The people should pray as well as the minister; and in order to prevent the mind from wandering, it might be well for them to keep their eyes closed during the exercise.

Duties are ours, events are the Lord's. When we go to meddle with events, and to hold a court, as it were, upon the Lord's providence, and to ask him, "How wilt thou do this or that?" faith then begins to lose ground. We have nothing to do there. It is our part to let the Almighty exercise his own office, and steer his own helm. There is nothing left to us but to see how we may be approved of him, and how we may roll the weight of weak souls in well-doing upon him who is God omnipotent. And when what we thus pursue miscarries, it shall neither be our sin nor our cross.—*Gurnall*.

Last words of the believer and unbeliever.

PAYSON.

"And now my God is in this room. I see him; and O! how unspeakably lovely and glorious does he appear, worthy of ten thousand hearts, if we had them. He is here, and hears me pleading with the creatures he has made, whom he preserves and loads with blessings, to love him."

"The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it, but the river of death, which now appears but an insignificant rill, that may be crossed at a single step, whenever God shall give permission."

"The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and larger as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling while I gaze on this excessive brightness, and wondering with unutterable wonder, why God should deign thus to shine upon a sinful worm."

NEWPORT.

"That there is a God, I *know*, because I continually feel the effects of his wrath; that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast. That there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrance."

"My happiness is at an end; and as for my rest to-night, thus I spend the little remainder of my miserable moments. All the ease I expect will be wishing for the day, as in the day-time I wish for the night, with a fearful expectation of my dissolution, and the account I must make upon it."

"How heavily my minutes move on! When will be the last breath, the last pulse that shall beat my spirit out of this decayed mansion into the destined regions of death and hell? O! I find that it is just now at hand, and what shall I say now? Am I not again afraid to die? Ah, the forlorn hopes of him who has not God to go to! Nothing to fly to for peace and comfort." A.

PRISON DISCIPLINE.

THE WESTERN PENITENTIARY OF PENNSYLVANIA.*

We have received the Report of the Inspectors of the Western Penitentiary of this State for the last year, and find it, as usual, full of valu-

* This article was prepared for insertion in the "Banner" some time ago, but from various circumstances its appearance has been delayed till now. It has, however, lost none of its interest.

able and interesting information. The subject to which it relates is one of deep interest to the benevolent heart, and every Christian will earnestly desire that such means may be devised and successfully employed, as will not only save society from the scourge inflicted upon it by the vicious, but also reform the criminal, and restore him as a useful citizen to the community which he has injured. The *Pennsylvania*, or *separate* system as it is called, seems to be well calculated to produce these results, and it has been, in many instances, very successful. We are glad to find that our respected brother, Rev. A. W. Black, still occupies the very responsible situation of Chaplain or Moral Instructor in the Western Penitentiary. We congratulate him on the blessing which appears to have attended his labours, and we hope that He who came to proclaim liberty to the captives, and the opening of the prison to them that are bound, may make him instrumental in bringing many of those who wait upon his ministrations, into the liberty of the sons of God. We subjoin Mr. Black's report:

"During the year which has just terminated, a series of most interesting and encouraging events has been developed among a large number of the inmates of this prison, and which have been produced, without doubt, under God, by the appropriate means appointed for their moral reformation. All the prisoners hear the everlasting gospel preached to them on every Sabbath; daily visitation, involving earnest and plain conversation in regard to their eternal interests, has been pursued with steady and constant attention—a uniform and kind concern in all their affairs has been invariably manifested; and, as an instrumentality of no mean moment, a profound regard for the interests of religion has been displayed *always* by all the officers connected with the Institution. The Warden, with zeal for the welfare of the prisoners equal to his fidelity to the commonwealth, has ever sought to direct them to the only source of true happiness. The attending Physician, who has laboured so successfully in preserving the general health of the establishment, has always given the power of his great influence to advance the spiritual benefit of those who were brought under his care; the Overseers are, as they always should be, men that fear God. These are the instrumentalities which combinedly have produced that condition of moral improvement which seems to me extraordinary in the events of the past year. A much more *general* interest in the concerns of religion has prevailed in the prison for this period, than ever before existed. There have, indeed, been solitary cases at all times, showing some considerable regard for Christian truth, but never before did this feeling obtain so extensively as at the present time. Convicts of acknowledged infidel principles have renounced their infidelity, and given satisfactory evidence of real reformation. Profane scoffers have changed altogether their manner of conversation and their conduct, and the irreligious have turned to God. These cases of remarkable change have not been the result of mere excitement. No other means have been used than the earnest, affectionate and uniform presentation of *divine truth*. The work has progressed calmly and unobtrusively, giving abundant evidence that God is not unmindful of the "outcasts, and of them that are ready to perish." I may here state, as confirmatory testimony on behalf of the reality of this work, that various ministers of our holy religion, of different creeds, have visited many of these persons during the year, and have, without exception, concurred in the opinion which I have expressed in regard to the truthfulness of this reformation.

The present condition of the prison is a fair sample of what its general religious character has been throughout the year. Of the one hundred and twenty-six convicts now suffering imprisonment, forty-four give encouraging evidence of being men of prayer; their conduct is uniformly consistent with their profession. They read the Holy Bible with sedulous care, and their behaviour is such as secures for them the approbation of the Warden and other officers. Some of the cases which existed in the earlier part of the year, as well as those now in the prison, are worthy of special notice.

The prisoner, 973, who died within this year, was, at the time of his commitment, and up till shortly before the illness by which his life was ended, a bold and scoffing infidel; he had boasted frequently in the hearing of the physician and of myself, that he would show how an unbeliever could die calmly, sustained by his principles of infidelity. Shortly, however, after he was attacked with his last illness, and when he had been removed to the hospital, he began to falter in his dependence upon his favourite system; he exhibited great anxiety of mind, and confessed, that now when death was approaching, infidelity failed to yield him support. In this emergency he was directed to the plan of redemption through Jesus Christ. His investigations resulted in an intelligent renunciation of infidelity, and an avowal of firm belief in the Christian religion. His views of human depravity and of the necessity and sufficiency of the atonement were clear and scriptural. He prayed himself, and often and earnestly asked me to pray with him; and he died with a profession of firm faith in the Son of God, last upon his lips. Whether he were really a converted man, God alone knows with certainty. His case proved, at all events, that infidelity will not sustain the soul in the agony of death. Another prisoner, 944, who also died, is deserving of a passing notice. He had been a notoriously bad man; during almost his whole life a Sabbath-breaker and a drunkard. This man, for months before his last sickness, had manifested the deepest contrition for sin, and faith in the atonement of Christ; and when his end came, he died an humble penitent, professing to put all his trust in the Saviour of sinners. The prisoner, 1090, is another instance of the power of divine grace. He was a man of strong mind and considerable cultivation; an infidel who had fortified himself by familiarity with the arguments unbelievers usually adduce against the Bible. Such he was when he came, and this man left the prison at the expiration of his sentence, a short time since, giving practical evidence of repentance towards God and faith in our Lord Jesus Christ. The prisoner, 1048, was an infidel, and is now a practical Christian. So I may speak of 1049, of 1020, and of many others. These are a sample of the moral results which have been produced in this prison, by the patient and powerful use of the means of divine grace. It is, however, worthy of being carefully noted, that such results as these cannot extensively be produced in any prison where the warden, or physician, or overseers are irreligious men. Their influence is, of necessity, of great power in the production of either moral good or evil. *Religious officers in a prison are of vital moment in the religious reformation of the prisoners.*

While I speak thus distinctly in regard to the moral changes which have been produced among the prisoners here, I would still desire to

be understood as speaking with some hesitation. Imposition in some cases may be practised by cunning convicts, though imposture in almost all instances betrays itself, and in some cases they may impose upon themselves; still it is a condition of things calculated to produce gratitude to Almighty God. His gospel is designed for the *chief* of sinners, and his sympathy is expressed for the *prisoner*. May not this be the *power* of the gospel?

Six prisoners have died during the year. To two of them I have already alluded. Another, 1030, was a coloured boy who had come to the prison unable to read, and utterly ignorant of the name of Jesus Christ. He learned, in his cell, to read and love the Bible, and its promises sustained him when he died. 1021 had been a pupil in the school of vice of 973; he was an unbeliever: before his death, however, he discarded all his infidel notions and sought an interest in the Saviour. 796 had been guilty of great crimes; he professed sincere penitence, and looked for salvation to Christ. He did this, however, only when death began to knock loudly at his door. 874 was an old man; he died, as I believe, a sincere Christian.

There are four boys imprisoned here under eighteen years of age—three coloured and one white.

Sixty have been received during the year; of these nine are coloured, six males and three females. Forty-three could read and write when committed; five could read only, and twelve could do neither. One of these last mentioned is of infirm mind, and cannot learn. All the rest, except three, have learned to read and partially to write; the three who came lately are learning to read. Seventeen are married—forty-three are either unmarried or widowers. Fifty-eight have been discharged either by pardon or expiration of sentence. All of these were able to read, and almost all to write, when they left. They, with few exceptions, gave evidence of a determination to behave well hereafter.

There are at the present time, in and around these two cities, many individuals engaged in honourable employments, (three in one of our largest manufacturing establishments,) and receiving kind and respectful treatment from those who know them, who learned the true principles of reformation within the walls of this prison. The lesson is carefully impressed upon the mind of every liberated convict, that respect from all good men and success in the world, are the rewards of good conduct; and good conduct, to be durable, must have its origin in Christian principles. And also that crime, far more than its just punishment, is that which degrades. It is thus that the unfortunate and criminal are weaned from the paths of vice and are persuaded to seek a place in the paths of virtue. Let society treat with more kindness and encouragement the penitent convict, as they *now* do the repentant drunkard, and re-imprisonment in our penitentiaries will become less frequent.

The library connected with the prison has not been much increased during the past year. Its volumes, however, are read with attention and great profit. I doubt not, but that when the benevolent shall see how much good can be done to the community and to the unfortunate convict, by contributions to this important auxiliary in their reformation, it will receive more liberal support.

The experience of the past year, like that of the preceding one,

shows with entire conclusiveness, that the confinement of prisoners in separate cells does not tend to produce mental derangement. No prisoner has become insane in this prison—none has even developed the premonitory symptoms of such a disease. And why *should* insanity be deemed a necessary accompaniment of *separate confinement*? That separation is only from the vicious, and they that are thus separated, labour indeed alone, but are never overworked. Every inducement is held out to learn trades, by which afterwards they can procure a livelihood for themselves and families. Books are furnished to them, and abundant leisure allowed for their perusal. They see every day the kind faces of their keepers, and they hear daily the voice of the messenger of salvation inviting them to receive everlasting life. Why then, with all these privileges, should the mere separation of convict from convict tend in any way to the production of insanity? They only who are ignorant of what *separate confinement* means, can entertain this thought.

I take great pleasure in stating, that every facility has been afforded to me by all the officers of the prison in bringing the means of reformation to bear upon the prisoners. Respectfully submitted,

A. W. BLACK, *Moral Instructor.*"



HISTORICAL SKETCHES.

[For the Banner of the Covenant.]

TRANSLATIONS OF THE BIBLE.

(Continued.)

It was about this time, (1582,) the Roman Catholic translation of the New Testament was published. It was made by the professors of the English college at Rheims, in France, and hence called the *Rhemish Testament*. The *Old Testament* was also translated, but not published till 1609—1610, and is called the *Douay Bible*, the college having been then removed to that place. As this translation is the only one authorized by the Romish church, it may be proper to make a few remarks upon it, to substantiate which, we will refer, as we proceed, to the work itself, and let us observe,

1. *The principle on which it is made:* this is stated in the preface, in the following language: "Which translation we do not for all that publish, upon erroneous opinion of necessity, that the holy scriptures should always be in our mother tongue, or that they ought, or were ordained by God to be read indifferently of all, or could be easily understood of every one that readeth or heareth them in a known language: or that they were not often, through man's malice and infirmity, pernicious, and much hurtful to many: or that we generally, and absolutely, deemed it more convenient in itself, and more agreeable to God's word and honour, or edification for faith, to have them turned into vulgar tongues, than to be kept and studied only in the ecclesiastical learned languages. Not for these, or any such like causes, do we translate this sacred book, but upon special considerations of the present time, state, and condition of our country, unto which divers things are either necessary, or profitable and medicinable now, that otherwise, in the peace of the church, were neither much requisite, nor perchance wholly tolerable," &c., § 2. Comment is unnecessary.

2. The *reluctance* with which it was made. Listen to Rome's lamentation over the *happy times* when men could not read the Bible,—“Yet we must not imagine that in the Primitive Church, either every one that understood the learned tongues, wherein the Scriptures were written, or other languages into which they were translated, might without reprehension read, reason, dispute, turn, and toss the Scriptures: or that our forefathers suffered every Schoolmaster, Scholar, or Grammarian, that had a little Greek or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar Tongues, were in the hands of every Husbandman, Artificer, Prentice, Boys, Girls, Mistress, Maid, Man: that they were sung, played, alleged, of every Tinker, Taverner, Rhymer, Minstrel: that they were for Table-talk, for Ale-benches, for Boats and Barges, and for every profane person and company. No: in these better times men were neither so ill, nor so curious of themselves, so to abuse the blessed Book of Christ: neither was there any such easy means, before printing was invented, to disperse the copies into the hands of every man, as now there is.” § 7.

3. The *source* from which it is made. This is, as already observed, from the *Vulgate*, and while we do not deny that this ancient translation has much value and merit, yet it must be confessed it is but a translation, and its claim to be inspired and authentic rests only on the decree of the Church of Rome. As it varies from the original, and since the stream can never rise higher than its source, we may expect the translation of it to vary as much, nay even more.

4. The *manner* in which it was made. In the text multitudes of words are not translated, but many have an English form given to them. Thus *azymes*, for unleavened bread; *holocaust*, for burnt offering. As Fuller says, “It is a translation which needs to be translated.” “By all means,” he adds, “they laboured to suppress the light of truth, under one pretence or other.” (Ed. Encyc. *Bible Rhemish*.) Besides, lest a little light might, after all, shine out, it is accompanied with large *annotations*, perverting, in the grossest manner, the plain truths of the gospel. This will appear when we now proceed to examine it, and we will refer to,

(1.) *The cardinal doctrines of salvation*. These are either obscured in the text by incorrect translations, or perverted and misrepresented by observations in the *notes*. We will refer to several doctrines which we consider most important.

1. The nature of *sin*. Romanists divide sins into two kinds, *mortal* and *venial*. In the annotations on Rom. i. 32, we have this distinction asserted: “Here you see why the Church taketh some sins to be deadly, and calleth them mortal: to wit, because all that do them are worthy of damnation: others be venial, that is to say, pardonable in their own nature, and not worthy of damnation.” Again, in Rom. iii. 10; James ii. 13; 1 John i. 8.

2. *Human ability*, Rom. viii. 4: “This convinceth against the Church's adversaries, that the law, that is, God's commandments, may be kept, and that the keeping thereof is justice, and that in Christian men which is fulfilled by Christ's grace, which by force of the Law could never be fulfilled.”

3. *Justification by faith*, Rom. iii. 28: “This is the place whereupon Protestants gather falsely their only faith, and which they com-

monly avouch, as though the Apostle said, that only faith doth justify. Where he both in words and meaning excepteth only the works of the law done without Christ before our conversion: neither excluding the Sacraments of Baptism, or Penance, nor hope and charity, or other Christian virtues, all which be the justice of faith, as the good works proceeding thereof, be likewise the law and justice of faith. All which the adversaries would exclude by foisting in the term only." Mark v. 36.



CHRISTIAN UNION.

CONVENTION OF REFORMED CHURCHES.

Although our own Synod has declined for the present to prosecute the attempt at union by means of the Convention of Reformed Churches, yet we doubt not all our readers feel a desire to obtain information in regard to the proceedings of that body. Its late session was held in Pittsburgh, commencing September 7th, and ending September 15th. Delegates were in attendance from the *Associate Reformed Synods of New York and the West*, from the *Associate Synod*, and from the *Reformed Dissenting Presbytery*. The Testimony submitted at the preceding Convention, but not then considered, was examined in detail, and, with some modifications, adopted, and a resolution was passed to publish it, with the following notice prefixed:

"The Convention of Delegates from the Associate, the Associate Reformed and Reformed Dissenting Churches having considered and amended the Draft of a Testimony to be reported to the churches represented, have adopted the same and directed it to be published, and submitted to the churches for examination and adoption, as the judicial testimony of the United Church. The declaratory part is presented not as containing any additional terms of communion, but as a concise declaration of the principles of our religious standards. Nor is the condemnatory part to be considered otherwise than a negative exhibition of our doctrine, containing the principal errors against which we propose to bear witness. The explanatory and argumentative part is not to be considered a term of communion."

A Basis to be proposed to the churches represented was offered by Mr. McLaren, and adopted. The secretary asked leave to have it recorded that he was not prepared fully to concur in some of its preliminary statements.

The delegates from several branches of the Reformed Churches in North America, having assembled in Convention for the purpose of settling and setting forth the terms on which the churches they represent, and all other Presbyterian churches, may unite and constitute, in principle and name, one church; and, having consulted together in free conference on all the differences, real or supposed, which have been the occasion of the present divided state of the churches in this Convention, do present, for the consideration of all the said churches, the following statement, comprising the result of their labours.

Solemnly feeling our obligations to the Lord Jesus, the Head of the Church, and our accountability to Him, and solicitous to promote the glory and the good of the church, and the furtherance of His glorious gospel, and being satisfied that the churches which we represent may in a joint and common profession hold and practise all the truth which they now profess and practise in their separate organization: We do hereby express our deliberate judgment that these churches ought to reunite on the ground of present agreement in the truth, which agreement is ascertained from statements of delegates in Convention of the respective churches.

This happy agreement in sentiment and practice on all matters in our ecclesiastical profession, appears in the adoption by us of the following declaration

and engagement, which we affectionately and earnestly recommend to the several churches which we represent, and to all others who agree thereto, as a **Basis of Union**; trusting that by the adoption of this Basis, and the standards it refers to, the will of the Lord will be obeyed, the cause of truth will be strengthened, the influence of Reformation principles and of Presbyterian order will be greatly enlarged, and the hearts of the Lord's people be rejoiced.

BASIS OF UNION.

1. We declare adherence to the word of God, contained in the scriptures of the Old and New Testament, as the only rule of faith and practice.

2. We hold the Westminster Confession and Catechisms as the confession of our faith, assenting to the whole doctrine of these venerable standards, with an alteration of those parts of the Confession which treat of the Magistrate's power, such as was agreed upon in the Convention in September last.

3. We hold as a suitable explanation and application of our principles the Testimony adopted by this Convention, which being identical in substance with the Confession of Faith, is of the same authority with it in its declaration of doctrine and condemnation of errors.

4. We hold that Presbyterial church government is the only form of government instituted by the Lord Jesus, and we agree to maintain it as set forth by the Westminster Assembly.

5. We approve the Directory prepared by the Westminster divines, with some prudential modifications suiting it to the condition of the United Church.

6. The System of Church Discipline is substantially the same in all these churches, being in harmony with the principles and end of Presbyterial government. We agree that each body shall use its own Book of Discipline until another shall be provided by the supreme judicatory of the United Church.

The draft of a solemn covenant of duty, prepared by a member of the committee appointed in September last, was read and approved as suitable to be used in the United Church, by as many as may see their way clear to do so.

A paper was presented by Mr. Connelly, proposing a testimony against the use of instrumental music and the employment of choirs in the worship of God. This paper was referred to the committee of publication, with instructions to append an article to this effect to the chapter of the Testimony on Psalmody.

In case the proposed Basis and Testimony should be received favourably by the bodies represented, it is recommended that they meet in Pittsburgh, on the fourth Wednesday of May, 1850, to consummate the union. The next meeting of the Convention, should another be necessary, is to be held in New York, on the third Wednesday of October, 1849.



MISCELLANEOUS COMMUNICATIONS.

(Selected for the Banner of the Covenant.)

A COMPILATION OF THE NUMBER SEVEN.

The following interesting compilation of the number *Seven* in the Scriptures may be acceptable to our readers:

In six days the creation was perfected, and the seventh was consecrated to rest. On the seventh of the seventh month, a holy observance was ordained to the children of Israel, who feasted seven days and remained seven days in tents; the seventh year was directed to be a Sabbath of rest for all things; at the end of seven times seven years, commenced the grand Jubilee; every seventh year the land lay fallow; every seventh year there was a general release from all debts, and all bondsmen were set free;—from this law may have originated the custom of

binding young men to seven years' apprenticeship, and of punishing incorrigible offenders by transportation for seven, twice seven, or three times seven years; every seventh year the law was directed to be read to the people. Jacob served seven years for the possession of Rachel, and also another seven years for the possession of Leah. Noah had seven days' warning of the flood, and was commanded to take the fowls of the air into the ark by sevens, and the clean beasts by sevens; the ark touched the ground on the seventh month, and in seven days a dove was sent, and again in seven days after. The seven years of plenty and the seven years of famine, were foretold in Pharaoh's dreams by the seven fat and seven lean beasts, and the seven ears of full corn and the seven ears of blasted corn. The young animals were to remain with the dam seven days, and at the close of the seventh to be taken away. By the old law, man was commanded to forgive his offending brother seven times, but the meekness of the last revealed religion extended his humility and forbearance to seventy times seven times; "If Cain shall be avenged seven fold, truly Lamech seventy times seven." In the destruction of Jericho, seven priests bore seven trumpets seven days; on the seventh they surrounded the walls seven times, and after the seventh time the walls fell. Balaam prepared seven bullocks with seven rams for a sacrifice. Seven of Saul's sons were hanged to stay a famine. Laban pursued Jacob seven days' journey. Job's friends sat with him seven days and seven nights, and offered seven bullocks and seven rams as an atonement for their wickedness. David, in bringing up the ark, offered seven bullocks and seven rams. Elijah sent his servant seven times to look for the cloud. Hezekiah, in cleansing the temple, offered seven bullocks and seven rams and seven he-goats for a sin-offering. The children of Israel, when Hezekiah took away the strange altars, kept the feast of unleavened bread seven days, and again other seven days. King Ahasuerus had seven chamberlains, and a seven days' feast; he sent for the queen on the seventh day, and in the seventh year of his reign, she was taken to him. Queen Esther had seven maids to attend her. Solomon was seven years building the temple, at the dedication of which he feasted seven days. In the tabernacle were seven lamps; seven days were appointed for an atonement upon the altar, and the Priest's son was ordained to wear his father's garment seven days. The children of Israel ate unleavened bread seven days. Abraham gave seven ewe lambs to Abimelech as a memorial for a well. Joseph mourned seven days for Jacob. The Rabbins say, God employed the power of answering this number to perfect the greatness of Samuel,—his name answering the value of the letters in the Hebrew word which signify seven; whence Hannah, his mother, in her thanks, says that "the barren had brought forth seven." In Scripture are enumerated seven resurrections:—the widow's son, by Elias; the Shunamite's son, by Elisha; the soldier touched by the bones of the prophet; the daughter of the ruler of the synagogue; the widow of Nain's son; Lazarus; and our blessed Lord. Out of Mary Magdalene were cast seven devils. The Apostles chose seven deacons. Enoch, who was translated, was the seventh after Adam, and Jesus Christ was the seventy-seventh in a direct line. Our Saviour spoke seven times from the cross, on which he remained seven hours; he appeared seven times, and after seven times seven days sent the Holy Ghost. In the Lord's Prayer are seven petitions expressed in seven times seven words, omitting those of mere

grammatical connexion. Within this number are contained all the mysteries of the Apocalypse revealed to the seven churches of Asia; there appeared seven golden candlesticks, and seven stars in the hand of him that was in the midst,—seven lamps being the seven spirits of God; the book with seven seals; the Lamb with seven horns and seven eyes; seven angels with seven seals; seven kings; seven trumpets; seven thousand men slain; seven thunders; the dragon with seven heads; seven angels bearing seven vials of wrath. The vision of Daniel was seventy weeks. The fiery furnace was made seven times hotter for Shadrach, Meshech and Abednego. Nebuchadnezzar ate the grass of the field seven years. The elders of Israel were seventy. There are also numbered seven heavens, seven planets,* seven stars, seven wise men, seven champions of Christendom, seven notes in music, seven primary colours, seven deadly sins, seven sacraments in the Roman Catholic church. The seventh son was considered as endowed with pre-eminent wisdom; the seventh son of a seventh son is still thought by some to possess the power of healing diseases spontaneously. Perfection is likened to gold seven times purified in the fire; and we yet say, “you frighten me out of my seven senses.” Anciently a child was not named before seven days, not being accounted fully to have life before that periodical day. The teeth spring out in the seventh month, and are shed and renewed in the seventh year, when infancy is changed into childhood. At thrice seven years, the faculties are developed, manhood commences, and we become legally competent to all civil acts; at four times seven, man is in the full possession of his strength; at five times seven, he is fit for the business of the world; at six times seven, he becomes grave and wise, or never; at seven times seven, he is in his apogee, and from that time decays; at eight times seven, he is in his first climacteric; at nine times seven, or sixty-three, he is in his grand climacteric, or year of danger; and ten times seven, or threescore years and ten, has, by the Royal Prophet, been pronounced the natural period of human life. There were seven chiefs before Thebes. The blood was to be sprinkled seven times before the altar. Naaman was to be dipped seven times in the Jordan. Apuleius speaks of dipping the head seven times in the sea for purification. In all solemn rites of purgation, dedication and consecration, the oil or water was seven times sprinkled. The house of wisdom, in Proverbs, had seven pillars.

MEANS OF IMPROVING AND PRESERVING HEALTH.

1. *Habitual cheerfulness and composure of mind*, arising from peace of conscience, constant reliance on the goodness of God, and the exercise of kindly feelings towards men. Peace of mind is as essential to health as it is to happiness.

2. *Strict control over the appetite and passions*, with a fixed abhorrence of all excess and all unlawful gratifications whatsoever. He that would enjoy good health must be “temperate in all things,” and habitually exercise the most rigid self-government; for every sort of vicious indulgence is highly injurious to health; first, *directly*, in its immediate effects on the body; and next, *indirectly*, in its perpetual dissatisfaction and anxiety of mind which it invariably occasions.

3. *Early rising*; and in order to this, take no supper, or if any, a very slight one, and go early to bed. *The hour before bed-time* should

* The discovery of the planet *Leverrier* has destroyed this theory.

be spent in agreeable relaxation, or in such exercises only as tend to compose the mind and promote inward peace and cheerfulness.

4. *Simplicity, moderation and regularity, with regard to diet.* A judicious selection of the articles of food, the careful avoiding of unwholesome dainties, and whatever has proved hurtful to the constitution. The quantity of food should be proportioned to the amount of exercise a person undergoes. Sedentary people should be rather abstemious: their food should be nutritious, easy of digestion, and moderate in quantity. Seldom eat any thing between the regular meals.

5. To be very *sparing* in the use of wine and other stimulants. They may sometimes be employed to advantage in cases of extreme debility or extraordinary labour; but, under any circumstances, if freely or too frequently indulged in, they will most certainly impair your health and shorten your life.

6. Take your meals with as much *quiet* and *comfort* as possible. Bustle, vehement discussion, bad news, disagreeable companions, and all vexatious excitement, should be carefully excluded at meal time.

7. *Eat very slowly*, with a view to the thorough mastication of your food; rather forego a meal, or take but half the needful quantity, than eat too fast.

8. Refrain from both mental and bodily exertion for a short time after the principal meal. If immediate exertion be required, only a slight repast should be taken instead of the usual meal. N. B.—Never eat a full meal when the body is heated or much fatigued with exercise. Wait till you are somewhat refreshed by a short interval of repose. If faint, a little soup may be safely taken meanwhile.

9. Occasional abstinence. Whenever the system is feeble or disordered, diminish the quantity of your food, and allow yourself more time for exercise. In cases of slight indisposition, a partial or a total fast will often be found the best restorative.

10. Take no physic unless it be absolutely necessary. Learn, if possible, how to keep well without it. In case of real indisposition, consult a competent medical adviser without delay; and implicitly attend to his directions, so far as you think he is fully acquainted with your constitution, and with the best means of treating your disorder. Never risk your health and life either by neglecting serious illness, or by tampering with quack remedies.

11. Gentle exercise should be taken regularly two hours a day at least; and it must never be forgotten that cheerfulness is an essential ingredient in all beneficial exercise. Mental relaxation in agreeable society, too, should be sought as often as due attention to business and other important affairs will permit.

12. The importance of cleanliness of dress and person in every particular must not be overlooked. The thorough ventilation of apartments also, an appearance of neatness and orderly arrangement in every part of our habitation, contribute, though indirectly, yet certainly and powerfully, to promote both health and cheerfulness: and the contrary state of things is generally found to produce discomfort, nervous irritation, and depression of spirits.



PRODUCTIONS OF THE UNITED STATES.

The Patent Office Report furnishes the following important information:

Wheat, oats, rye, Indian corn, potatoes, hay and tobacco, are raised in every State and Territory of the Union.

Barley raised in all except Louisiana.

Buckwheat raised in all except Louisiana and Florida.

New-England, New-York, New-Jersey, Pennsylvania, Michigan, Ohio and Wisconsin, do not raise cotton.

The States that do not raise cotton, together with Maryland, Delaware and Indiana, do not raise rice.

Every State and Territory except Iowa raises silk.

Every State except Delaware makes sugar.

New-York raises most barley, viz.: 1,802,282 bushels.

New-York raises most potatoes—25,907,551 bushels.

New-York raises most hay, viz.: 4,595,936 tons.

Ohio raises the most wheat, viz.: 10,787,705 bushels.

Pennsylvania raises the most rye, viz.: 8,429,226 bushels.

Pennsylvania raises most buckwheat, viz.: 6,108,509 bushels.

Tennessee raises most corn, viz.: 67,738,447 bushels.

Virginia raises the most flax and hemp, viz.: 31,726 lbs.

Kentucky raises the most tobacco, viz.: 72,322,543 lbs.

Georgia raises most cotton, viz.: 148,175,129 lbs.

South Carolina raises the most rice, viz.: 66,892,307 lbs.



The following effusion is taken from the *Covenanter* (so called) of last month. We give it as a specimen of the general character of the publication. After reading it who will be surprised that we think it not worth while to reply to, or in general even to notice, such ribaldry?

THE BANNER OF THE COVENANT.

MR. EDITOR.—I accidentally met with the May Number of a periodical, called the *Banner of the Covenant* (!) having a representation of the old Covenanters' flag, with the inscription, "For Christ's crown and Covenant." I had before heard of the periodical, but never had seen any of it. I must confess it did seem to me exceedingly ludicrous for people to make such an ostentatious display of name and reformation insignia, as if they were the only friends of the reformation cause: while they are, in truth, its worst enemies; as merely nominal Christians are more injurious to Christianity than open infidels. These pretended friends of reformation, have abandoned the whole of the civil part of the reformation, in which much of its glory consisted. The civil part is so incorporated with the covenants, they also must be abandoned by them; for the one cannot be rejected without the other.

Consistency is a noble principle of action. Had these gentlemen been consistent, they would, along with the rejection of the principles, have rejected also the distinguishing name, and made no pretensions to either name or thing. They are like the women in Israel of old, who said, "We will eat our own bread, we will wear our own apparel, only let us be called by thy name." "We wish to symbolize with the world—to take part with the politics of the day; only we must retain the name of Covenanters, or we would lose many of our people, who, having the ostentatious name, think they are still holding the same noble cause." Truly, the church may say, "My mother's children were angry with me: they made me the keeper of their vineyards, but mine own vineyard have I not kept."

Worthy names are often prostituted to support an unworthy cause. "We have Abraham for our father," "We are Moses' disciples," &c. The popish hierarchy, under the specious name of the church, the only true church, have, for hundreds of years, propagated the most horrid system of error and delusion, and shed rivers of blood. The governments of the earth make the church a mere state engine to promote their political schemes. Dr. Wylie, in his *Sons of Oil*, gave a noble view of the characters and duties of civil rulers. But, in being the ringleader in the apostacy, he acted the part of the cow, which gave a good milking, but by kicking over the pail spilled the whole. This old veteran in the reformation cause, who so nobly

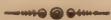
displayed its colours, has, by the abandonment of that cause, dishonoured himself in the decline of life. Instead of going down to the grave like a shock of corn fully ripe, he goes down with a load of shame upon him.

His relinquishment of that cause is the very least of the evil he has done. Had he slipped off and joined some other denomination,—and there were plenty of the views which he assumed,—he had done injury to none but himself. But to keep up his reputation as a Covenanter, he must drag a number along with him. I shall not say that he is the individual intended, Rev. viii. 10, 11; but I have no hesitation in saying that he is at a similar work; “And the third angel sounded, and there fell a great star from heaven, burning as a lamp, (no doubt a great doctor of divinity illuminated with a blaze of new light,) and the name of the star was called Wormwood, and the waters became wormwood, because they were made bitter,” (by error and sophistry.) A serious caution this certainly to himself and his deceived followers.—*Covenanter*. D.



MANKIND IN THE THIRTEENTH CENTURY.

They had neither looked into heaven, nor earth, neither into the sea or the land, as has been done since. They had philosophy without scale, astronomy without demonstration. They made war without powder, shot, cannon, or mortars; nay, the mob made their bonfires without squibs or crackers. They went to sea without compass, and sailed without the needle. They viewed the stars without telescopes, and measured altitudes without barometers. Learning had no printing press, writing no paper, and paper no ink. The lover was forced to send his mistress a deal board for a love letter, a billet-doux might be of the size of an ordinary trencher. They were clothed without manufactures, and the richest robes were the skins of the most formidable monsters. They carried on trade without books, and correspondence without posts, their merchants kept no cash books; they had surgery without anatomy, and physicians without materia medica; they gave emetics without ipecacuana, and cured agues without bark.



RULES FOR THE JOURNEY OF LIFE.

The following rules, from the papers of Doctor West, were, according to his memorandum, thrown together as general waymarks in the journey of life:

Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to be.

Never to show levity when the people are professedly engaged in worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Nor on any occasion to retaliate.

Never to judge a person's character by external appearances only.

Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Not to affect to be witty, or to jest, so as to wound the feelings of another.

To say as little as possible of myself, and those who are near to me.

To aim at cheerfulness without levity.

Not to obtrude my advice unasked.

Never to court the favour of the rich by flattering either their vanity or their vices.

To speak with calmness and deliberation, on all occasions; especially in circumstances which tend to irritate.

Frequently to review my conduct and note my failings.

On all occasions to have in prospect the end of life and a future state.

REV. W. WILSON.

It will be seen by the following communication, that Rev. William Wilson has separated himself from the Reformed Presbyterian Church, and formed a connexion with our former brethren. We hope that his usefulness and comfort may be greatly increased in his new and somewhat strange relationship.

[For the Banner of the Covenant.]

Permit me to congratulate the Pro Re Nata secession from the Reformed Presbyterian Church, on the accession to their ranks of the Rev. William Wilson, late pastor of the Reformed Presbyterian Church, in Cincinnati. He will be an admirable defender of the integrity of the doctrines of the Westminster Confession of Faith. We understand that Mr. Wilson applied for his certificate at a late meeting of the Ohio Presbytery, which, being immediately granted, he formed a connexion with the Pro Re Nata Presbytery, then in session in the same neighbourhood.

We have also learned that the Rev. Samuel Stevenson, who was dismissed from the Philadelphia Presbytery shortly before the meeting of last Synod, has been received by the Presbytery of Philadelphia in connexion with the General Assembly. *Withered leaves fall off from the healthiest and most fruitful trees.*



MISSIONARY INTELLIGENCE.

LETTER FROM REV. J. R. CAMPBELL.

We have great pleasure in laying before our readers the following very interesting letter from our esteemed and beloved missionary, Mr. Campbell. We are happy to find he has been so well employed while in the land of his fathers, and he who has promised that his word shall not return unto him void, will certainly cause good to result from the labour which has been expended. Mr. C. is, while we write this, in all probability on the pathless ocean, but before our Magazine reaches our distant subscribers, it is likely he will have reached his desired haven. Let us unite in the earnest prayer that he and his family may be kept in safety whether by sea or by land, and be made eminently useful, whether their permanent abode should hereafter be in a Christian, or in a heathen country.

Portrush, Co. Antrim, Sept. 4, 1847.

MY DEAR CHRISTIAN FRIEND:

On my arrival here, day before yesterday, I had the great pleasure of receiving your long and deeply interesting letter. How much I rejoice to hear that, in answer to the prayers now frequently offered by all who long for the conversion of the heathen, that the Lord of the harvest would send forth more labourers into the harvest, He who feels a deeper interest in the extension of his kingdom than we can possibly do, has been putting it into the hearts of such young men—dearly beloved in the Lord—to offer themselves to the great and blessed work of missions in India. In this we greatly rejoice, and we rejoice still more in the prospect that we now strongly indulge, of accompanying those dear brethren to India; for although in your late missionary report you speak despairingly of our being able to go back,

and form your opinion from discouraging statements made by myself, I am now happy, oh! how happy, to tell you that her health is, apparently, quite restored, and that we have no other intention but to go back to our field of labour in Hindoostan. We hope that medical testimony will be made by *Christian* men, of a *missionary spirit*, (for we would commit the decision to none else,) of the expediency of such a step, and that the church will not deny us the gratification of living and labouring among the heathen in India. I rejoice to say that Mrs. Campbell has improved wonderfully since I left this place, more than five weeks ago. The sea-bathing has agreed well with her: it has strengthened the nerves and promoted health and strength, so that all who saw her some time ago are now surprised to witness the change. The children, too, have improved by the climate. On this account, I am anxious they should remain here as long as possible, and I wish also to allow the equinoctial gales of this month to pass by before we sail. I propose to sail in one of the packet ships on the 1st of October from Liverpool. The fare in the steam packets is too high, and the difference in the time of the voyage is not of much importance. If I should happen to get a passage still cheaper on board a common trading ship, I may go by such.

I must now tell you something of what I have been doing in these islands since my arrival. When in the neighbourhood of my birth, I preached several times and delivered three lectures on missions in the Presbyterian meeting-house. At Derry, I preached and delivered a lecture before Synod. At Letterkenny, I delivered three lectures, and at this place, in the Presbyterian church built for the Rev. W. Simpson by American benevolence, I lectured on missions once. On the 29th of July I left for Glasgow, preached on the following Sabbath morning, and lectured on missions in the evening in Dr. Bates' church, visited Dr. Wm. Symington, and Professor Symington of Paisley, and had invitations from both to preach for them, with which, however, I was unable to comply. I next visited Dr. M'Indoe, at Kilmarnock, and the Rev. Mr. Rogerson, of Darvel, and while there went out by Loudon Hill to the battle field of Drumclog, and the mountain-side where the persecuted Covenanters worshipped God, and raised the loud acclaim of praise to *Him* whose presence is not confined to temples made by hands. There too I gazed on the wild and romantic scenes on the banks of the Irvine, which Pollock so beautifully describes in his affecting story of "Helen of the Glen." I then returned to Glasgow. From thence was accompanied by Dr. and Mrs. Bates, and some kind friends, by way of Dumbarton up the beautiful Loch Lomond with its numerous romantic islands and scenery on its mountain shores seldom equalled. I then parted from my friends and went round by Loch Katrine and the Trossachs to Callender. The scenery of the Trossachs is certainly the wildest I have ever seen, even in the rugged Himalayas in Asia, and Scott has lent his genius to do justice to that wonderful place. The very Highland boatmen became poetic as they described to us the various peaks and promontories, and hazel glens and deep ravines, that burst upon our view, as we sailed along in the "Rob Roy." The scenery all round to Stirling is rich and varied. At Stirling I spent a day with the Rev. Mr. Stevenson. Had an introduction to the Rev. Mr. Beith and other friends. Saw the old castle so noted in Scotland's history,

also the place where Ebenezer Erskine, my favourite old author, preached many an evangelical sermon, when the pulpits of Scotland had put on a legal dress, and when many put faith and repentance and lame obedience between Christ and the helpless, awakened sinner, as conditions to be performed before the free gift of the gospel could be received. I also visited the battle field of Bannockburn, where Bruce and his brave followers stood so manfully by the standard of their liberty, and drove back the proud invaders. I next went round by Crieff to Perth, thence to Dundee, and finding myself unable to visit St. Andrews before the Sabbath, sailed round to Edinburgh by the Frith of Forth. At Edinburgh, I had the pleasure of becoming acquainted with Dr. Gordon and Dr. Cunningham, and several of the ministers of the Free Church, as I attended the meeting of the commission of their Assembly. Edinburgh is too well known, and its beauties have been too often described to require any notice here regarding its beauties. You too have seen "Old Reekie" with its ten or dozen storied houses—its upper and nether streets and bows—its old Castle on the rock, which seems to have been formed to command the scene below and around, and from which bursts upon your sight the Calton Hill, the Salisbury Craigs, Arthur's seat, the Pentland Hills, and the New town with the Forth, and all that can delight the eye in the beautiful scenery around. Late on Saturday evening I took the coach for Loanhead, and in an hour found myself in the hospitable dwelling of my friend and brother, the Rev. Wm. Anderson. On the Sabbath I assisted at the communion and preached, and on Monday evening, I lectured on missions. I remained till the following Friday, and explored much of all the natural and artificial beauties in the neighbourhood, and as far down as Dalkeith. We visited several of the Castles and grounds of noblemen in that quarter, where there are many beauties which claim the admiration of the traveller. From Edinburgh I travelled by rail-road to Manchester in England, passing through Berwick and Newcastle, York and Leeds. At York I remained about three hours to see that ancient city, and its beautiful old Cathedral, still in a state of great preservation. Its splendid architecture and great extent places it at the head of buildings of this class in England, and probably there are few buildings in the world more magnificent. On Sabbath evening I delivered a long lecture on Indian missions in Manchester. Returned to Belfast in the course of the week. Preached on Saturday, Sabbath and Monday, in connexion with the Rev. Dr. Henry, and assisted in the administration of the communion. The Christian friends at that place appeared to be deeply interested in the missionary cause. On Monday evening I delivered a long lecture in the Rosemary street church, Belfast. On Tuesday I delivered lectures on missions in Dr. Paul's congregation, Mourne, and in the evening in Carrickfergus. On the next Saturday, Sabbath and Monday, I assisted Dr. Henry in the administration of the Lord's supper at Eskylene, near Antrim, and left the people, evidently, warmly engaged in the mission cause, and in a good state of devotional feeling. On the evening of the same day, Monday the 30th August, I delivered a lecture on missions in Dr. Houston's church, at Cullybackey, and on the following evening delivered another lecture in a public meeting held in the market-house, Ballymoney. I was followed by an address on the principles and objects of the Evangelical Alliance, by Dr. Henry, and certainly a more enthusiastic and

interesting meeting I have never seen. There was an immense assembly present, and about a dozen of clergymen of different denominations, several of whom proposed and seconded resolutions afterwards. Drs. Henry and Alexander accompanied me here the next day, (the 1st inst.) and the former preached in the evening and baptized our little girl, while the latter assisted in the exercises. I am now to tell you what I propose for the next week. On the Sabbath I am to preach at Dervock in the morning, at the church of the Rev. Mr. Munnis, the father of one of our missionaries in India, and in the afternoon and evening to our people in Ballymoney. I then go through Derry to Milford in county Donegal, to lecture on missions in the Rev. Mr. Stevenson's congregation, and then I shall have gone through all our churches in this land in accordance with the request of Synod, and I trust some good will have been done. The people will be in possession of more missionary intelligence, and I doubt not but they will do more for the cause in future years. You will now see from this hasty narrative that I have not been altogether idle, and I hope not altogether useless, during my stay in these lands. For my own part, I have derived some spiritual advantage in my intercourse with dear Christian brethren and friends of all denominations, and as Dr. Henry has been my companion in travel in this Island, I trust I have caught some of his excellent spirit. I hope to see him again next week, and then *we must* part. It will be a trying moment, for we are *one* in heart.

I ought to apologize for having written so seldom to yourself and other friends in America since my arrival here, but you know too well the situation of a traveller to expect much from him. I may say I have had no time to call my own. Living with friends and in families anxious to hear as much as possible about India, &c., I have found no rest or leisure. It is in the midst of bustle, and when about to go out on another trip, that I have scratched these few lines. Give my love to all friends. *If possible*, I will write to some of them by the mail that will take this. Yes, dear brother, I hope we *will* have a delightful meeting with many. Pray for us. Love to all friends.

Ever yours, J. R. CAMPBELL.

MISSIONARY OPERATIONS OF THE UNITED BRETHREN.—The United Brethren's Missionary Intelligencer for the third quarter of the present year, contains a survey of the missions in connexion with that church at the close of 1846. It appears that the number of stations is sixty-one, and the labourers employed, both male and female, amount to two hundred and eighty-two, which is eight more than at the end of the preceding year. The United Brethren sustain missionary operations in *South Africa*, *Surinam*, the *Danish West Indies*, the *British West Indies*, among the *Cherokee Indians*, in *Arkansas*, and the *Delawares*, in *Missouri Territory*, in *Upper Canada*, in *Labrador*, and in *Greenland*.

LONDON MISSIONARY SOCIETY.—This society, in its Fifty-third Annual Report, gives the following summary view of its operations: "The number of stations and out-stations supported by the society in different parts of the world is 466; churches, 150; 165 European missionaries; and 700 European and native assistants. Number of printing establishments, 15." The *receipts* for the year were £76,319; the *payments*, £75,724.

WESLEYAN MISSIONARY SOCIETY.—This society reports 401 missionaries, and 771 paid catechists and readers, with 7074 gratuitous Sabbath school and other teachers. The number of members in the various mission churches is 102,330, of whom 79,854 are among the heathen, and the remainder among colonists and professed Christians. The number of pupils in the mission schools is 72,000. The *receipts* for the last year were £115,762; *payments*, £111,534.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—This Board commenced its annual sessions in the city of Buffalo, New York, on the 8th of September, and was fully attended.

“The ordinary receipts of the year from donations and legacies amounted to \$209,365 21; adding the income from funds invested and the balance in the treasury at the beginning of the year, the whole amount of disposable funds for the year has been \$233,166 97; while the expenditures have been \$264,783 83. The income was \$28,906 58 less, and the expenditures were \$7,178 60 greater than those of the preceding year.

During the year now closed the prudential committee have appointed eighteen missionaries, one physician, one male and twenty-four female assistant missionaries—forty-four in all.

Most of them have already gone to their several fields of labour, or expect to embark within a few months. During this year also, fifteen missionaries, one physician, one male and eighteen female assistant missionaries—thirty-five in all, have departed for their several fields of labour.

Under the care of the Board are now twenty-six missions, embracing ninety-six stations, in connexion with which are labouring one hundred and forty ordained missionaries, nine of them being also physicians, four licensed preachers, six physicians (not ordained?) six teachers, six printers and book binders, thirteen other lay helpers, one hundred and ninety-three married and unmarried females, making three hundred and seventy missionary labourers sent forth from this country; associated with whom are twenty-two native preachers, one hundred and thirty-five other native helpers, raising the whole number of persons, labouring in connexion with the missions and depending on the board mainly for their support, to five hundred and twenty-six. This is twenty-two more than were reported last year. Gathered and watched over by these missionaries are seventy-three churches, to which 1076 hopeful converts have been reported as received since the last annual report, making the present number of members, deducting those who have been removed by death or for misconduct, 25,441. Connected with these missions are eleven seminaries for training native preachers and teachers, having 423 pupils; also twenty-two other boarding schools, having 399 male, and 536 female pupils; also 367 free schools, in which about 11,330 children and youth are taught; making the whole number of children and youth, directly or indirectly under the instruction of the missionaries, about 12,600. The common schools at the Sandwich islands, being now wholly supported by the natives, are not this year included in the estimates.

Of printing establishments there are eleven; also six type and stereotype foundries. At these presses are founts of type and other requisites for printing in nearly thirty languages besides the English. During

the year, though from some of the missions no statements of the amount of printing executed have been received, 489,384 copies of books and tracts are reported to have been printed, embracing 40,451,955 pages: and the whole number of pages printed from the commencement of the missions is 575,000,000, in above thirty languages besides the English.

The contributions to the society for the last few years have been as follows, namely,—1843, \$223,000; 1844, \$218,000; 1845, \$221,000; 1846, \$195,000; 1847, \$193,000. The legacies for 1846 amounted to \$63,000, but the comparison of the last five years shows that we cannot expect from this source more than sixteen or twenty thousand dollars.

If the expenses of the current year be estimated at \$280,000, and the contributions to the society be not increased, there will be a debt at the close of the year of \$100,000.

The churches sustaining the missions are about three thousand in number, and are arranged into nine districts, two of which are in New England, three in the middle states, and four in the western and north-western states. The agents report that they have been cordially received by both pastors and churches, and the number of those who have been willing to devote their lives to missionary pursuits has increased. But the agents deplore the want of a self-denying spirit, which is a necessary concomitant of genuine religion."

The Board adjourned on Thursday, 9th of September. The next meeting will be held in the city of Boston, on the 5th of Sept., 1848.

THE WALDENSES.

Our readers, without any exception, we feel sure, take an interest in any thing which concerns the Waldenses, a people which amidst so much and such severe persecution, have maintained so long and so faithfully the cause of pure gospel truth. The American Foreign Evangelical Society has been giving assistance to these people in sustaining their pastors, and providing them with public libraries, &c. It appears that the entire sum which has been remitted for the purpose of furnishing libraries is \$500, and the books, notwithstanding much opposition on the part of the Sardinian government, have reached their destination. To quote from the publication of the Foreign Evangelical Society,—

"We cannot but think that God has a great and good work for this heaven-preserved and wonderful people. We feel very confident that their glorious mission is not entirely completed. They have now schools in all parts of their valleys; they have one or two grammar schools; and to crown all, they have a college, in which some fifty youths are receiving a classical and mathematical education. Let our prayers ascend to the King of Zion that he would make these valleys, so often in times past steeped in the blood of martyrs, a *nursery* for His church, whence trees of righteousness may be transferred to other lands."

THE PROTESTANT EPISCOPAL CHURCH in the United States contributed, the last year, for the support of domestic missions, \$32,602; and for foreign missions, \$30,325. Of this amount the churches in the state of New York contributed \$15,258; in South Carolina, \$65,10; and in Massachusetts, \$5,208.

THE FAMILY CIRCLE.

MAXIMS FOR FAMILY GOVERNMENT,

Some of which may not come amiss to Sabbath School Teachers.

Begin discipline as soon as the child can be made to understand the wishes of the parent.

Let the first object be to produce the habit of *prompt obedience*; and the first lesson, unconditional submission to the will of the parent.

Aim always at producing a right state of feeling, as well as outward obedience.

Never give a command to which you do not intend to enforce obedience.

Give your reasons frequently enough to show your child that you have good ones for your requirements; but not so frequently as to lead him to expect them as a matter of right.

Avoid giving needless occasion for the exercise of authority, by bringing the disposition of the child to unnecessary trial, especially when it is in an irritable frame from bodily infirmity or any other cause.

A contest with a child should always, if possible, be avoided; but if commenced, it should be carried through.

To avoid a contest, when a child is in a turbulent mood, it is generally better to punish for the disobedience, without insisting on submission at the time; which may afterwards be more easily secured when he is in a better frame. The passions are strengthened by exercise, and should not therefore be needlessly excited.

Do not unnecessarily thwart children in the object they are pursuing.

Avoid keeping them in suspense. Answer them positively, and let your decision be final, unless you see good reason for changing your mind, when that reason should be explained to them. Do not irritate them by evasion, nor suffer yourself to be teased into a compliance with their wishes.



FOR THE YOUNG.

NATURE OF FAITH.

Mr. Cecil gives us a beautiful account of the manner in which he taught his little daughter what is meant by faith. "She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said,

'My dear, you have some pretty beads there.'

'Yes, papa.'

'And you seem to be vastly pleased with them.'

'Yes, papa.'

'Well, now, throw them behind the fire.'

The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice.

'Well, my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you.'

She looked at me a few moments longer, and then summoning up all her fortitude—her breast heaving with the effort—she dashed them into the fire.

‘Well,’ said I; ‘there let them lie; you shall hear more about them another time; but say no more about them now.’

Some days after, I bought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure and set it before her; she burst into tears of ecstasy. ‘Those, my child,’ said I, ‘are yours; because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now, that has brought you this treasure. But now, my dear, remember as long as you live, what FAITH is. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing he says in his word. Whether you understand it or not, have faith in him that he means your good.’”

NOTICES OF NEW PUBLICATIONS.

THE POETICAL WORKS OF WILLIAM ALEXANDER; including his *Christiad*, *Dramas*, and *Minor Poems*; with *Dissertations on Poetry*, and a *Sketch of his Life*. Philadelphia: J. B. Lippincott & Co., Fourth and Race Streets. William S. Young, Printer. 1847. Pp. 263. 8vo.

We are happy to announce to our readers the appearance of this volume, issued in a very handsome style, and embellished with an excellent mezzotint portrait of the author. It may be considered as consisting of three parts, the *Dissertations*, the grand *Epic*, and the *Minor Poems*. The dissertations treat of a great variety of subjects, and contain much interesting information, expressed in a glowing and poetical style. The *Christiad* is an epic poem; the subject of which is the sufferings of the Saviour. “The epic is the highest effort of genius,” and the theme of our author is the most sublime which could be selected. It is not often that an epic is attempted, even by eminent poets, and scarcely any nation seems, in this respect, as if it could endure more than a single sun. We cannot tell what verdict posterity may pronounce on this work, but we know that the *literary world* is often so much under the influence of prejudice or envy, as to disparage even the highest order of merit. In our opinion, parts of this poem may be compared advantageously with some passages of Homer, Virgil, or Milton.

The *Minor Poems* consist of *Dramas*, and a number of short compositions in a great variety of measure. They are generally on religious subjects, and imbued with Christian feeling and correct sentiment. On the whole, the tone and tendency of the work are good, and we hope it may have a wide circulation, and not only prove a monument of the author's talent, but also benefit him in other respects.

SELECT MELODIES, ADAPTED TO PORTIONS OF THE SCRIPTURE PSALMS. Prepared for the Sabbath School of the Reformed Presbyterian Church, New York. Pp. 82.

The psalm books in use among our ancestors, two hundred years ago, had appropriate music prefixed to every psalm. At that time it would seem as if musical knowledge was more widely diffused than it now is, and that more importance was attached to it. In most of our churches it has fallen to a very low place, both in the estimation which is set upon it, and the degree in which it is possessed. Those who adhere to a scriptural psalmody are frequently more blameable in this respect than others who use human compositions; and their neglect and indifference have done much to foster and increase prejudice against an inspired liturgy of praise.

The design of this work is to promote the cultivation of sacred music, in connexion with scriptural psalmody, especially in Sabbath Schools. It consists of a brief compilation of the elements of vocal music, a collection of tunes of which eighteen are long metre, six short metre, seventeen common metre, and two particular metre, after which we find a number of extracts from the Psalms, in our poetical version, being such as are adapted to the exercises of the Sabbath School.

We feel great pleasure at the appearance of such a work, so well meant, and so well executed; and we hope that it may be widely circulated. It should certainly be introduced into every Sabbath School and into every family.

THE

Banner of the Covenant.

DECEMBER, 1847.

PRACTICAL ESSAYS.

[For the Banner of the Covenant,]

THE OUTWARD MAN PERISHETH.

Every thing created is liable to change. The planets are constantly revolving around the sun, and that vast body changes its place in the great celestial sphere. The solid matter of the mountains is washed down to the valleys, and carried to the mighty ocean. The watery particles evaporated by solar heat from that great reservoir, are distributed over the surface of the earth, to be returned again to the source from which they proceeded. In the spring we observe the plants put forth their leaves and buds; expanded by the summer's sun, and matured in autumn, in winter they seem deprived of life. Among animals we find the almost imperceptible embryo become the living creature, possessed of the organization which fits it for its place in the great economy of nature. The infant becomes the child, the child the man, and the man soon begins to descend the hill of life, and at last sinks into the grave.

Nor is this law of change confined to the material world: *mental substances* are not exempted. The intellectual and moral faculties, at first scarcely perceptible, become developed by time and cultivation, till the child, whose mind seemed like a blank, becomes a Newton or an Edwards. We may safely say that no particle in the whole material universe, no faculty in the whole creation of spiritual beings, remains for two successive moments absolutely unchanged. There is but one being entirely free from all mutation—that being is the great, infinite, incomprehensible JEHOVAH. "Thou, Lord," says the Psalmist, "in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Heb. i. 10—12.

Now there is something in change, whether perceptible by the senses, or recognised only by reflection, which is calculated to arrest our attention, and all change, if properly considered, may be the means of *improvement*. Changes affect the mind with pleasure or pain according to their character in themselves, or in relation to our own

interests. A change for the *worse* causes *sorrow*, for the *better* joy. Sometimes a change in one respect for the *worse*, may be in other respects for the *better*, and then our *sorrow* may be alleviated by our *joy*, or our joy may be so much greater that there might almost be said to be no sorrow at all.

Such seems to have been the case with the apostle Paul. In describing the sufferings to which he was exposed, he sums up all in the expression "our outward man perisheth." These sufferings were calculated to excite *sorrow*. Now Christianity does not prevent feeling or acknowledging pain. It does not produce a stoical apathy. It is a system of *truth*: it does not say *pain* is not *pain*, suffering *not suffering*, but it provides a remedy for pain and suffering, and causes the subject of its divine influence to feel pleasure not only amidst his trials, but as they are the means of preparing him for increased happiness, even on account of them. It sets up in contrast with present suffering, the happiness which will follow, and which all trials prepare for and enhance. It says that if the outward man perishes, the inward man is renewed day by day. This causes genuine joy amidst all sorrows; hence the apostle Peter says to the early Christians, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but *rejoice*, inasmuch as ye are partakers of CHRIST's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter iv. 12, 13.

We are not precisely in the same circumstances as Paul, yet, both as human beings and as Christians, we are liable to pain and suffering. "Our outward man perisheth." The profession of Christianity does not now expose to the same sufferings as those to which Paul particularly alluded. No trial befalls us but such as is common to man. We are liable to poverty, calumny, sickness, death. We are in a state of constant change, and while perhaps some of the changes we experience are such as make our temporal condition more comfortable, all, unless sanctified, will be for our eternal injury. Besides, we are all approaching that great change which seals our eternal destiny. At the close of the year we may profitably consider the changes which have occurred under our own observation. Some who were at its commencement rich and honoured, may now be poor and despised; some who were glorying in health and vigour, now stretched on the bed of languishing; some buoyant with life, now in the cold embrace of death. To all these changes we ourselves are momentarily liable. "Our outward man perisheth." Oh that all our changes may be so sanctified to us, that at the same time "our inward man may be renewed day by day!" In this only can we find true consolation.



PUNGENT REPLY.—To a young infidel, who scoffed at Christianity on account of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The infidel admitted he had not. "Then," said the Doctor, "don't you see that you admit Christianity is a holy religion, by expecting its professors to be holy; and that thus, by your very objection, you pay it the highest compliment in your power?"

LOOK TO THE FOUNDATION.

Suffer me to press that great apostolical caution, "Let him that thinketh he standeth, take heed lest he fall." O! look carefully to your foundation! "Be not high-minded, but fear." You may have done and suffered many things for religion's sake; you may have excellent gifts and great comforts, much zeal for God, and high confidence of your integrity, and all this may be right; but possibly it may be counterfeit and vain. Perhaps you have sometimes, upon examination, pronounced yourself upright; but remember that the Searcher of hearts has not yet delivered his final sentence; if he weigh you in the balance of truth and find you wanting, how will you be confounded and dismayed! Saints may look upon you with approbation, but they see not as God seeth; you may have a name to live while dead.

You know the fate of the apostate professors mentioned in the gospel. Do they not all, as it were, cry to you with one voice, "If you would not come where we are, flatter not yourselves as we did; if you expect a better portion, be sure that you get better hearts: had we been more self-suspicious, we had been more safe."*

I would not frighten you with groundless alarms, but would gladly prevent fatal mistakes. Do you not find your heart deceitful in many things? Do you not shuffle over secret duties? Do you not condemn in others evils which you scarce reprove in yourself? Are there not many selfish ends in your performances? Do you not find that you are far less affected with a great deal of service done for God by others, than with a little done by yourself? Is it not hard for you to look without envy upon the excellencies of other men, or without pride upon your own? Are you not troubled by a busy devil, as well as by a bad heart? Has not he that circuits the whole world observed you? Has he not studied your constitutional failings, and discovered the sin that most easily besets you? Has he less malice towards your soul than towards those around you? Surely you are in the very thicket of temptations; thousands of snares are on every side. Alas! how few of the professing and expecting world win heaven at last! With what difficulty are even the righteous saved! Therefore search your heart; and may this caution penetrate your inmost soul: "Let him that thinketh he standeth, take heed lest he fall." Away with such uncharitable censuring of others, and be more just and severe in rebuking yourself. Away with unprofitable controversies: spend your thoughts rather upon

* Mr. Bunyan gives the following description of apostacy and despair, in the dialogue between Christian and the man in an iron cage:

"Then said Christian to the man, 'What art thou?'"

The man answered, 'I am what I was not once.'

Chr. 'What wast thou once?'

Man. 'I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others: I was once, as I thought, fair for the celestial city, and had then even joy at the thoughts that I should get thither.'

Chr. 'Well, but what art thou now?'

Man. 'I am now a man of despair, and am shut up in it as in this iron cage. I cannot get out. Oh! now I cannot!'

Chr. 'But how camest thou in this condition?'

Man. 'I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I provoked God to anger, and he has left me; I have so hardened my heart that I cannot repent.'"

this momentous question, "Am I sound, or am I rotten at heart?" "Am I a new creature, or the old disguised in borrowed clothing?" Let it be your prayer that you may not be deceived. Pray and labour that you may not be given up to a heedless and vain spirit, and then have religious duties for a show to beguile and hush your conscience.*

Surely that ground-work upon which your hope for eternal life is built, cannot be too safely laid. I dare promise you, that when you come to die you will not regret having devoted much time and attention to this matter. Whilst others then are panting after the dust of the earth, and crying who will show us any good? do you endeavour after the full assurance of the love of God.

Deceive not yourself with names and notions; they cannot change your heart. If you are still impenitent, if you have not been renewed and sanctified by the Spirit of God, it matters little by what name you are called, or how warmly you advocate the distinguishing doctrines of the gospel; you are, in the sight of God, a guilty, perishing sinner.

Once more, then, I warn you to examine the foundation upon which you rest: deceive not yourself; behold, the Judge who knows your works standeth at the door.—*Flavel*.

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#### THE CHIEF GOOD.

There is no rational creature which doth not set some one thing or other before its eyes, as its main end, and chief good; and according to the various predominants, in sensible and mad men, are their various main ends. Hence it is that there did result so many different opinions among heathen philosophers about man's chief good. But here is the great mistake with foolish vain men, that whatever they seek after, it is but few who bend towards the true chief good, which is God. There are indeed, *gods many and lords many*; for whatever any one fixes his desires upon, aims in all his actions at the obtaining and enjoying thereof, is his lord and his god, whether it be honour or riches, or some object or other of vile concupiscence; yet there is but one God who is truly and only desire-worthy, love-worthy, and honour-worthy. This one hath not a match or a parallel; for what can equal him? yea, what in any worth can come the length of the latchet of his shoes? He is that inestimable jewel, invaluable treasure, and incomparable pearl of price, that only worthy desire of all nations. O! take a look of him as he is the Being of beings, having being of himself independent of all other beings; and upon whom all other things depend in their being and operations: *In him we live, in him we move, and of him we*

\* Of the falling away of hypocrites, Mr. Bunyan says, "They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come: then they cast off, by degrees, private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, and the like: then they shun the company of lively and warm Christians: after that they grow cold to public duty, as hearing, reading, godly conference, and the like: then they begin to pick holes, as we say, in the coats of some of the godly, that they may have a seeming colour to throw religion (for the sake of some infirmity they have spied in them) behind their backs: then they begin to adhere to and associate themselves with carnal men: then they give loose to carnal and wanton discourses in secret: and are glad if they can see such things in any that are counted honest, that they may the more boldly do it through their example. After this, they begin to play with little sins openly: and then, being hardened, they show themselves as they are. Thus being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings."—*Pilgrim's Progress*.



*have our being.* Do not all the pieces of the creation, heaven, earth, and sea, sun, moon, and stars, the commonest and unworthiest creature that moveth upon the earth, bear large characters of his wisdom, power, and goodness? Doth not his mysterious common providence, making the sharpest-sighted of his creatures hide their faces, and become silent before him, declare him to be God, and that he is of one mind, and who can turn him? Do not the various instruments that execute his will, signified by four chariots, Zech. vi. 1, bringing about various dispensations, signified by the different colours of the horses; whether calamities of war, signified by the red; or other doleful miseries, signified by the black; mixed dispensations, black and white, so to speak of mercy and judgment, signified by the grizzled and bay; or dispensations of mercy, signified by the white—I say, do not all these come forth from between the two mountains of brass? The one mountain signifieth his unalterable decree, and the other his effectual providence, which watcheth and waiteth that instruments bring nothing to the birth but what has been conceived in the womb of his eternal purpose. Oh take a look of him in his perfections; he is without measure and limits, without beginning and ending: he is one, and the same in his nature, in his counsels, and in his love; he perfectly knoweth himself, and all things that are possible; he can do all things that do not imply a contradiction, and argue imperfection: he is good and doeth good; he is righteous in himself, and equal in all his ways of dealing with his creatures; he is true without any dissimulation; he is holy, and delighteth in his own holiness, and in every resemblance of it. in his angels, and in his saints. But Oh! who can think of him, and who can speak of him? He is infinite in all his attributes; and every perfection hath a perfect meeting in him: albeit some of his attributes be in some degree communicable to his creatures, yet they are in him in an altogether incommunicable manner and measure: and there is nothing in God, but what is God; for this is his name, *I am that I am.* And again I say, who can think of him, and who can speak of him? who can comprehend him, or compass him about? Who by understanding can search out God? Humble and believing ignorance is better than curious and prying knowledge; for all that we can know of him, is, to know that we cannot know him.

*Renwick's Letters.*



## HISTORICAL SKETCHES.

[For the Banner of the Covenant.]

TRANSLATIONS OF THE BIBLE.

(Concluded.)

(2.) *The peculiar errors of Popery* are also presented either in the text or notes, and we may mention, 1. *The withholding of the Scriptures*, the great cause of the rise and continuance of popish errors. Here, beside passages already referred to, we would mention the notes on 2 Pet. iii. 16: "This is a plain text to convince the Protestants, who, as all heretics lightly do and did from the beginning, say the Scriptures be easy to understand, and therefore may be not only read safely, but also expounded boldly of all the people, as well unlearned as learned: and consequently every one by himself, and his private spirit, without respect of the expositions of the learned Fathers, or

expectation of the Churches, their Pastors' and Prelates' judgment, may determine and make choice of such sense as himself liketh or thinketh agreeable." . . . "Against all which devilish and seditious arrogancy, tending to make the people esteem themselves learned or sufficient, without their pastors' or spiritual rulers' help, to guide themselves in all matters of doctrine and doubts in religion, the holy Apostle here telleth and forewarneth the faithful, that the Scriptures be full of difficulty, and specially Paul's Epistles of all other parts of holy writ, and that ignorant men and unstable, or fantastical fellows puffed to and fro with every blast of doctrine and heresy, abuse, pervert, misconstrue them to their own damnation." Acts xvii. 11: "The heretics use this place to prove that the hearers must try and judge by the Scriptures, whether their teachers' and preachers' doctrine be true, and so reject that they find not in the scriptures, as though here the sheep were made judges of their pastors, the people of their priests, and men and women of all sorts, even of Paul's doctrine itself: which were the most foolish disorder in the world." "No heretics have a right to the Scriptures, but are usurpers: the Catholic church being the true owner and faithful keeper of them. Heretics abuse them, corrupt them, and utterly seek to abolish them, though they pretend the contrary." Introduction, § 3. Evils since the Bible has been read: "Look whether your men be more virtuous, your women more chaste, your children more obedient, your servants more trusty, your maids more modest, your friends more faithful, your laity more just in dealing, your clergy more devout in praying: whether there be more religion, fear of God, faith, and conscience in all states now, than of old, when there was not so much reading, chatting, and jangling of God's word, but much more sincere dealing, doing, and keeping the same. Look whether, through this disorder, women teach not their husbands, children their parents, young fools their old and wise fathers, the scholars their masters, the sheep their pastor, and the people the priest. Look whether the most chaste and sacred sentences of God's holy word, be not turned of many, into mirth, mockery. amorous ballads, and detestable letters of love and lewdness: their delicate rhymes, tunes, and translations much increasing the same." § 18.

2. *Supremacy of the Pope*: Luke xxii. 31: "Peter is that man whom Christ would make Superior over them and the whole Church. Whereby we may learn that it was thought fit in the providence of God, that he who should be the head of the Church, should have a special privilege by Christ's prayer and promise, never to fail in faith, and that none other, either Apostle, Bishop, or Priest, may challenge any such singular or special prerogative either of his office or person, otherwise than joining in faith with Peter, and by holding of him. . . . Neither was this the privilege of Peter's person, but of his office, that he should not fail in faith, but ever confirm all other in their faith. For the Church, for whose sake that privilege was thought necessary in Peter the head thereof, was to be preserved no less afterward, than in the Apostles' time. Whereupon all the Fathers apply this privilege of not failing, and of confirming other in faith, to the Roman Church, and Peter's successors in the same."

3. *Saint-worship*, especially Mariolatry: Acts i. 14: "Both the Sexes concur to our salvation, the man and woman, Christ and our Lady, as Adam and Eve both were the cause of our fall, though Adam



far more than his wife, and so Christ far more excellently, and in another sort than our Lady: who, though his mother, is yet but his creature and handmaid, himself being truly both God and man. In all which places alleged and many other like to these, if it please the reader to see and read, and make his own eyes witnesses, he shall perceive that there is much more said of her, and to her, than we have here recited, and that the very same or the like speeches and terms were used then, that the Church useth now, in the honour and invocation of the Blessed Virgin: to the confusion of all those that wilfully will not understand in what sense all such speeches are applied unto her, to wit, either because of her prayer and intercession for us whereby she is our hope, our refuge, our advocate, &c., or because she brought forth the author of our redemption and salvation, whereby she is the mother of mercy, and grace, and life, and whatsoever goodness we receive by Christ."

4. *Image-worship and relics*: 1 John v. 21; Heb. xi. 21: "The learned may see here that the apostle doth not tie himself to the Hebrew in the place of Genesis whence it is alleged, but followeth the Septuaginta, though it differ from the Hebrew, as also the other Apostles and Evangelists and our Saviour himself did: neither were they curious, as men now-a-days, to examine all by the Hebrew only, because they writing and speaking by the Holy Ghost, knew very well that this translation is the sense of the Holy Ghost also, and as true, and as directly intended as the other: and therefore also that translation continued always authentical in the Greek Church, notwithstanding the diversity thereof from the Hebrew. Even so we that be Catholics, follow, with all the Latin Fathers, the authentical Latin translation, though it be not always agreeable to the Hebrew or Greek that now is. But Calvin is not only very saucy, but very ignorant, when he saith that the Septuaginta were deceived, and yet the Apostle without curiosity was content to follow them: because it is evident that the Hebrew, being then without points, might be translated the one way as well as the other. . . . Again, observe in those words, *He adored the top of his rod*, that adoration, as the Scripture useth this word, may be done to creatures, or to God at and before a creature: as, at or before the Ark of the Testament in old time, now at or before the crucifix, relics, images: and in the Psalms, 93, 131. *Adore ye at his footstool. Adore ye toward his holy mount. We will adore toward the place where his feet stood*: or, which by the Hebrew phrase is all one, *Adore ye his holy mount. We will adore the place where his feet stood*. . . . He adored the rod or the top of his rod, that is, the sceptre of Joseph, now prince of Egypt, so fulfilling Joseph's dreams, which foretold the same, *Gen. 37*, and withal signifying as it were by this prophetic fact, the kingdom of Israel or of the ten tribes that was to come of Joseph by Ephraim his younger son in the first king Jeroboam; thus the Greek fathers. Whereunto may be added, that all this was done in type and figure of Christ's sceptre and kingdom, whom he adored by and in his cross, as he did Joseph by or in his rod and sceptre: and therefore the Apostle saith, he did it by faith, as having respect toward things to come. By all which it is evident, that it is false which the Calvinists teach, that we may not adore image, crucifix, or any visible creature, that is, we may not adore God at or by such creatures, nor kneel before them: and

therefore their corrupt translation of this place for the same purpose is intolerable, saying thus *LEANING upon his staff he adored God*, adding no less than two words more than is in the Greek, which though it might be the sense of this place, and Augustine so expounds it, yet they should not make his exposition the text of holy Scripture, specially whereas he only of all the ancient fathers, as Beza confesseth, so expoundeth it."

5. *Penance*: the word *repent* is, we believe, invariably translated "do penance," Matt. iii. 2: "So is the Latin, word for word, so readeth all antiquity, namely, Cyprian, ep. 52, often, and Augustine, lib. 13, Confes. c. 12, and it is a very usual speech in the New Testament, specially in the preaching of John Baptist, Christ himself, and the Apostles: to signify perfect repentance, which hath not only confession and amendment, but contrition or sorrow for the offence, and painful satisfaction: such as Cyprian speaketh of in all the foresaid Epistle. But the adversaries of purpose, as namely Beza, protesteth, mislike that interpretation, because it favoureth satisfaction for sin, which they cannot abide: where if they pretend the Greek word, we send them to these places, *Matt. xi. 21, Luke x. 13, 2 Cor. vii. 9*, where it must needs signify, sorrowful, painful, and satisfactory repentance: we tell them also, that Basil, a Greek Doctor, calleth the Ninevites' repentance, with fasting and hair-cloth and ashes, by the same Greek word *μετανοια*. And more we will tell them in other places." Acts xxvi. 20.

6. *Indulgences*: Col. i. 24: "Which intercourse of spiritual offices, and the recompense of the wants of one part by the store of the other, is the ground of the old libels of Indulgence, whereof is treated before out of Cyprian, *Annotations, 2 Cor. ii. ver. 10*, and of all indulgences and pardons, which the Church daily dispenseth with great justice and mercy, by their hands in whom Christ hath put the word of our reconcilement, to whom he hath committed the keys to keep and use, his sheep to feed, his mysteries and all his goods to dispense, his power to bind and loose, his commission to remit and retain, and the stewardship of his family to give every one their meat and sustenance in due season." 2 Cor. ii. 10.

7. *Persecution of Heretics*: Luke xiv. 23: "Augustine also referreth this compelling to the penal laws which Catholic Princes do justly use against Heretics and Schismatics, proving that they who are by their former profession in Baptism subject to the Catholic Church, and are departed from the same after Sects, may and ought to be compelled into the unity and society of the universal Church again. . . . Such are invited as the Church of God hath power over, because they promised in Baptism, and therefore are to be revoked not only by gentle means, but by just punishment also." Rev. xvii. 6: "The Protestants foolishly expound it of Rome, for there they put heretics to death, and allow of their punishment in other countries: but their blood is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors: for the shedding of which by order of justice, no commonwealth shall answer." *Their Books*: Acts xix. 19: "By this example all that are newly reconciled to the Church, are taught the first thing they do, to burn their heretical and naughty books. A Christian man is bound to burn or deface all wicked books of whatever sort soever, especially heretical books. Which



though they infect not him always that keepeth them, yet being forthcoming, they may be noisome and pernicious to other that shall have them and read them after his death, or otherwise. Therefore hath the Church taken order for condemning all such books, and against the reading of them, where danger may ensue." *Sermons, &c.*, Mark iii. 12: "Therefore neither heretics' sermons must be heard, no, not though they preach the truth. So it is of their prayer and service, which being never so good in itself, is not acceptable to God out of their mouths; yea, it is no better than the howling of wolves."

Such is the authorized version of the *word of God* which the Church of Rome gives to those of her votaries who are seeking for light, and she would, if possible, keep even it from public use. Let us read the decree of the Council of Trent respecting the scriptures. (Cramp, p. 371.)

"2. The books of heresiarchs, whether of those who broached or disseminated their heresies prior to the year above mentioned, or of those who have been, or are, the heads or leaders of heretics, as Luther, Zuingle, Calvin, Balthasar, Pacimontanus, Swenchfeld, and other similar ones, are altogether forbidden, whatever may be their names, titles, or subjects. And the books of other heretics, which treat professedly upon religion, are totally condemned; but those which do not treat upon religion are allowed to be read, after being examined and approved by Catholic divines, by order of the bishops and inquisitors. Those Catholic books also are permitted to be read, which have been composed by authors who have afterwards fallen into heresy, or who, after their fall, have returned into the bosom of the church, provided they have been approved by the theological faculty, of some Catholic university, or by the general inquisition.

"3. Translations of ecclesiastical writers, which have been hitherto published by condemned authors, are permitted to be read, if they contain nothing contrary to sound doctrine. Translations of the Old Testament may also be allowed, but only to learned and pious men, at the discretion of the bishop; provided they use them merely as elucidations of the vulgate version, in order to understand the Holy Scriptures, and not as the sacred text itself. But translations of the New Testament, made by authors of the first class of this Index, are allowed to no one, since little advantage, but much danger, generally arises from reading them. If notes accompany the versions which are allowed to be read, or are joined to the vulgate edition, they may be permitted to be read by the same persons as the versions, after the suspected places have been expunged by the theological faculty of some Catholic university, or by the general inquisitor. On the same conditions also, pious and learned men may be permitted to have what is called Vatablus's Bible, or any part of it. But the preface and prolegomena of the Bible published by Isidorus Clarius are, however, excepted; and the text of his editions is not to be considered as the text of the vulgate edition.

"4. Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will

be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

The single fact, that while in the first quarter of the present century 2050 editions of the whole or parts of the Bible, in oriental languages, have been published in Europe; but twenty-three were published at Rome: and while nine hundred and forty editions in modern European languages, NOT ONE was printed at Rome, while, at the same time, during that period, fourteen editions were issued in that city of the Prohibitory Index, shows how much papists love the Bible. (Townly, p. 244.)

Leaving, however, the consideration of the Rhemish Testament, we hasten to the history of our own translation, with which we close this historical sketch.

On the ascension of king James I. to the English throne, he took measures to publish an improved translation of the Bible. *Fifty-four* persons, some of the most eminent scholars of the age, were appointed for this purpose: of whom, however, seven died before the work was commenced. In 1607, they began their labours, distributing themselves into six divisions, each of which took a part of the Bible; each individual in a class translated the whole assigned to that class, and all having met, the translations were compared, and an approved one was made out—general meetings were to be held when there was special obscurity—opinions of the learned were to be asked for, by writing, and all were invited to furnish such observations as might be useful. In making this translation, the bishop's Bible, (Archbishop Parker's,) was to be considered the standard, and as few deviations as possible were to be made from it: names of persons were to be retained unchanged, and old ecclesiastical terms, as *church*, &c., were to be used for more recent ones, as *congregation*, &c. It occupied almost three years to make this work, and after the committees had finished their labours, it was revised by Bishop Bilson, and Bishop Smyth, the latter of whom wrote the valuable, though generally omitted, preface. The first edition appeared in 1611, since which time copies almost innumerable have been circulated. This translation has been highly extolled, and its general reception is a strong evidence that the praises given to it are just.



#### SCOTTISH REFORMATION.

The following document, sent down in overture by the General Assembly of the Free Church, we are sure will be read with peculiar interest by all the friends of reformation principles. Some unimportant parts have been left out for the sake of brevity, and it has been arranged under different heads, for the purpose of rendering it more intelligible



by the reader. Some diversity of sentiment prevailed in the Assembly in relation to the points embraced in this overture, and we presume it may be regarded as somewhat doubtful whether it will meet the entire approbation of the presbyteries.

It is peculiarly gratifying to witness this manifestation of a disposition, on the part of the Free Church, to recognise and hold fast the attainments of their ancestors, and the solemn vows by which they bound themselves and their posterity. The candid acknowledgment, too, on the part of this church, that "past secessions were occasioned by tyranny and corruptions in the councils of the church," is worthy of notice. Indeed, the whole document is an able and honorable vindication of the ground which has been always maintained by the Reformed Presbyterian church amidst so much obloquy, and so much suffering. It is pleasing to find that these principles are understood, and in some measure appreciated, and we hope the day may soon come when all will meet together on the common ground which was occupied by the old reformers.

The General Assembly having maturely considered the overtures on the subject of the principles of this church, as specially brought into view in her recent contendings; and deeply feeling the importance of keeping before the minds of men, not only in the present, but coming generations, her peculiar calling as a chosen witness of the truth of God in the kingdom of his Son, from the beginning of her history until now—did, and hereby do, with consent of Presbyteries, adopt the following summary narrative and statement; as containing a true account of the position which this church occupies, not only as to the essential principles of her constitution, but, also, to the contendings, attainments, and solemn engagements of our fathers in former ages regarding them.

### *The First Reformation.*

It was given to the Reformers, amid many troubles, to construct and model the constitution of the church, in doctrine, worship, discipline, and government, according to the word of God. Of this settlement, besides that profession of the evangelical faith which is common to all the churches of the reformation, the peculiar and essential features are—the government of the church by presbyters alone, and her subjection, in all things spiritual, to Christ as her only Head, and to his word as her only rule. From the beginning, these principles were held as fundamental by the Reformed Church of Scotland; and, as such, they were recognised in her earliest standards, the First and Second Books of Discipline, adopted by her own independent authority, before the full sanction either of the crown, or the parliament was given to the reformation which God had accomplished on her behalf.

From the beginning, also, the ministers and members of this church, as well as the nobles, gentlemen, and burgesses of the land, found it to be necessary, and felt it to be lawful and right, to *bind themselves one to another, as in the sight of God, for maintaining the reformation principles aforesaid, and defending them against all adversaries.* This was done, on more than one occasion, during the early contendings of our reforming ancestors; and especially in the year 1580, when the National Covenant against popery, ratified by the General Assembly, was subscribed by the king himself, and by a large number of his subjects. For, while this church has ever held that she possesses an independent and exclusive jurisdiction or power, in all ecclesiastical

matters, "which flows directly from God, and the Mediator, Jesus Christ, and is spiritual, not having a temporal head on earth, but only Christ, the only King and Governor of his church," she has, at the same time, always strenuously advocated the doctrine taught in Holy Scripture, *that nations, and their rulers, are bound to own the truth of God, and to advance the kingdom of his Son*. And, accordingly, with unfeigned thankfulness, this church acknowledged the good hand of the Lord, when, after divers struggles with the enemies of the Reformation, and, in particular, with certain parties who sought not only to uphold a form of prelatic government in the church, but to establish the supremacy of the crown in all causes, spiritual and ecclesiastical as well as civil and temporal—a national recognition and solemn sanction of her constitution, as it had been settled by her own authority, according to the word of God, was at last obtained—first, in the act of parliament, 1567, and, again, more completely, in the act of parliament, 1592—then and since regarded by her as the great constitutional charter of her Presbyterian government and freedom.

### *The Second Reformation.*

In the generation following, when, through defection in the church, and tyrannical invasion of her independence by the civil power—her presbyterian polity and government being overturned, and manifold abuses and corruptions in discipline and worship insidiously introduced, a second reformation became necessary, our fathers were enabled not only to restore the constitution of the church as it had stood, when her first reformation seemed to be completed; but to aim, also, at carrying out more fully the great essential principles of that constitution, and securing, more effectually than before, their prevalence over all the land, as well as their permanency through all coming ages.

In seeking this noble end, our fathers were again led, under the guidance of the good Spirit of God, for mutual security, and for the commending of so righteous a cause to him by whom it was committed to them, to have recourse to *the solemnity of a holy confederation*; following, then, as formerly, the example of the ancient people of God, who, in their straits, were accustomed to bind themselves by public vows before God, and in so doing were manifestly owned and blessed. The National Covenant, accordingly, renewed at the beginning of the contendings of this second reformation—with an extension of its weighty protests and censures, to meet whatever new fruit the old stock of prelatic and Erastian usurpation had been bearing; and the Solemn League and Covenant afterwards entered into, in concert with England and Ireland, "for the reformation and defence of religion, the honour and happiness of the king, and the peace and safety of the three kingdoms," and in particular for "endeavouring to bring the churches of God, in the three kingdoms, to the nearest conjunction and uniformity in religion, Confession of Faith, Form of Church Government, Directory for Worship, and Catechising"—were not only, in the critical circumstances of these unhappy times, most seasonable instruments and means for advancing the Lord's work, *but were vows, also, of allegiance and loyalty to him*, on the part, especially, of this church and kingdom of Scotland, such as never any other people in Christendom took upon themselves, amid so great a unanimity of all classes, under the sanction of so solemn an appeal to the unchangeable Jehovah, and with so *steadfast a purpose of perpetuating, from generation to generation, the*



*knowledge of his testimony*, and the devout acknowledgment of his truth and laws.

Thus religiously bound and pledged to God, and to one another, our fathers were enabled to effect the reformation of this church from prelacy. In the ever memorable Assembly, held at Glasgow in 1638, as well as in subsequent Assemblies, it was declared that "all Episcopacy, different from that of a pastor over a particular flock was abjured in this kirk;" and provision was made accordingly, for its complete removal, and for the settlement of church government and order upon the former presbyterian footing.

Thus, by God's grace, in this second reformation wrought out by our fathers, under many pledges of faithfulness to God and to one another, and amid many perils and persecutions, this church was honoured of God to vindicate and carry out the great fundamental principles of her constitution—the government of the church by presbyters alone, her inherent spiritual jurisdiction, derived from her great and only Head, and the right of congregations to call their own pastors. And in maintaining these principles, this church was led, along with the general community, both rulers and subjects, to recognise *the duty of solemn national covenanting before God*, and to enter, accordingly, into covenant engagements, of so scriptural a character in themselves, and so suited to the exigencies of the times, that they must be viewed as, in their general substance, truly acceptable to God, and *must be held therefore, greatly to aggravate the guilt of subsequent defection from attainments so remarkably reached*, and so solemnly and sacredly sanctioned.

#### *Revolution Settlement.*

When, therefore, after the total overturn of all this work of reformation by the infamous Rescissory Act of parliament passed in 1661—and after years, consequent thereon, of sad disorder and bloody persecution, during which the faithful people of Christ were scattered, oppressed and slain, this church, once more, in the good providence of God, was re-established in the land at the era of the glorious and blessed Revolution of 1688—it is to be acknowledged as a cause of humiliation and sorrow, that not only were the three kingdoms of Scotland, England, and Ireland unprepared for prosecuting the covenanted work of "reformation and uniformity in religion;" but even as to Scotland itself, this church and nation, exhausted by long tyranny, and glad to welcome returning freedom, *were willing to acquiesce in a settlement of the constitution of the church, neither reaching to the attainments, nor owning the engagements*, of that second reformation which had been so signally accomplished, and so graciously blessed by God. Having, as was then universally believed, secured inalienably her presbyterian government, her independent spiritual jurisdiction, and her right of exemption from patronage, and the intrusion of ministers against the will of the people, this church, smarting from the fresh wounds of Antichristian oppression, and thankful for any national recognition of her testimony and truth, was willing, in so far, to *let the attainments and engagements of former years fall aside*, as to acquiesce, along with the nation and its rulers, in a practical adjustment, which, without express reference to these attainments and engagements, appeared likely to answer sufficiently the ends they had been designed to serve.

When, in the good providence of God, and through the gracious

working of his good Spirit, this church, once more, for the third time, was led to take up the work of reformation—entering, though, alas! with much short-coming, into the labour of our covenanting fathers, by whom she had been reformed from popery and prelacy—she encountered, as was most natural, no small measure of the same opposition with which they had been obliged to contend, from a formidable body of her own ministers and members, as well as from the civil power, whose aid was called in to coerce and control the church courts, in the exercise of their spiritual functions, and, through them, to crush the liberties of congregations in the calling of ministers to be over them in the Lord. For it ought to be on record, to coming ages, that this church began the work of reformation, on this third great occasion in her history, by refusing to allow any pastor to be intruded upon a reclaiming congregation.

### *The Disruption.*

Nor is it to be overlooked that, while the contendings of this third reformation period were going forward, not only did “they that feared the Lord speak much one to another,” but most solemn consultations of the brethren were held at every step with much earnest prayer, and many affecting pledges of mutual fidelity to one another, and to God. A large number, moreover, were moved to follow, in a still more formal manner, the precedents of former ages, and *to enter into a sacred religious engagement*, for the assurance of one another’s hearts before the Lord. And as the crisis manifestly drew near, the whole body of the ministers of this church, by whom the contest was maintained, met in holy convocation, in November, 1842, deliberated together for several successive days, spending a large portion of the time in united supplication for the guidance and grace of God, and did not separate till, with one mind and one heart, they were enabled to announce, in resolutions having in the circumstances, all the force of the most impressive vows and obligations, their final purpose, at all hazards to maintain, uncompromised, the spiritual liberty and jurisdiction of this church. And this they resolved to do, not by prolonged resistance to the civil courts, should the crown and parliament of Great Britain refuse the redress craved in the above-mentioned Claim of Rights, but by publicly renouncing the benefits of the National Establishment;—under protest that it is her being Free, and not her being Established, that constitutes the real historical and hereditary identity of the Reformed National Church of Scotland.

Holding firmly to the last, as she holds still, and, through God’s grace, would ever hold, that it is the duty of civil rulers to recognise the truth of God, according to his word, and to promote and support the kingdom of Christ, without assuming any jurisdiction in it, or any power over it; and deeply sensible, moreover, of the advantages resulting to the community at large, and especially to its more destitute portions, from the public endowment of pastoral charges among them, this church could not contemplate, without anxiety and alarm, the prospect of losing, for herself, important means of general usefulness—leaving the whole machinery of the Establishment in the hands of parties who could retain it only by the sacrifice of fundamental principles—and suffering large masses of the people to want the services of a gospel ministry, provided for them independently of their own resources. But her path was made plain before her.



*Confession and Vow.*

Mourning, bitterly, over many short-comings and sins, and lamenting the little spiritual fruit of awakening and revival that has accompanied the Lord's bountiful and wonderful dealing with her. It is in deep humiliation, therefore, but at the same time in the holy boldness of faith unfeigned, that this church would still seek to retain and occupy the position which the foregoing summary of her history assigns to her; *solemnly owning the weighty obligations devolved upon her, in consequence of the attainments and public professions of former days*: humbly claiming to be identified with the Church of Scotland, which bound herself in covenant to the reformation from popery, and again similarly pledged to the reformation from prelacy; deploring past short-comings from the principles and work of these reformations, as well as past secessions from her own communion, occasioned by tyranny and corruption in her councils; and, finally, resolved and determined, as in the sight and by the help of God, *to prosecute the ends contemplated from the beginning, in all the acts and deeds of her reforming fathers*, until the errors, which they have renounced, shall have disappeared from the land, and the true system, which they upheld, shall be so universally received, that the whole people, rightly instructed in the faith, shall unite to glorify God the Father in the full acknowledgment of the kingdom of his Son, our blessed Lord and Saviour Jesus Christ, to whose name be praise, for ever and ever. Amen.



## RELIGION IN CHINA.

We find in the Evangelical Repository for October, a very interesting communication from a missionary in China, from which we make the following extracts:—

Protestant missions in China are yet in their infancy. Few of the missionaries have yet been on the ground long enough to accomplish any thing more than that preparatory schooling in the knowledge of the language and the people, which must constitute the foundation of successful labours; and even in this preparatory work the greater part are but beginners. Although in one sense it is true that the fields are white to the harvest, it is equally true in another, that the seeding time is hardly arrived; the breaking up of the fallow ground is scarcely yet completed. Those, however, who have prayed for the millions of this populous empire, will thank God that he has at length brought into its territory so large a body of men, who are making those acquisitions which will fit them to enter the wide doors of usefulness every where opening around them. Already a beginning has been made in the public preaching of the word. In all the ports thrown open by the late treaties to which missionaries have been sent, the gospel is now regularly and publicly proclaimed. It is a farther ground for thankfulness, that those for whom a way has been opened by scenes of war and carnage, and the terror of foreign invasion, have in general been received with so much favour by the people. Although in the city of Canton the old hatred and contempt of foreigners, which has been gaining strength for two centuries, continues with all its bitterness, in the northern ports the popular feeling partakes but little of this rancour, and the missionary may pursue his labours, secure both from violence and insult.

The topic of greatest interest to the missionary and the friends of missions, is the religion of the people. To delineate this, would of course require volumes. We shall but attempt to throw together, in what follows, a few of the most prominent features of the religious feeling generally prevalent.

It has been common to rank the followers of Confucius as a religious sect. Confucius, however, was a religious teacher no farther than the science of ethics is connected with religion. He exhorted to the practice of virtue, and taught a moral code of a purity which must command admiration; but his instructions related chiefly to the science of political economy. He did not extend his researches to those subjects which are connected with our relation to Deity, nor to our state beyond the present life.

Laou tsze, the founder of the Taouist sect, was a contemporary of Confucius. His doctrine differed from that of the great philosopher in the distinctness and fullness with which he spake of spirits. As it fell in more with the felt necessities of our nature, it obtained numerous adherents. At present, however, the temples of this sect are not numerous, and its priests, as compared with the Buddhists, are few in number.

The religion of Buddha seems to have reached the Chinese heart to a greater extent than any other. It may be because Buddha is supposed to be able to confer greater benefits than the gods of the other sect; or more probably, because Buddhism addresses itself more directly to the religious feelings of the people, looking more beyond the present life, and promising both present blessings and future happiness. The temples of this sect are found in every street and every village: they adorn every romantic valley, and form a part of the scene in almost every landscape. The priests, distinguished by the cut of their robes, and by the head being shaven entirely bare, are also very numerous; and being mere idle drones, are a great tax upon the community. This sect was introduced into China in the first century of the Christian era.

These sects may be considered as forming the basis of the religion of China; but the impression which their creeds have made respectively upon the popular mind is not distinctly marked. There are Buddhist priests, and priests of Taou, but the people do not by any means rank themselves under them as leaders. They do not write themselves Buddhists, or Taouists, or Confucianists, for these distinctions are regarded as matters with which the common people have nothing to do. Among those who can boast of a literary degree, there are some indeed who affect to laugh at the absurdities of the popular belief, but in general the doctrines of all the sects, in whole or in part, are received as equally worthy of belief. Even when they are denied or ridiculed, they commonly exert their influence upon the mind, and mould its religious conceptions so far as it has any. The learning of the learned is not of a kind to elevate them above the influence of absurdities so generally received by the multitudes around them. The intense darkness which broods over the intellect of China, is not relieved even by the glimmerings which might be reflected from a few minds enlightened by science and philosophy. The prince upon his throne, and the beggar in his rags, are shrouded in a darkness differing but by a few degrees in intensity. It is the darkness of Egypt which envelops alike the palace and the cottage.



There is no written standard of religious belief in China to fix the popular creed. The Taoist and Buddhist priests—especially the latter—understand but little even of their own religious books, and others of course are ignorant of their contents. The vulgar superstitions float at random upon the popular mind, and are handed down by tradition from generation to generation. The writings of the philosophers treat to some extent of the principles of morality, but their religion, if it may be called such, embraces only the present life. As to the great problems of human existence and human destiny—the end for which we were brought into being, and the future state which awaits us—they are silent. The foundation of their system is the original purity, and the perfectibility of human nature. The highest virtue is attainable by the unassisted efforts of the moral faculties; and the attainment is urged only because it secures present happiness. If there be any regard to the favour of Heaven, or the Supreme Ruler, it has reference to that favour chiefly, if not entirely, as experienced in this world. The foundation of this religion is humanity, not deity. Humanity, therefore, is exalted into deity. This principle extends through all grades of society. That most men sometimes do wrong, cannot be denied, but the depravity of our nature is an idea so opposed to all the notions of the Chinese, that it cannot be even understood. Few will admit their own hearts to be wicked. The aged will commonly acknowledge that in youth they have committed indiscretions, but an appeal to a white beard is considered a sufficient guarantee that the heart is pure from sin. The necessity of an atonement, therefore, is not dreamed of, and the doctrine will of course be received with contempt.

The worship of ancestors, which indeed is made almost the whole of religion, is but a deification of human nature. The same principle may, perhaps, account in part for the very general prevalence of hero worship, and the great number of deified men. Of the numerous temples which meet the eye in every direction, a large proportion consists of those which have been erected by families or individuals in honour of their own immediate ancestors, or by the people of the district in honour of men who, for eminent services to the country, have been elevated to the rank of gods. These temples are but little frequented, and are commonly closed, except on the special occasions on which the god receives his appointed honours. An instance of such a deification is of recent occurrence. The streets of Shanghae are now adorned by a temple dedicated to the worship of a distinguished commander who fell near that city in an engagement with the English troops during the late war. It is a little singular, that while countless names of lesser note are honoured with the title of deity, Confucius is never spoken of as such, though in every district a temple is erected to his memory.

The gods of the Chinese pantheon, for the most part, bear a *national* character. But a small part can be considered as the exclusive property of either of the religious sects. Every district has its gods of the land and grain, of the hills and valleys, of the springs and fountains of water; and every city its tutelar deity, known as “the god of the city wall and ditch.” The prominent objects in nature, are regarded as proper objects of worship. It is no uncommon sight to see an aged man placing a stick of burning incense at the door of his dwelling, and then bow reverently toward the four points of the compass, in worship

of the material heavens and the earth. A generally prevalent notion is, that if a man is faithful in the worship of the Chinese trinity, of Heaven, Earth, and Ancestors, it is not of much importance whether he worship any god or not. In ordinary conversation, the sun and the moon are commonly spoken of as Ta Yang poussa, and Ta Ying poussa—or the great male and female deities. At the period of the winter solstice, there is a general thanksgiving in each family to the god of Fire, for the preservation from the ravages of the terrible element during the year. An expression of thanks, printed on a slip of paper, is pasted over the door of each house for several days. The god of Thunder is feared on account of his powers of destruction, and is supposed to visit merited vengeance upon those who, having been guilty of high crimes, have been able to escape punishment from men. Thus, as in every land where man has been left to grope in the dimness of the light of nature, God is forgotten, and the creature is honoured more than the Creator.

But the god who of all others is most worshipped in China, as every where else, is *Mammon*. The Chinese are emphatically a worldly people. To the world they give the real homage of their hearts. They live *avowedly* for the present life. What is to be their state after death, they know not, nor do they care. The doctrine of metempsychosis is very commonly received; but there are few, if any, who entertain any fixed or definite views. It is a prevalent notion that man is possessed of three souls, of which, at death, one enters the place of departed spirits, another enters the tomb with the body, and the third remains with the tablet of the deceased, which is worshipped. Accordingly, when a death takes place at a distance from the family, priests are employed to call back the wandering spirit to the family abode, and the tablet of the dead. Yet there is a general belief in some kind of future rewards and punishments, and when a death occurs, priests are almost always called in to offer prayers for the soul of the departed. If the certainty concerning those things which lie beyond the grave, which is enjoyed by those who live under the light of revelation, fails in so many instances to arouse the heart from its natural apathy and indifference, we cannot look for any thing better among those whose views are shrouded in obscurity and uncertainty. Occasionally, indeed, some are found among the more aged, who, as they become sensible of their declining strength, manifest some solicitude to secure happiness after death; but in general the approach of death is regarded with utter indifference. It is not surprising, therefore, that the crime of suicide should prevail, as it does, to a fearful extent. There is nothing to restrain from its commission but the natural love of life. When trials and hardships render life a burden; or when anger, or despair, takes possession of the mind; or even when a family brawl, or harassing creditors, or impending disgrace, cast a cloud over the pathway of life, death is readily embraced as a protecting friend. The instrument of self-destruction, in almost all cases, is the poisonous drug which is gnawing upon the vitals of China herself. Opium secures an easy and a bloodless death, and those who would not have courage to resort to more violent means, gladly avail themselves of its aid to rid themselves of the sorrows of life.

From this brief and very imperfect sketch, it will be seen that there is very little religious feeling among the people that deserves the name.



The Christian cannot but rejoice that the idolatry of so large a portion of the human family, is, to so great a degree, free from the most abominable features which have characterized it in almost every other pagan land. Yet the nation is as deeply sunk in error—as effectually shut out from the light of life—as certainly sinking down to eternal death, as though they were barbarians of the most savage mould. Feeble, indeed, are the instruments to whom it has been committed in trust to bring to them that gospel which has brought life and immortality to light, and long they may labour, to all appearance, in vain. But they shall not spend their strength for naught. The God who has sent us forth, is the same God who said—“Let there be light; and there was light.” When that command goes forth which shall illuminate the Chinese mind by the rays of the Sun of Righteousness, then the Lord’s elect shall be gathered in—a nation shall be born in a day, and China will bow the knee to Jesus. The word of the Lord must accomplish that whereunto he has sent it. It cannot return unto him void.

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## MISSIONARY INTELLIGENCE.

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### PROCEEDINGS OF THE EXECUTIVE COMMITTEE OF THE BOARD OF FOREIGN MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH.

The present number of the Banner has been delayed, that we might lay before our readers an account of the proceedings of the executive committee of the Board of Foreign missions, in reference to the return of Mr. Campbell. On the 8th Nov., shortly after his arrival, a meeting was held in the city of New York, at which, the committee enjoyed the opportunity of a full and free interchange of views with him, and were informed that he ardently desired to return to India, and that the health of Mrs. Campbell, on account of which he had been obliged to visit this country, was now so much restored, that he felt confident that she could return with safety. A resolution was unanimously adopted, appointing Mr. Campbell the agent of the Board, to present and advocate the cause committed to its care, and to collect subscriptions and donations to sustain it. At the same meeting, a committee was appointed to draw up resolutions expressive of the feelings of the Executive committee on being permitted, in Divine Providence, to meet face to face with our beloved missionary brother. This committee, at a subsequent meeting, submitted the following, which were ordered to be published.

*Preamble and resolutions, adopted by the Exec. Com. of B. of F. Missions of Ref. Pres. in reference to return of Rev. J. R. Campbell.*

Whereas, we enjoy the pleasure of again meeting with our beloved and esteemed brother, Rev. J. R. Campbell, who has been absent from us for nearly twelve years, employed as a missionary in India, but who has recently been reluctantly induced to leave the field of his labour, by the direction of several physicians, and the unanimous advice of the brethren of the mission with which he was connected, in consequence of the very dangerous illness of his wife, whose life, it was considered, could be saved only by her removal to a more congenial climate,—be it therefore

RESOLVED, 1. That while we sympathize with our beloved brother in the numerous trials he has experienced, and especially in that one

which has caused his return, at the same time, we gratefully acknowledge the Divine goodness in having preserved his life, and the lives of his wife and so many of his children as yet remain, amid the many dangers to which he has been exposed from the insalubrity of the climate, the ravages of pestilential diseases, the horrors of war, and the uncivilized condition of the heathen among whom he was placed, and in having permitted himself to labour, with scarcely any interruption, in the promotion of that cause to which he was solemnly consecrated by his own act and by the commission of the General Synod of the Reformed Presbyterian church.

2. That we express our high approbation of his conduct, both personal and official, commending his judicious plans, his diligent exertions, his ardent zeal, giving thanks to the great King and Head of Zion to whom all "the increase" is owing, that his labours have been blessed with such a measure of success as has attended them, and cherishing the confident hope that much of "the bread" which he has "cast upon the waters will yet be found even after *many* days."

3. That we cordially recommend him to all the churches in our own ecclesiastical communion and to the Christian community generally, as worthy of all confidence and of great respect and love, and that we trust his labours while in this country may be productive of great good to the cause in which he is engaged, in increasing the standard of missionary zeal, and inducing many to consecrate their persons and their substance to the God of the whole earth, especially the extension of the kingdom of CHRIST among the heathen.

4. That Mr. Campbell be requested to deliver such public lectures, and use such other means as he may deem expedient to accomplish the objects mentioned in the last resolution.

5. That we continue to cherish a deep interest in the welfare and success of our other dear and respected missionary, Rev. Joseph Caldwell, separated as he now is from all his brethren, and trust that he may be remembered in the prayers, and liberally provided for by the contributions of the members of our churches.

6. That these resolutions be published in the Banner of the Covenant.

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At the same meeting, the resolution adopted at the late session of the General Synod in reference to the application of Messrs. Hill and Woodside, to be sent out as missionaries to India, by which resolution the Board were directed to ascertain if the churches were able and willing to sustain these candidates for the missionary work, was taken into consideration; but in order to give time for more consultation and reflection, final action was postponed till an adjourned meeting held in Philadelphia, on Thursday, the 2d December, when the following preamble and resolutions were unanimously adopted.

*Preamble and Resolutions in reference to the application of Messrs. Hill and Woodside, to be sent as missionaries to India.*

Whereas the General Synod of our church at its late meeting in the city of Pittsburgh, did highly approve of the dedication of Messrs. Hill and Woodside to the great and glorious work of preaching the gospel to the heathen; and whereas the Synod did at the same time instruct its Board of For. Missions "to ascertain if the church is able and willing to sustain these young men," and if so, authorizing the board



to send them out to India; and, whereas, our beloved missionary, brother Campbell, who has been honoured with being the *first* missionary of the Reformed Pres. Church to the heathen world, has, in the providence of God, been returned to us for a season, and that at a time when God had in a most remarkable manner answered our prayers, that he would send forth more devoted labourers into his harvest, white for the sickle of the husbandman—be it therefore

RESOLVED, 1. That we proceed to take measures, in accordance with the instructions of Synod, to ascertain the willingness and ability of the church to send out Messrs. Hill and Woodside, as co-labourers with Messrs. Campbell and Caldwell in the mission work in India.

2. That Rev. Mr. Campbell, as our agent in presenting the cause of Missions to the churches under the care of our Synod, be requested to bring the subject of sustaining these young men prominently before the people, and procure subscriptions for this purpose, and generally to take such measures as may promote it.

3. That the Cor. Secretary be directed to enter into correspondence with the General Assembly's Board of Foreign Missions on this subject.

4. That an address be prepared and published, presenting the whole subject to the serious and conscientious attention of all connected with our church, and earnestly calling upon them to furnish the means which may be requisite, that those who have thus offered themselves to the missionary work, may not be prevented from going.

5. That subscription papers be prepared and circulated, that pledges and donations may be received for such amounts, whether small or great, which any may be disposed to contribute, and that each minister and licentiate in our church, and the officers of the Missionary societies in our various congregations, be personally addressed in reference to this subject, and requested to use their influence in its favour.

By these resolutions it will be seen that the committee intend to make a fair trial of the matter. While they do not pledge the church to send out these missionaries, or make any promise to that effect to the candidates themselves, they feel confident that with suitable effort the object *can* be accomplished. It may seem to be a great undertaking when we consider the smallness of our numbers, and the feebleness of our resources, but we humbly believe that it is *God's* work, and that it must succeed. We feel unwilling to think that He who inclined these persons to offer themselves, when our hopes had almost gone, and when the prospects of sustaining the mission in India had become so discouraging, will suffer their desire to fail of obtaining its object, but will open the hearts of his own true and faithful people to contribute the means necessary to procure it. Already have several very liberal offers been made, and we trust there will not be one person in our church old or young, male or female, who will not have some share in this great work. Let prayer be made for it continually, and he who has already answered our prayers in giving the *men*, will also answer them in giving the *means*.

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REFORMED PRESBYTERIAN SYNOD OF SCOTLAND.

The following extracts from the Scottish Presbyterian Magazine, give a brief but very interesting account of the late meeting of the Scot-

tish Synod of our church. The good order, intelligence, activity, prudence, and Christian love displayed by our brethren in that land, present a model worthy of imitation to all, and which we hope our church will endeavour to follow.

**MEETING OF THE REFORMED PRESBYTERIAN SYNOD.**—The Reformed Presbyterian Synod met in Edinburgh, on Monday, the 5th of July, at six o'clock, evening. The opening sermon was preached by the Rev. Thomas Macindoe of Whitburn, moderator for the previous year, from Ps. cxxii. 9,—“Because of the house of the Lord our God I will seek thy good.”

The court having been constituted, it was found, on making up the roll and receiving the reports of presbyteries, that since last meeting five had been ordained to the office of the holy ministry; three to pastoral charges at home, viz., Mr. M'Meeken at Lesmahagow, Mr. Harkness at Colmonell, and Mr. Morrison at Eskdale and Etterick; one, Dr. Cunningham, as a missionary to the Jews; and one, Mr. John M'Lachlan, as a missionary to Canada. One, Mr. G. M. Easton, had been licensed to preach the gospel. One minister, the Rev. John Carslaw of Airdrie, had rested from his labours. The Synod agreed to enter on the records, notice of Mr. Carslaw's death, and the clerk was instructed to forward a copy of it both to Mrs. Carslaw and the congregation at Airdrie.

The Rev. John M'Dermid of Dumfries was unanimously elected moderator for the ensuing year; a Committee of Bills and Overtures was appointed; the hours of meeting and adjournment were arranged; and the Rev. Messrs. Milwain, Neilson, and Morrison were requested to conduct the devotional exercises respectively on the successive days of meeting.

*Tuesday.*—On Tuesday the Synod met at twelve o'clock, and after the devotional exercises, the Committee of Bills gave in their report, which was approved of. The Rev. Mr. Goold reported for the Committee on the Records of the Church. Among other things, it was stated that the Committee had succeeded in discovering the minutes of the “Society,” which had been wanting to complete the whole down to 1743, when the Reformed Presbytery was constituted. They had also obtained a variety of other rare and valuable publications and documents bearing on the history of the Reformed Presbyterian Church. The thanks of the Synod were tendered to the Committee for their labour and diligence, and they were re-appointed, with instructions to use means for having all the records, down to the present time preserved in the best possible state of order and authentication. Dr. Macindoe, convener of the Committee appointed to prepare an address and remonstrance to certain American churches on the subject of slavery, assigned a variety of reasons on account of which the committee had not, as yet prepared this address. The Committee, consisting of Dr. Macindoe, Dr. Bates, and Mr. Graham, were re-appointed; Prof. Symington, Dr. W. Symington and Mr. Neilson were added, and they were instructed to issue a remonstrance with as little delay as possible.

*Tuesday evening.*—When the Synod met at six o'clock, evening, the report of the Foreign Mission Committee was read by Dr. Bates. It embraced the present condition and the future prospects of the mission in Canada and New Zealand. Interesting letters from the missionaries in New Zealand were read, in which they set forth their labours, diffi-



culties, discouragements, and prospects. From various causes, such as the aboriginal population being much less numerous than had been once stated, the number of missionaries already in the field, especially those connected with the Wesleyans and the Church of England, and the influence of those of the latter connexion, with their bishop at their head, and with government patronage and countenance over the minds of the natives, the missionaries were led to suggest whether or not the mission in New Zealand should be discontinued. In order to be prepared to give their best advice to Synod in the circumstances, the Committee had put themselves in communication with the London Missionary Society, and had sent a deputation to London to hold a conference with the Board of that Society. The deputation was received in the kindest manner, were informed that there were several islands of the South Sea, the inhabitants of which were most anxious to obtain missionaries; that it would give the board great pleasure, were the missionaries of the Reformed Presbyterian Church to be removed thither, and that in such an event, they would give instructions to their agents in the South Seas to receive them as brethren, and that the mission ship, the "John Williams," would convey their supplies with as much regularity as they did those of their own missionaries, the only expense charged being the necessary outlay. The more recent communications from New Zealand, however, tended to show that the missionaries are instrumental in doing much good among the natives, and that their influence over them is decidedly on the increase. All the members of synod who spoke on the subject, were clearly of opinion that the missionaries should not be withdrawn from their present field of labour, but be encouraged by the Committee to persevere in the face of all difficulties. It was unanimously agreed to approve of the report, and re-appoint the Committee, with instructions that Messrs. Duncan and Inglis continue in New Zealand in the mean time, and that the moderator convey directly to them the synod's satisfaction with their labours, and encourage them to persevere in their important work.

It was also resolved to send a letter of acknowledgment to the board of the London Missionary Society for the kind and liberal offer made by them to the Synod's Committee on Foreign Missions, and a statement of their reasons for not at present availing themselves of the facilities afforded in that offer.

The report of the Committee on Ministers' Stipends, was read by Dr. W. Symington. The object of this committee is to aid weak congregations in augmenting the support given to ministers, so that each may have at least £100, with manse, and sacramental and travelling expenses. It appeared that they were in possession, or had the certain prospect of sufficient funds to enable them to accomplish this desirable object, with a very small effort on the part of the congregations themselves, to fulfil the conditions required of them—the greatest promptness and liberality having been manifested by the members of the church who had the case brought under their notice. The report, which was lucid and vigorous, showing that the committee had been doing all manner of justice to the business intrusted to them, was unanimously approved by the synod, and a committee was appointed to follow up the recommendations contained in it, of which Dr. W. Symington is convener, and Rev. Mr. Neilson secretary, with a member, or corresponding member, from each Presbytery.

*Wednesday evening.*—The report of the Committee on the Mission to the Jews, was read by Dr. W. Symington, together with interesting extracts from the Monthly Journal of Dr. Cunningham, at present labouring among the Jews in London. The report, which was listened to with great satisfaction, was ordered to be printed and circulated. The synod recorded their sense of the diligence and fidelity of the committee in the work assigned them, re-appointed them, and requested them to convey to Dr. Cunningham the high sense entertained of his zeal and laboriousness in the field of usefulness in which he is occupied. The synod, moreover, commended this cause to the special prayers of its ministers and people, in the belief and hope that the God of Abraham will yet remove the veil from the hearts of his ancient people.

The report of the Committee on Liquidation of Church Debt and Church Extension, was read by Rev. Thomas Neilson, from which it appeared that all the places of worship where there are fixed pastors, are entirely free from debt.

It was stated by Mr. Keith, the treasurer of the fund, that the ministers of the Reformed Presbyterian Church had contributed a *tenth* part of the whole amount collected for the liquidation of debt, and considerably more than a tenth of what had been contributed within the church.

The Synod unanimously adopted the report, expressed their thanks to the committee, and, in particular, to the convener, the Rev. Mr. Neilson; ordered the report to be printed and circulated, and re-appointed the committee, to consist of Mr. Neilson, Mr. Graham, Mr. Gilmour, Mr. Binnie, Mr. R. G. Findlay, and Mr. Keith.

*Thursday.*—Met at eleven o'clock. After devotional exercises, the consideration of the report on prevailing intemperance, and memorials from Glasgow was resumed. Several motions were proposed, but ultimately all were withdrawn, with the exception of one which was unanimously adopted, to the effect that the Synod highly approve of the diligence of the committee in preparing the report, and express thanks for bringing before them a variety of important matters contained in it; but the members are not prepared to unite in adopting some of the recommendations with which the report concludes, and in reference to the memorials from members of the congregations in Glasgow, the court appointed a committee with instructions to carry out the recommendations as far as may be practicable, testify against the evil, and do what in them lies to arrest its progress. The committee to consist of Mr. Anderson, convener; Dr. Bates, Mr. Graham, Mr. Goold, Mr. Ralston and Mr. Blackley.

The report of the Committee on Theological Education, was read by the Rev. W. H. Goold. It embraced, 1. The past history of the Hall. 2. Its present working and condition. 3. Suggestions as to its improvement. It is unnecessary to specify these suggestions, for which the committee were chiefly indebted to Professor Symington himself.

The report was adopted, and the committee were re-appointed, with instructions to take the suggestions into consideration, with the view of their being carried into effect. It was stated in the report, that when the Rev. Mr. McMillan of Stirling was appointed professor, there were only fifteen congregations in the church, and that £30 were assigned him "as a *kind* of compensation." There are now nearly forty congregations, and the professor's salary has remained the same. It was pro-



posed by one elder and seconded by another, that the salary be now raised to £60. This was unanimously agreed to.

The report on the cheap publication scheme was given by Alexander Orr, Esq., Lochwinnoch, in which it was stated, that the committee had resolved on the publication of an original volume, embracing the leading points in the Calvinistic and Arminian controversy, to be prepared by Professor Symington, and to be issued in 1848. The prospectus is now in course of circulation, and announces that the volume will contain about 350 pps., foolscap octavo, and be charged to subscribers *two shillings*. The Synod commended the scheme to the favourable regard of ministers and elders, and we trust it will meet from the members of the church with that countenance and encouragement which its importance demands. Should it be carried out with spirit and liberality, it may prove a most valuable auxiliary in promoting the cause of evangelical truth, and of what we hold to be identical with it—the cause of the covenanted reformation.

In consequence of an application presented to Synod, bearing on the subject, it was agreed that instead of ordained ministers, not having pastoral charges, being put on the roll of preachers who afford the regular supply, their services may be had by congregations wishing for them, on making application through the regular channels.

The report of the Committee on Presbyterial Visitations, on being called for, was read by the Rev. Mr. Graham. It laid down the rules by which the Presbyteries should be guided in conducting this necessary exercise.

In these visitations, it is proposed to revive a practice, though, perhaps, in a more regular form, which existed in the Reformed Presbyterian Church, within the memory of some of its hoary members, and which, it is hoped, will prove the means of promoting the interests of religion in all her congregations. The report was unanimously adopted, and Presbyteries instructed accordingly.

The Committee on the Signs of the Times reported. A conversation ensued with respect to the duty of the church under the present dispensations of Divine Providence; and it was ultimately agreed that, in the meantime, the attention of the people should be directed to the heavy visitations not yet removed, and to the sins which have occasioned them; and that they should be exhorted to earnest prayer and supplication to Him who alone inflicts and removes national judgments. It was also resolved that in the course of a few months at least, Presbyteries should summon the people to such exercises as the dispensations of Providence might require—fasting, or thanksgiving, or both.

The Committee on Foreign Correspondence, reported that they had received two letters; one from the General Synod, and one from the Synod of the Reformed Presbyterian Church in America. These letters were read, and instructions were given to the committee respecting them.

The report of the Committee of Correspondence with the United Synod of the Original Secession, was read by Rev. Mr. Graham, from which it appeared that during the past year they had held two meetings with a similar committee of that church, which were so encouraging as to induce the Committee to recommend to Synod to continue the conference. The committee received thanks, and were re-appointed, with instructions to continue their attention to the matters intrusted to them.

In connexion with this point, a memorial was read from the congregation of Rothsay, praying the Court to take such steps as might seem proper to further this union on the basis of scriptural truth. The memorial, the prayer of which was answered by anticipation, was favourably received.

An interesting report was read by Professor Symington on the education of young men with a view to the gospel ministry. The report recommended that persons of approved piety and talent, who might not have the means of procuring an adequate education, should receive aid and encouragement, according to some fixed and regular plan. The Synod felt deeply the importance of the matter, and re-appointed the Committee, with instructions to make inquiry throughout the church so as to ascertain those cases in which it might be dutiful to interfere, and to direct their attention still farther to the plan of contributing aid. In the event of ascertaining the existence of such cases as were contemplated, they were requested to use means forthwith for raising the requisite funds, and the scheme was recommended to the favourable consideration of the pious and benevolent. We have no doubt whatever of sufficient funds being forthcoming, when proper objects of aid and encouragement appear, for the members of the church have hitherto responded with the most praise-worthy liberality to every urgent call made upon them, and have even originated schemes of undeniable utility and importance.

The government scheme of education was introduced by two overtures—from the Presbytery of Edinburgh, and from the Presbytery of Paisley, respectively. The Synod approved of their spirit and object, and referred them to the Committee on the Signs of the Times, with instructions to consider the whole subject, and take what steps may appear to be necessary in the circumstances.

Professor Symington was re-appointed to publish an address on the Sabbath Schools.

With the addition of a few minor arrangements, this concluded the business of the Synod; and next meeting was appointed to be held in Glasgow on the first Monday of May, 1848, at six o'clock, evening.—The meeting was closed with praise and prayer a little after eleven o'clock on Thursday night. A greater amount of business was transacted within the period of time, and in a more business-like manner, than we remember ever to have seen done. The happiest and most encouraging spirit prevailed among the members. There were, on a variety of occasions, slight differences of opinion manifested in matters of detail, thus showing that the court was strictly deliberative, and had not assembled merely to give effect to a foregone conclusion; while the utmost harmony pervaded the whole proceedings, and not a single vote was taken throughout. All the ministerial members were present, with the exception of the Rev. John M'Kinlay of Renton, and the Rev. Peter Carmichael of Penpont, and there was a large attendance of elders.

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#### NORTHERN REFORMED PRESBYTERY.

The Northern Reformed Presbytery held their regular semi-annual meeting in New York, on 8th to 10th November last. In addition to the constituent members of Presbytery, Rev. James R. Campbell recently returned from Northern India, and Rev. T. W. J. Wylie, of the Philadelphia Presbytery, were present, and occupied seats.



Reports were made of the labours of Messrs. Sterrett, Patterson, and M'Aleese, licentiates, within Presbytery's bounds, which were highly encouraging. The vacancies and stations, at Redfield, New Fane, Lisbon, and its vicinity, and Ryegate, Vermont, had been visited; and from all these places there were earnest requests for more enlarged supplies of ordinances. Redfield, Lisbon, and Ryegate seek permanent supply, and the latter place, a pastoral statement, as soon as possible.

Presbytery resolved to station Mr. M'Aleese in Redfield for the coming winter, and Mr. Patterson in Ryegate, if arrangements could be made with them, and with the Philadelphia Presbytery, which is entitled to their labours, on the expiration of their appointments in the North.

Mr. Henry Gordon, a student of Theology in connexion with the General Assembly of the church in Ireland, and who had connected himself with the Reformed Presbyterian church of New York, was received as a student under the care of the Presbytery. Mr. Gordon is at present employed as a Colporteur by the American Tract Society, and expects to attend the coming Session of the Seminary in Philada.

On Tuesday evening, 9th inst., public discourses were heard by Presbytery from Messrs. Robert A. Hill and Henry Gordon, two of the three students under their care. They were of a very superior order, and after criticisms, were severally sustained as specimens of improvement. Subjects for an exercise and addition, and historical essay, and a Latin exegesis, were assigned to Mr. Hill as trials for licensure, and a discourse on Romans v. 1, to Mr. Gordon. Having attended to the routine of business, and made provision for the supply of vacancies, Presbytery adjourned to meet in Dr. M'Leod's Church, New York, on Wednesday, 8th December, at 7 o'clock, P. M., to proceed to the licensure of Mr. Hill, should the way be prepared.



#### PHILADELPHIA REFORMED PRESBYTERY.

The Reformed Presbytery of Philadelphia held its regular semi-annual meeting during the early part of last month, commencing its Sessions on the 2d day of November. Mr. John Woodside, a student of Theology, delivered a discourse which was sustained as a specimen of improvement, displaying much excellence. A call from the Second Reformed Presbyterian Church, Philadelphia, for Mr. Wm. Sterrett, a licentiate, was presented to Presbytery. Being sustained as regular, the Clerk was instructed to announce the fact to Mr. Sterrett and the Western Presbytery, within whose bounds he is now labouring. An application for the services of Mr. D. T. Patterson, made by the Pittsburgh Presbytery, was declined in consequence of the pressing calls for supplies of preaching, which are presented in the eastern section of our church. The Committee on Domestic Missions was appointed, and all the congregations under the care of Presbytery were directed to take up a collection annually, to aid their operations. Mr. W. Montgomery, Kensington, was appointed Treasurer of the Committee. The next meeting of Presbytery is to be opened by a Sermon on Foreign Missions, by Rev. J. R. Campbell.



#### A CORRECTION.

The information published in our last number respecting Rev. W. Wilson, appears to have been in part, premature. We have since learned that our Pro-re-nata brethren were not prepared to accede to Mr. Wilson's request, and that his application was then withdrawn.

## ARRIVAL OF REV. J. R. CAMPBELL.

The sheets of our last number were scarcely issued from the press, when we had the pleasure of greeting our beloved missionary, Rev. J. R. Campbell, with his family. They arrived in New York on the 26th of October, and, we are thankful to say, all in good health, Mrs. Campbell having received great benefit from her visit to Ireland, so that there is much reason to hope that her life, previously despaired of, may be long spared; and that she may return to India. Definite arrangements respecting Mr. Campbell's movements while in this country have not yet been completed, but it is expected that he will remain in the East during the winter, visiting such of our churches as are then accessible, and in the spring will make a tour through the West. He has already delivered a number of discourses in several churches, and commenced a series of lectures on India, all of which have been listened to by very large and attentive audiences. He proposes to return to the field of his former labours in July next. The Executive Committee of the Board of Missions met in New York shortly after Mr. Campbell's arrival, and received information from him respecting his views and wishes. A resolution was passed appointing him the agent of the board to present the cause to the Christian community, and collect funds for its support. We might mention that the expense of Mr. Campbell's return to this country is defrayed by his ordinary salary, and that his return will be provided for in the same manner. We expect great good to result from Mr. C.'s visit to this country, and while the cause of it, his wife's severe and protracted illness is to be regretted, He who can bring good out of evil, and light out of darkness, may make the result redound to his own glory and the interests of his kingdom.

## TIMES OF REFRESHING.

It will be encouraging to every one who loves the cause of gospel purity, and sound order, as advocated and sustained by the Reformed Presbyterian church, to learn that the congregations under her care in this section of the country, are enjoying evidences of the divine blessing in the increase of their numbers. At the late communion in Rev. Dr. McLeod's church, N. Y., and in the 1st Reformed Presbyterian church in this city, between fifty and sixty persons were admitted to membership; in the 3d Reformed Presbyterian church, Kensington, although deprived of the personal supervision of its pastor, nearly the same number have been gathered in. A large accession was received at the late communion in Ryegate, Vt., and in general there are many tokens for good which we desire to record with sincere gratitude, and which, we trust, will make us all more humble, more diligent, and more zealous, in the divine service.

## THE CLOSE OF THE VOLUME.

With this number we close the present volume of the Banner, and in doing so, we occupy the little space which can be spared from other subjects, to express to our readers our best wishes for their welfare, both for time and for eternity. In reflecting upon the management of the Periodical for the last year, we feel much regret that we have, in many respects, come far short of our own wishes, and we fear also of the just expectations of our friends. In regard to the future we can only promise more carefulness, and greater diligence. Bearing in mind our great object, "glory to God in the highest, and on earth peace and good will to man," we will earnestly and constantly endeavour to promote it.















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